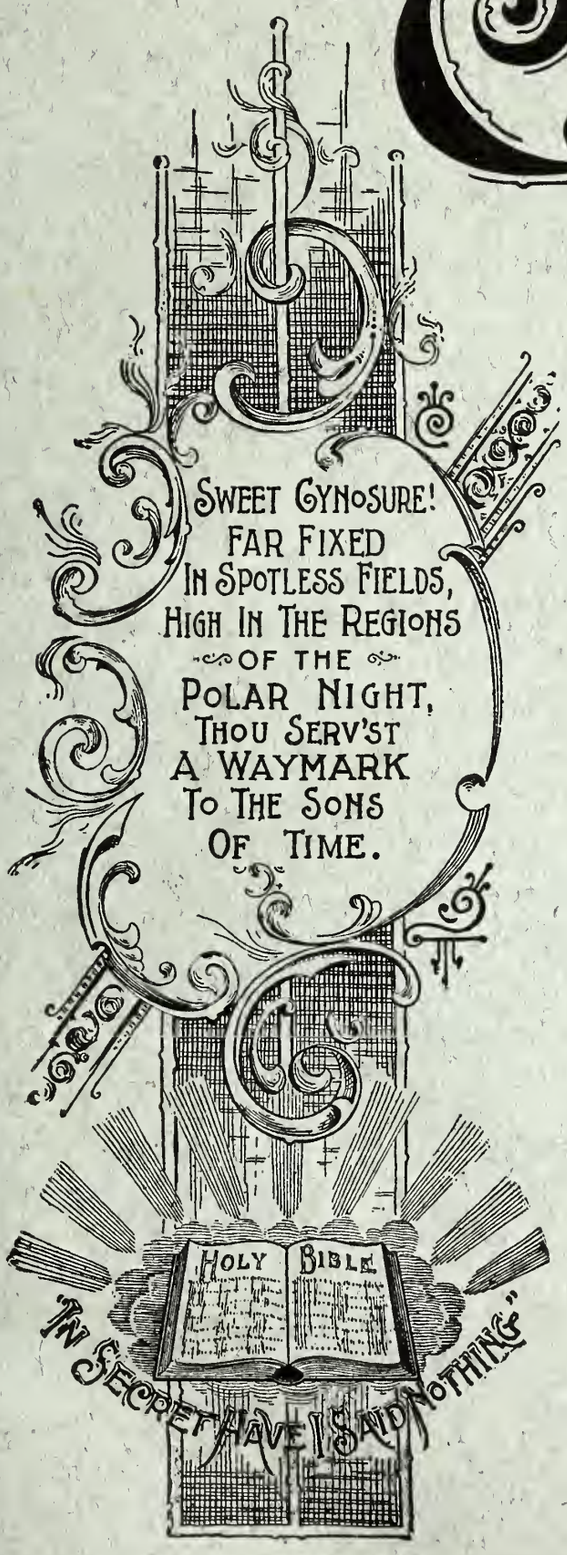
Christian Cynosure.

CHICAGO, MAY, 1915



Drop thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of thy peace.

—J. G. Whittier

Time was I shrank from what was right
For fear of what was wrong:
I would not brave the sacred fight,
Because the foe was strong.

But now I cast that finer sense
And sorer shame aside;
Such dread of sin was indolence,
Such aim at heaven was pride.

—John Henry Newman

For I reckon that the sufferings of this present time are of no account in comparison with the glory which is going to be revealed for us.

—Romans 8:18

pamphlet or other instrument coming within the provisions of Section 1 of this Act shall forfeit each and every copy of such work to any citizen of this State who shall be authorized by the chief or highest officer of the organization he represents to act for such organization; and such citizen, when so authorized, shall have the right to enforce the provisions of this section by a writ of replevin before any Circuit Court or Justice of the Peace of this State.

"*SEC. 4. Be it further enacted,* That every person, firm or corporation who shall wilfully and knowingly violate the provisions of Section 1 of this Act shall be deemed guilty of a misdemeanor, and, upon conviction, shall be fined not less than ten dollars ($10) nor more than fifty dollars ($50).

"*SEC. 5. Be it further enacted,* That nothing in this Act shall be construed to prevent the duly authorized officers of any organization from publishing or selling its secret or ritualistic work under such rules and regulations as it may from time to time adopt.

"*SEC. 6. Be it further enacted,* That this Act shall take effect from and after its passage, the public welfare requiring it.

Passed April 15, 1907.

E. G. TOLLETT, Speaker of the Senate.

JOHN T. CUNNINGHAM, JR., Speaker of the House of Representatives.

MALCOLM R. PATTERSON, Governor."

Approved April 15, 1907.

First Attempt in Congress.

In 1909 Mr. Gaines, Representative from Tennessee, introduced in the National House of Representatives H. R. No. 27928 which was a bill designed to make it unlawful to place any ritual or exposure of secret societies in the mail, by any person, firm or corporation not authorized to do so by the society in question. An offender of this statute was to be fined for not less than one thousand dollars and imprisoned for not less than one year. This bill was buried in committee. Its text is as follows: "60th CONGRESS, 2d SESSION. H. R. 27928.

IN THE HOUSE OF REPRESENTATIVES, FEBRUARY 8, 1909.

"Mr. Gaines, of Tennessee, introduced the following bill; which was referred to the Committee on the Post-Office and Post-Roads and ordered to be printed.

"A BILL. To prevent the fraudulent use of the mail in matters concerning duly authorized secret orders and societies.

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That it shall be unlawful for any person, firm, or corporation to deposit or cause to be deposited in the mails, or send or cause to be sent, or print or cause to be printed for the purpose of depositing and sending, or deliver or cause to be delivered by mail the ritual, or any part thereof, or rules, regulations, or works which are secret, of any fraternal order or society organized by law, without the authority in writing of such order or society being first given; and any person, firm or corporation violating the provisions of this Act shall be guilty of a misdemeanor, and on conviction shall be punished by a fine of not less than one thousand dollars and imprisonment for not less than one year; and proceedings may be instituted by information or indictment and trial had in the district in which the unlawful matter was printed for the purpose of sending, or was mailed, or in that in which it was designed to be sent, or was sent and delivered.

"SEC. 2. That grand juries shall have inquisitory power to inquire into violations of this Act, and any person shall be permitted to testify thereto of his own volition; and if no person offers himself as prosecutor in any case, juries shall make return of such bill of indictment in the court, if found, and the court shall order the name of the district attorney entered thereon as prosecutor *ex-officio*."

Ohio's Attempt.

This seemed to be a signal for a number of such bills to be introduced in different state legislatures. The following year Mr. Elson introduced a bill in the House of the Ohio Legislature which specifically mentions twelve secret orders, but was intended to include them all. According to this bill, even the possession of a ritual by one not authorized by the lodge to have it would subject him to a fine of from fifty to two hun-

dred dollars or imprisonment for a term not to exceed six months, or both, at the discretion of the court.

To the CYNOSURE office belongs the credit in large measure for the defeat of the Ohio bill. Petitions against the measure were showered upon the legislators by our own constituents and by members of evangelical churches which have testimonies on the lodge question. Instead of the easy sailing which the sponsors of this bill had anticipated, they found it expedient to let it die in committee. The Ohio bill read as follows:

"78th GENERAL ASSEMBLY, REGULAR SESSION, 1910. H. B. No. 67.

MR. ELSON.

"A BILL to provide for the punishment of persons, co-partnerships or corporations for the unauthorized using, uttering, publishing, selling or offering for sale or having in their possession the unwritten or secret work of any secret society or order.

"BE IT ENACTED BY THE GENERAL ASSEMBLY OF THE STATE OF OHIO:

"SECTION 1. Any person, co-partnership or corporation who shall utter, print, publish, use, sell or offer for sale, or who shall in any way aid or abet in composing, writing, printing, exhibiting or using any publication, writing, abbreviation, cipher, letters, memorandum, or other device, purporting to be the unwritten or secret work, or any part thereof, or any purported *exposé* of the secret or unwritten work or have same in his or their possession, of the Grand Army of the Republic, Free and Accepted Masons, Independent Order of Odd-Fellows, Knights of Pythias, Improved Order of Red Men, Knights of the Golden Eagle, Royal Arcanum, Knights of the Maccabees, Modern Woodmen of America, National Union, American Insurance Union, Labor Unions, and all auxiliaries thereto, and any and all other known organized secret societies or orders, in this state, unless such person, co-partnership, or corporation was duly authorized and empowered to do the same under and by the laws, rules and regulations of such secret society or order, shall be guilty of a misdemeanor, and upon conviction thereof, shall be fined not less than fifty dollars or more than two hundred dollars, or imprisoned for a term not to exceed six months, or both, at the discretion of the court."

Oregon, California and Nebraska Bills.

In the following year three states, Oregon, California and Nebraska, considered legislation of this character. The legislatures of Oregon and California passed the bills and the Oregon law was signed by the Governor, but Governor Johnson of California refused to sign, on the ground that such a bill was contrary to the Constitution of the State; was too indefinite in making it a crime to publish what purported to be an exposure; that there were some secret societies that ought to be exposed; that the bill made no discrimination between good and bad orders, and, finally, that the law would be difficult, if not impossible, of execution, for in order to prove that the law had been violated it would have to be shown that the document in question was a real exposure of the secrets of the lodge and that in itself would be defeating the very purpose of the bill. Governor Johnson's father, a prominent Odd-Fellow, was chiefly responsible for the California bill.

The Oregon law reads as follows:

"HOUSE BILL No. 6.

"A bill for an act prohibiting the writing, printing, or circulating of the secret work of fraternal orders, without express authority of such orders, and providing a punishment therefor:

"Be it enacted by the Legislative Assembly of the State of Oregon:

"SECTION 1. That it shall be unlawful for any person, firm, or corporation, either directly or indirectly, to write, print, indite or circulate or procure to be written, printed, indited, or circulated, in any language, any signs, plates, rituals, or secret work, or any part thereof, of any fraternal order or fraternal society, without the expressed authority of such fraternal order or fraternal society.

"SECTION 2. Any person, firm, or corporation violating any of the provisions of this act shall be deemed guilty of a misdemeanor, and upon conviction thereof shall be punished by a fine of not less than $50, nor more than $500."

That the Oregon law is unconstitu-

tional is clearly shown by Article 1, Bill of Rights, Section 8, which says: "No law shall be passed restraining the free expression of opinion or restricting the right to speak, write or print freely on any subject whatever, but every person shall be responsible for the abuse of this right."

The Nebraska legislators were petitioned in very much the same manner as the Ohio legislators had been in the previous year, and the bill met a similar fate as the Ohio bill. It was as follows:

"Legislature of Nebraska, Thirty-second Session. HOUSE ROLL No. 676.

"A BILL for an Act making it unlawful to publish or offer for sale in Nebraska any books, pamphlets or circulars claiming to be an exposure of the secret work of any fraternal order unless the same be done under the supervision and authority of the Grand Bodies of such orders.

"Introduced by Representative Clark of Cherry. Introduced and read first time March 1, 1911. Read second time March 3, 1911, and referred to the Committee on Miscellaneous Subjects. Sent to printer March 3, 1911.

"*Be It Enacted by the Legislature of the State of Nebraska:*

"Section 1. That it shall hereafter be unlawful for any person to publish, sell or offer for sale in this state any book, pamphlet or circular claiming or pretending to be an exposure of the secret work of any fraternal society, except under the supervision and authority of the Grand Body of such fraternal society.

"Sec. 2. Any person violating the provisions of this Act shall be deemed guilty of a misdemeanor and upon conviction be fined in any sum not exceeding one hundred dollars or imprisoned in the county jail not more than three months, in the discretion of the court."

Ineffective Legislation.

We have never known of any case where the authorities of any states which have passed such bills as we have quoted have arrested or tried in the courts any person for violation of these laws. Neither do we believe that they intend to, but rather that these laws were passed for the purpose of intimidating the public and so prevent them from securing information about the lodge from the outside.

During the last few years this sort of legislation has not been pushed by the Masons, possibly because the lodge knows there is no real value in it or because other legislatures did not seem favorable. No case, however, has come to our knowledge in which this sort of legislation has in any way hindered the sale or circulation of lodge secrets.

Catholics Become Active.

When the Masons and Odd-Fellows ceased their special activities to introduce legislation to prevent the exposure of their secrets, the work seems to have been taken up by the Catholics, under the leadership of the Knights of Columbus. A bill was introduced in the legislature of Colorado in 1913 making unlawful "the writing, printing, publication, cirlation or distribution of any false statement, matter or thing purporting to be the ritual, ceremonial or ceremonies, or part thereof, of any church, religious society, organization or corporation, or of any fraternal, beneficial or secret society, organization or corporation, and making certain testimony in respect thereto competent; and making violation thereof a felony, and providing penalty therefor." This bill was drawn by Brother John H. Redden, Supreme Master of the 4th Degree, Knights of Columbus. A similar bill was introduced in the Missouri legislature. The *Columbiad*, the official organ of the Knights of Columbus, in commenting upon these bills said, "Both are important steps in the movement to suppress the reckless bigots who are wantonly slandering the Catholic church and Catholic societies, and should therefore receive the unqualified support of all Catholics in the states mentioned. Similar bills should be promptly introduced in other states and should be earnestly advocated until their passage. Legislation of this kind is bound to be effective in silencing the filthy tongues of those whose intense hatred of everything Catholic has placed them far beyond the influence of truth and reason." It is undoubtedly true that such bills would secure the support of a good number of secret society members of the legislatures, who are outside of the Catholic

church, for the law would do the same things for their secret societies that it would for the Knights of Columbus and other Catholic orders. Such laws are contrary to the constitutions of both Colorado and Missouri, for both states have provisions that no law shall be passed impairing the freedom of speech and that every person shall be free to speak, write or publish whatever they may choose, being, however, responsible for what they say.

Catholic Activity in Washington.

In another article in this magazine we have the statement from the Jesuit organ *America* that the Knights of Columbus were organized principally to oppose the Masons, and it is of special interest to note that Representative Fitzgerald of New York, who is a member of the Knights of Columbus, introduced in the House of Representatives on the 31st day of December, 1914, an amendment to the Post Office appropriation bill, House Resolution No. 19906, the object of which was to place in the hands of the Postmaster General absolute authority to exclude from the mails, any paper or magazine which in his judgment was immoral, scurrilous or libelous in character. This amendment failed as it deserved to. There are sufficient laws now written which enable the Postmaster General to exclude from the mails immoral or scurrilous literature and any one injured by libel can secure redress through the courts. To place such authority as proposed here in the hands of the Postmaster General would enable him to exclude from the mails any paper or magazine attacking the Catholic religion, if in his judgment he should choose to interpret such attack as libelous.

The fate of every reform paper in the land would depend on the will of one man. Should the Postmaster General happen to be a Mason, there is little doubt but that he would exercise his power to suppress the CYNOSURE and the church papers that bear testimony on this subject.

The full text of the proposed amendment is as follows: "Whenever it shall be established to the satisfaction of the Postmaster General that any person is engaged or represents himself as engaged in the business of publishing any obscene or immoral books, pamphlets, pictures, prints, engravings, lithographs, photographs, or other publications, matter, or thing of an indecent, immoral, scurrilous, or libelous character, and if such person shall, in the opinion of the Postmaster General, endeavor to use the post-office for the promotion of such business, it is hereby declared that no letter, packet, parcel, newspaper, book, or other thing sent or sought to be sent through the post-office by or on behalf of or to or on behalf of such person shall be deemed mailable matter, and the postmaster general shall make the necessary rules and regulations to exclude such non-mailable matter from the mails."

The climax of Catholic legislation was reached when Mr. Gallivan, Representative from Massachusetts, introduced H. R. 20780, an amendment to the postal laws, which reads as follows:

"*Be it enacted by the Senate and the House of Representatives of the United States of America in Congress assembled,* That whenever it shall be established to the satisfaction of the Postmaster General that any person is engaged in the business of publishing any scandalous, scurrilous, indecent, or immoral books, pamphlets, pictures, prints, engravings, lithographs, photographs, or other publications which are, or are represented to be, a reflection on any form of religious worship practiced or held sacred by any citizens of the United States, it is hereby declared that the Postmaster General shall make the necessary rules and regulations to exclude such matter from the mails."

Mr. Gallivan's drastic bill, as has elsewhere been pointed out, would effectually muzzle the freedom of the press for not even a "reflection on any form of religious worship, practiced or held sacred by any citizen of the United States" would be tolerated, and with a Catholic Postmaster General in office the control of the Protestant press would be complete. While we believe that no fair-minded Catholic can approve of such legislation, at the same time it is along the same lines as has so often been proposed by the Masons to prevent information and criticism against their order.

CONSTITUTIONAL PRIVILEGES AND IMMUNITIES.

Scandalous attempts to nullify American freedom of the press have within the last few years disgraced the secret factions of more than one state of the Union. Such efforts are naturally credited chiefly to Freemasonry, yet similar orders have doubtless co-operated. It has not escaped our notice that nearly every legislative bill proposed for this evil purpose, and brought to our attention, has equally with other societies, favored the Jesuit order and others under its guidance or control.

The Federation of Catholic Societies has now followed its Masonic pioneers by boldly carrying the fight against freedom of the press into the national Congress. This is therefore a suitable time to present in a form available to our patriotic readers, certain features of the national Constitution which secret societies are seeking by various methods to render ineffectual for the protection of the American press in its utterances and circulation, and of American citizens in the secure occupation of their possessions and their homes.

Section 2 of Article IV of the Constitution of the United States begins with this sentence, which forms its first and more comprehensive paragraph: "The citizens of each State shall be entitled to all privileges and immunities of citizens in the several States."

The First Amendment specifies certain of the immunities, and provides that "Congress shall make no law * * * abridging the freedom of speech, or of the press."

The Fourth Amendment says: "The right of the people to be secure in their persons, houses, papers and effects, against unreasonable searches and seizures, shall not be violated; and no warrant shall issue but upon probable cause, supported by oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized."

The Fifth Amendment includes the provision that "No person shall be" * * * "deprived of * * * property, without due process of law."

The Fourteenth Amendment, Section 1, confirms to all citizens of all the states such constitutional rights, by saying: "All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States, and of the State wherein they reside. No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty or property without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws."

As we understand the matter, secret societies have desired these immunities abridged in some instances by state enactments, and in at least one very recent instance by act of Congress. We cannot too urgently counsel patriotic readers to keep the constitutional law clearly in mind. They will thus remain better qualified to judge erratic propositions which are coming into view. They will also the more definitely and intelligently perceive that such manifestations of opposing principles provide proof that secret orders tend toward disloyalty, and are unfavorable to certain fundamental principles of American equality and freedom.

MASONRY AND CATHOLICISM.

Just why the Masons and Knights of Columbus occasionally throw bouquets at each other is hard for an observer to understand. There is a natural enmity between them for they are both seeking absolute power. First came the approval of the Knights of Columbus ritual over the signatures of two Past Grand Masters and two Past Masters,

in California. The Catholic press was elated at this bomb in the enemies' camp and the Masonic journals showed their deep chagrin that Masons even with such manifestly Irish names as Flint and Burke, should for any consideration, lend themselves to the use of the Knights of Columbus.

It is now reported that a speaker at a meeting of the Santa Maria Council of the Knights of Columbus, at Wilmington, Delaware, lately, said:

"No one who has considered it can doubt the usefulness of fraternal organizations when they are based on good principles and possess a membership of upright and worthy gentlemen. Such an organization not only promotes the welfare of every member of it, but it helps to improve and lift up the whole community. We all recognize that in this country the Masonic craft has promoted upright living in the community and has benefited personally the men who belong to it. Similar good things may be said of other fraternal organizations, such as the Order of Odd-Fellows, the Knights of Pythias and the Improved Order of Red Men."

The Catholic press are worried over this indication of friendly feeling for their ancient enemy, the Freemasons. And that this expression should come from a Knight of Columbus speaker is the hardest blow of all since as we are told the Knights of Columbus were organized specifically to be the agency of the church in its fight against the Masons.

The editor of the New York Jesuit review *America* comments thus upon the Wilmington speech:

"We do not 'all recognize that the Masonic Craft,' nor its Odd-Fellow and Pythian cousinship, 'has promoted upright living in the community,' however much it 'has benefited personally the men who belong to it,' which is quite a different thing. The moral system of Masonry, as explained by Albert Pike, the supreme authority, is largely in character and wholly in motive, the antithesis of Christian morality. Nor does experience show that Masonry as such has uplifted any man's morality. * * * Pope Leo XIII specifically condemned not only Freemasonry, but two of the other societies lauded by the spokesman at Wilmington. Pope Pius X made the 'Battle against Freemasonry' the prayerful purpose of every Catholic. * * * The Knights of Columbus were instituted mainly to carry out these purposes, and they are doing it well. The speech at Wilmington was contradictory both of their principles and of the solemn declarations of the Church they guarantee to support and defend. The speaker's further declaration that the recent attacks on the Knights of Columbus are as false as the charges brought against Masonry in the anti-Masonic agitation was equally unjust to his Order. The oaths and charges of Masonry as published by John Quincy Adams and others were not, and cannot be, repudiated. To put the bogus Knights of Columbus oath on the same level with them is to authenticate that document.

"There have been other recent attempts to conciliate Masonry. They are all equally futile; even when not made at the expense of truth. As the *American Freemason* frankly admits, there is an essential antagonism between Freemasonry and the Catholic church. The organs of Masonry teem with this antagonism, and their enmity is growing precisely as our numbers grow. * * * Catholics should show charity to individual Masons, whether friendly or hostile, as to all other men; but they can have no more sympathy with Masonry itself than with any other false system."

SHOT WHILE BEING INITIATED.

Police headquarters was notified last night a man was shot while he was being initiated into a lodge over a drug store near Asylum avenue and Clinton. Patrolmen Harvey Swaggerty and Will Lillison made an investigation and learned that the shooting was accidental. It is said the paper wad from a blank charge entered the man's hip from behind. The injured man was given attention by two physicians. His injuries are said to be not serious.

The members of the lodge and the attending physicians declined to tell anything of the affair.—*Knoxville, Tenn., Journal* (Feb. 23, 1915).

WHITE SHRINE OF JERUSALEM.

Malva Chapter in Omaha.

One of the new organizations of Omaha is the Order of the White Shrine of Jerusalem. On Friday evening at Masonic Temple the Malva Chapter of the White Shrine was organized with a membership of eighty-four. One of the requisites of this society is that all of the shrine must be members in good standing of the Order of the Eastern Star, the White Shrine being to the Eastern Star what the York or Scottish Rite is to Masonry.

It is an independent order, yet loyal to every masonic body. It was organized in 1894 and its largest membership is in Illinois, Ohio and Michigan. It now has subordinate shrines in fifteen states and also shrines in Canada.

J. Edward Allington Day, supreme watchman of the shepherds of the White Shrine, was present and instituted the new shrine. He was assisted by Mrs. William E. Reed of Madison, who acted as supreme chaplain, and Mrs. H. A. Xanders of Columbus, who acted as supreme herald.

Mrs. Lolo Vincent was elected worthy high priestess, Herbert Stickler watchman of the shepherds, and Mrs. Myrtle Miller noble prophetess. These three highest officers have a long list of assistants who will exemplify the work. Some of these are elective and a number are appointive. Of these some are officers in the grand chapter of the Order of the Eastern Star, and others are members and officers of the various chapters here.

Edward Allington Day, the supreme watchman of the shepherds, is a Mason of high degree as well as a member of the Order of the Eastern Star. He was Potentate of Tibal Temple A. A. E. N. M. S. at Rockford, Ill., in 1914, where a shrine temple, costing $80,000, was erected under his leadership. He was master of his Blue lodge in Excelsior No. 97, prelate of his commandery, member of Freeport Consistory S. P. R. S., holding next to the highest office in the Lodge of Perfection of said body this year.—*Omaha (Neb.) Daily,* Feb. 4, 1915.

Faith has a longer arm than reason.

JESUITS ELECT "BLACK POPE."

Rome, Feb. 11.—Father Wladimir Ledochowski was today elected general of the Society of Jesus in succession to Father Francis Xavier Wernz. He is a Russian Pole.

The election of Father Ledochowski was the cause of much comment. Although the conclave for the election of the "black pope" was surrounded by the greatest secrecy, it is known that strenuous efforts were made to again transfer the supreme command of the powerful Society of Jesus into Latin hands.

The Spanish Father Martin was general of the Society of Jesus for many years under Pope Leo XIII, and Pope Pius X. When he was succeeded by Father Wernz this was considered a great triumph for the German element. At the time of Father Wernz's election it was said Emperor William sent him his congratulations.

Elected for Life.

The generals of the Society of Jesus, the formal name of the organization of the Jesuits, are selected for life by the general congregation of this order, which is one of monastic origin. The general of the society is known as the "black pope."

Father Ledochowski was formerly assistant general for Germany. He is a nephew of the late Cardinal Ledochowski, prefect of the propaganda.

His Father a Count.

New York, Feb. 11.—Church authorities here furnished tonight information regarding Father Ledochowski.

Father Ledochowski was born on October 7th, 1866, a son of Count Anthony Ledochowski, a cavalry officer in the Austrian army. The family came from Russian Poland.

The boy was a page in the court of the late Empress Elizabeth of Austria. He entered the novitiate of the Society of Jesus at Flarabies, Galicia, on September 24th, 1889, and was ordained to the priesthood in June, 1894.

In 1898 Father Ledochowski became superior of the Grodzka. On February 21st, 1902, he was appointed provincial for Poland. —*Chicago Evening Post.*

Love always grows richer by giving itself away.

THE CHURCH AND LODGE.

(Continued from March number.)

REV. O. M. NORLIE.

Lodge Insurance Is Costly.

Most of the lodges have started with the purpose or pretense of giving life insurance at cost, giving it much cheaper than the old line companies that have to pay so much for expensive management and to lay aside so much for reserve funds. A comparison between the expenses for handling each dollar in the old line insurance companies and in the assessment companies, which include the assessment lodges, may be had on the basis of figures in the "World Almanac." The expenses for handling each dollar in the old line company in 1907 was 33 cents, in 1908, 29 cents, in 1909, 28 cents, and the corresponding expenses in assessment companies and lodges were 16 cents for each of these years. We estimate that the business expenses in the secret order is about the same as in the open assessment company. In proof of this let us cite three authorities: The Wisconsin Insurance Investigation Committee of 1906 reported that the Modern Woodmen's expenses in Wisconsin were 14 per cent of the death claim, and that the expenses of 67 Fraternities were 15 per cent of the death claims. The Census Report for 1890 ("Life Insurance Business," II, 377) shows that the average cost of running 176 lodges was 25 cents on the dollar in the year 1889. This is the summary of all the lodegs that reported for that year. The "Minnesota Insurance Report" for 1911 (II, 649) shows that the cost of running the "Sons of Norway" was 41 cents on the dollar. Of course, some lodges may perhaps be run cheaper than 41 cents or 25 cents outlay for every dollar received, but some again are much more expensive. Take the Independent Order of Odd-Fellows for example, an order that is classified, not as an insurance, but as a benevolent society. In 1893 it received $8,511,004; paid in relief $3,312,970, or 39 cents on the dollar (Stevens' "Cyclopedia"). In 1901 it received $10,826,976.66, paid out in relief $3,939,785.68, or 36 cents on the dollar (CYNOSURE, 1902). In 1905 it received $13,583,919, paid out in relief $4,618,837, or 34 cents on the dollar. In 1893 this lodge kept 61 cents on the dollar, in 1901, 64 cents, and in 1905, 66 cents. It is pretty costly to let somebody keep your money for an uncertain length of time and then when you are hard up to get back less than 40 cents on the dollar and besides have this called "inoffensive charity." Even 16 cents seems too much of a price to pay for letting somebody else use your money for you till you get sick or die. When you put your money in the bank, you get it back perhaps upon demand, with a few per cent in addition. When you borrow money you have to pay back as much as you borrowed and from 6 to 12 per cent interest besides, with notes and mortgages as security meanwhile. But when you insure you do not get as much as you put in unless you should be so fortunate as to die before your allotted time or get sick or disabled at the time when you have your dues paid up.

Now, in saying that the average cost of lodge insurance is only 16 cents on the dollar and hence quite a good deal cheaper than the average cost in the level premium insurance company, let us bear in mind that not all of the expenses connected with the lodge are considered in taking this average. The lodgeman has many expenses outside of the regular dues, which the ordinary policyholder does not have. He has to pay for initiations into the various degrees of this order, provide himself with buttons and uniforms and other regalia, buy lodge papers and books, pay rents for lodge rooms, take part in social life and entertainments. All of these things make quite a showing and surely must bring the average cost of lodge insurance up to the level of the average old line.

Lodge Insurance is Unsafe.

Besides being costly lodge insurance is unsafe. It is unsafe, because it is too cheap! Says the "Report of the Wisconsin Insurance Investigation Commission of 1906" (232): It is "temporary insurance at insufficient rates." Those who get insured must pay more for their insurance, so that a reserve fund can be created and the increasing death rate as the society grows older can be met. This is held to be correct in principle by the writers of insurance text books. Legislatures and insurance commissioners are

trying to enact and execute laws in this direction. The lodges themselves are discussing the question as though it were their only salvation. In 1886 the National Fraternal Congress was organized at the call of the oldest of the insurance lodges, the Ancient Order of United Workmen. At this call sixteen lodges, including the largest ones of that day, with a total membership of 535,000 sent representatives. In 1896 the congress had representatives from 43 orders, with a total membership of 1,587,859, or about 75 per cent of the insurance lodge membership. The chief cause for calling this Congress and the chief question which it has been dealing with, is the necessity of increasing the rates of assessments, basing them on some recognized mortality tables so as to provide an emergency fund with which to meet an increased death rate, which appears as the orders grow older. As the lodges have been growing older and deaths have occurred more frequently, the numbers of assessments have had to be increased. Thus, in spite of its phenomenal growth from 259,584 members in 1897 to 129,805 in 1911 (334 per cent in 14 years), the Modern Woodmen have had to increase the number of their assessments. They had to increase their rates 47 per cent or meet bankruptcy like so many other societies of its kind. The CYNOSURE, July, 1902, reports that in 15 years over 1,300 assessment companies went to the wall. In speaking about this the great lodge authority, Stevens' "Cyclopedia of Fraternities," says in part: "The whole experiment of life insurance 'at cost' as tried by the fraternal orders for the past forty years has resulted in a good many failures and in wholesale readjustments of rates. Those rates and methods of computation shown in the accompanying tabular charts are curiosities in their ways at the present time as indicating for the greater part what to avoid. Some of the societies of this class that have fallen by the wayside since the 'Cyclopedia' was compiled (within 10 years) are: The American Legion of Honor, Chosen Friends, United Friends, Royal Templars, Equitable Aid Union, Empire Order of Mutual Aid, the Order of the Golden Chain, and some others, the obsequies of one or more being in progress of arrangement as this edition of the 'Cyclopedia' (the second) goes to press. The special work of the Fraternals today is to find, so far as possible, what is the true basis of assessment, whether dependent on the National Fraternal Congress or the American Experience tables of rates, and to bring themselves to the point of adopting the same or one which may be acceptable. With many of these organizations, such as have not already gone through the process of adjustment, this is a matter of life or death. Most of the larger and more successful have been through this, and with some of them it is now a problem whether they have reached the ultimate, the successful plan of meeting obligations, or whether they have got it all to go through again. This refers in part, of course, to the five more important fraternal orders, including the original one, the Ancient Order of United Workmen, which, with the Modern Woodmen of America, the Knights of the Maccabees, the Royal Arcanum and the Independent Order of Foresters, have had to radically revise rates of assessments. As to minor associations in this class, some have taken a similar medicine and some have not, and the outlook for those which do not adopt higher rates is, that necessity will ultimately lead them in that direction with uncertain hand. Taken as a whole, comparatively few of the orders collect adequate assessments, if one may judge from the saying of those competent to speak." The lodges, then, admit both in word and deed that they are unsafe.

And yet they are vying with the old line companies in giving much for little, something for nothing. Both kinds advertise very loudly that certain policyholders of their heirs have received once or twice or three times as much as they put in. Here is the Mutual Life Insurance Company of New York, an old line company. Listen to their appeal in their organ "Mutual Interests": In Oct., 1908, on 401 deaths they paid a claim of $1,582,979.63, a return over the cost of $839,629.25. In Feb., 1909, on 435 deaths they paid a claim of $1,529,588.77. a return over cost of $759,167.68. In May, 1909, on 562 deaths they paid a claim of $1,932,922.60, a return of $963,-

789.17. On a total of 1,398 deaths they paid a claim of $5,045,491, or a return over cost of $2,562,586.10. For every dollar they took in this "safe" old business house paid out $2.03. This is indeed well done. But the lodge can go this one better. Let us take the testimony of the Knights of Maccabees in their organ "The Bee Hive": In Feb., 1909, on 184 deaths they paid out $259,-102, or $232,230.07 more than was received from these policyholders. For every dollar received they paid out $9.06. No company in the world, open or secret, can keep on always paying out more than it receives. The Woodmen have tried it by adding 5 to 10 men for every one who is getting to be an old man, but had to own up at their Chicago convention that they must raise the rates anyway. The Woodmen had then a deficit of $280,-000,000 staring them in the face. Enough said. Does it not seem unsafe, unsound business principles to give more than you receive, to promise more than you can hope to pay?

Lodge Insurance Is Unfair.

Besides being costly and unsafe, lodge insurance is unfair. It discriminates. It is only for those who are not in need of help and can satisfactorily prove this. It is not for the sick. It is not for the poor. It is not for the young or the old. If you are in a certain occupation that is risky, or live in a certain section of the country that is unhealthy, or have a certain creed, or are of a certain race or sex, you cannot enter certain lodges. Every lodge discriminates in some way, especially against the sick and poor, those who most need charity, and in favor of the well and the able-to-pay, those who do not need charity. The members of the lodge are a select body of men who do not need charity. They are the objects of the lodge's charity as long as they can pay their dues and are otherwise in good standing. If they are unable to pay and are in need of charity, except where sick benefits are provided or real charity is shown, they stand a good show of being turned down and out. All this is unfair *as long as it is called charity* and not business. This is the lodge system. We are glad to say that many lodgemen are more charitable and more fair than their system.

Church Charity Is Not Insurance.

Church charity consists of free will offerings to relieve the various kinds of want and misery in all the walks of life without respect of persons or places, age or sex, occupation or creed, or any other condition. Lodge charity is pretended—it is insurance; Church charity is real—it is almsgiving. Church charity is not what it should be or could be, but it is better and more abundant than it is said to be; lodge charity cannot be what it should be, and is worse and less abundant than it is thought to be.

Church and Lodge Charity Compared as to Amount.

It is a hard matter to state the exact or even the approximate sums of money that should or could come under charity. We shall not attempt to collect from the many sources any complete and late figures. There is a good deal of charity work that is never recorded, so that returns would not be complete anyway.

Illustration from the Lodge.

The Census Report of 1890 ("Report on Insurance Business," II, 377) gives the financial statements of 176 secret societies. Their payments for benefits were as follows in 1889:

Insurance for death	$18,296,455.00
Funeral relief	764,128.00
Sick relief	4,516,250.00
Other relief	719,319.00
Total benefits	$24,296,152.00

The expense for handling this money was $8,078,096, or over 30 per cent of the total benefits. The benefits and the expenses amount to $32,374,248. The income from dues, assessments and other sources were $34,805,075, or $13.00 per member. Later and more complete figures are, of course, much larger—for 1911 being about five times as large ("World Almanac," 1912. "Annual Statistics Fraternal Societies," "Fraternal Monitor"). But should these vast sums be called charity? In answer to this we refer again to the fact that this whole account is an insurance account, hence, not a charitable account. We have no record of lodge men's private charities, which may be considerable.

Illustrations from the Church.

We have never yet seen a local congregation that did not have charity on its program of work. Every synod we

know of has one or more institutions or funds for charity. Thus, the six Norwegian Lutheran synods reported the following synodical expenditure for 1907 (Norlie's "Home Missions," 135):

For orphans and aged	$ 65,749.44
For sick	29,206.50
For poor	13,312.77
Total	$108,627.67

In addition to this these synods reported at the same time a still larger expenditure for Christian schools and missions, both of which properly belong under charity. The figures are as follows, averaging over $5.00 per voting member:

For charity	$108,627.61
For schools	184,753.83
For missions	228,647.62
Total	$522,029.06

Strong's "Social Progress" (1906) reports that 14 reformed denominations expended nearly $6,000,000 for home missions in 1904. Speaking of home missions J. B. Clark says (Strong's "Social Progress," 1904): "Not a dollar of this immense sum ($290,000,000) has been paid in any commercial sense, for value received; all of it has been given, a free will offering of Christian people, to mark their intense conviction of the peril of a nation without a Gospel, and their faith in its leavening Gospel."

The Catholic church, as well as the Lutheran and the Reformed, is active in works of charity. For example, one of the Catholic charitable societies, The Society of St. Vincent de Paul, "had, in 1903, in the United States 7,413 members, who distributed to 18,330 families relief aggregating to $214,597, which required 145,326 visits to the poor in their homes. This work was accomplished without one cent of expense" (Strong's "Social Progress," 1906, 258).

The civil government is relieving the church of much of its charity work, especially that of the poor and the defective. We find county poor houses and poor farms, city boards of charities, state asylums for idiots and insane, schools for deaf and blind, etc. Robert Hunter estimates that 10,000,000 people in the United States are in poverty. Eight states (Massachusetts, Connecticut, New York, Pennsylvania, Ohio, Michigan, Wisconsin, California) spent on registered charity $75,672,707 on 1,000,730 people, of which 609,895 were a public burden. In 1902 Massachusetts reported 111,779 dependents, delinquents and defectives dependent on the public treasury, and 302,951 on private charity. $5,094,651.86 were expended by that state for charity; $6,611,314.17 by private charitable societies (including churches). The public institutions to house these people cost $30,000,000, the private cost $22,392,937.95 (Henderson's "Modern Methods of Charity").

Of those who give freely to charity the church people are most willing to give and give most. Besides this, their teaching and example influence others to give. "At the present time it is still the church that is the most powerful agent in inducing people to give," says A. G. Warner in his "American Charities" (316).

(To be continued.)

LODGES HITCH ON TO REVIVAL CHARIOT.

Fraternal Greetings Exchanged.

Something of a very unusual character took place at the Methodist Church last Sunday when Dr. Robinson read a communication from the local Lodge of Odd-Fellows complimenting the pastor and church on the remarkable revival now in progress. These resolutions were read morning, afternoon and evening and elicited general favorable commendation, so much so that at the evening service the Rev. J. Ward Clark made a motion, which was unanimously carried, that fraternal greetings be returned to the Odd-Fellows for their gracious expression of good will. The pastor appointed Rev. J. Ward Clark, Mr. Harvey C. Snyder and Mr. John J. Habecker a committee to formulate such suitable greetings.

The following is the text of the resolutions sent by the Odd-Fellows:

A Resolution.

Whereas, Pitman Lodge, No. 136, of the Independent Order of Odd-Fellows, in session assembled, on Friday evening, the 12th inst., did silently and reverently listen to the tolling of the bell of the Methodist Episcopal Church in joyful announcement of the conversion of one

hundred souls during the revival services now in progress in said church, and,

Whereas, This fraternal and beneficial Order is founded entirely on religious principles and is, therefore, an auxiliary to all religious institutions and, consequently, deeply interested in their work, Therefore, be it

Resolved, That we, the members of Pitman Lodge, I. O. O. F., here assembled, do hereby extend to the worthy pastor and the official board of the Pitman M. E. Church our deepest feelings of commendation and congratulation and pray that the efforts of both pastor and church may be blessed with still greater success in the work now in progress.

Passed unanimously by rising vote.

O. GLEN STACKHOUSE, JR.,
Noble Grand.

Attest: H. S. Beckett, Secretary.

Congratulations from the P. O. S. of A.

We, the brothers assembled in Washington Camp, No. 115, P. O. S. of A., on Feb. 16, 1915, by unanimous vote, tender the minister and members of the M. E. Church our deep congratulations on the great revival being held in their church. May God add greater blessings to their work. Signed: R. M. FISHER, WM. H. BATCHLER, WM. B. MYERS, Committee.—*Pitman Grove (N. J.) Review*, Feb. 18, 1915.

These are really interesting documents. If the Odd-Fellows would have us believe that they truly are "deeply interested" in the revival campaign, then why were they "in session assembled" listening to the tolling of the bell instead of assisting at the service at least with their presence? Perhaps the solution is hinted at in that part of the resolution which says, "This fraternal and beneficial Order is founded entirely on religious principles and is, therefore, an auxiliary of all religious institutions," etc. How plain it is now! Of course they could not be expected to take active part in Christian revival services, as that would be "sectarian" partiality. Their resolutions would be equally appropriate for a revival of Mohammedanism, Mormonism, Buddhism, or any other "religious institution."

We do not know the standing of Dr. Robinson, the pastor of the church, but Rev. J. Ward Clark and Harvey C. Snyder, of the committee appointed to formulate greetings to the lodges, are Masons.

MOOSE LODGE TRAGEDY.

A quarrel over 70 cents lost in a game of cards resulted in the killing of Elijah Barclow, a colored porter, by Stowe Evans, a car repairer for the Katy, in the Moose hall at 10:45 Saturday night. Following the shooting Barclow ran from the club rooms and fell to the sidewalk in front of Harry Levi's grocery store at 1808 Broadway and was carried to the office of Doctors Brady, where he died a few minutes later. While still conscious he told those standing around him that Evans did the shooting and had taken his pocketbook. Investigation showed that the victim's trousers' pockets were turned wrong side out and that his purse was missing.

So far as the police have been able to learn, there were but three persons in the room when the shooting took place. These were Barclow, Evans and Aelred Cannon, a Katy employe. Evans and Barclow had a dispute over the cards.

"I was standing looking out of the window," Cannon told the deputy county attorney, "when suddenly I heard a shot fired. I turned and saw Evans and Barclow standing about three feet apart. Barclow was bending over and had dropped some packages he had been holding. Evans had a gun in his hand. I ran from the room and did not hear further shooting."

Trailed Blood to Hall.

Officers Copes and Burroughs were the first to reach the scene of the shooting. They followed the trail of blood from Levi's store to the Moose hall. James Elam, sheriff, happened to be in the city and he assisted the local authorities in their search for Evans, which continued most of the night.

Under Influence of Liquor.

Friends of Evans are inclined to think the slayer of Barclow was under the influence of liquor when he fired the fatal shots despite the fact that both Cannon and Davis declare that he showed no indications of being intoxicated when he was in the Moose hall. In a conversation with a friend over the telephone earlier in the evening Evans had talked

in such a strange manner that his friend became convinced he was drunk and told him to go home and go to bed.

Barclow for the last two years had been porter at the Moose lodge. Members of the order say that he was not of a quarrelsome disposition. He leaves a widow and two small children.

Gambling Not Allowed but Practiced.

Fred Fox, past dictator of the Moose, said to-day that gambling always has been strictly prohibited in the club rooms and that Evans had taken advantage of the absence of officers of the lodge to play cards for money.

"It is a very deplorable affair from every point of view," Mr. Fox said. "We have taken every care to guard against such trouble as this by placing placards on the walls forbidding card playing for money or betting money on games of chance of any kind; and in addition every member of the order has been told that it was strictly against the rules to make wagers in the club. This is the first instance that I know of where this stringent regulation has been broken."—*The Parsons (Kans.) Daily Sun,* Feb. 22, 1915.

It is a well-known fact that liquor lodges multiply rapidly in districts which are voted dry, and The Moose lodge is a notorious offender in this regard. Barclow, a "porter," while carrying "packages" was shot by a drunken member of the lodge, in prohibition Kansas. Past Dictator Fox does not comment on the fact that Evans was drunk—apparently that is not an important matter in his mind—but passes off the "deplorable" murder with the statement that Evans had broken the rules in playing cards for money. The Moose murderer had not been apprehended.

OLD RATHER THAN ANCIENT.

A square and compass have long been kept in the possession of successive generations of the same family in a hill town of Massachusetts, as a relic of a lodge which was in its own day the third oldest in the state and the fourth in New England. How long "Federal Lodge" existed or when it disappeared we cannot tell, but it was formed in 1792. It may have sunk under the pressure that submerged hundreds of lodges after the martyrdom of Morgan. A new lodge which has been working a year under dispensation, has now been constituted under the old name Federal. In the evening of the constitution, the old square and compass were on the altar of this new lodge; the compass hammered out in some old-time blacksmith shop; the square, half wood, half bone; the two parts of the square fastened with two iron rivets where they join. Let us hope that some of those who swore hereby and hereon—all of whom are now in their graves—saw their error and repented before they, like their lodge, disappeared from this world of false worship and profane swearing.

GREAT IS THE ORDER.

Two Masons meet at a railroad station.

One makes an almost imperceptible motion with his hand.

The other follows. Other signs are exchanged.

They approach. Carefully. Cautiously. Both looked about to see if any eavesdropper lingers near. A mystic word passes. Then some more words.

They clasp hands. They mumble more words.

A peculiar grip is exchanged.

Then each presents to the other a card bearing mystical signs.

It is well. They are brothers of the same order.

"I am glad to meet you, brother," one says.

"I am glad to meet you also," says the other.

"Brother," says the first, "what time does the train leave for Kalamazoo?"

"I do not know, let us ask the ticket agent," replies the second.

They asked the ticket agent. Again they clasped hands.

"It's great to be of assistance to a brother of the noble order, ain't it?"

"It is."

They separate. They take their respective trains.

Each is satisfied he has met a genuine brother of the order.

What had happened had they failed to meet? We shall never know.

Great is the order.—*Toledo Blade.*

The Coming Conflict

BY

EDWIN BROWN GRAHAM

CHAPTER XX.

(Continued.)

Murder Will Out.

When Dr. Hulman returned to the city he found that the name of "Hunker" was not in the directory. After several prudent inquiries, Walter was convinced that the name was fictitious, but whether assumed by a resident of the city or not, he could not learn. No trace of Groves could be discovered through this person at present, so he turned his attention to the Flaggs. It seemed as though the sick man must die. Walter was now convinced that

"He had got a hurt
O' th' inside, of the deadlier sort!"

Still the doctor waited on him and watched him faithfully, not only trying to save his life, but also hoping to hear from him or his brother who was often present, a word concerning Groves. He had been waiting several days for a favorable opportunity to ask some questions, when late one evening, as he was entering the house, John Flagg met him in the hall and asked him with an expression of voice and countenance that attracted his attention at once:

"Doctor, are you a Mason?"

"I was initiated, passed and raised in this city," was the answer.

"Where were you made?"

"In St. John's Lodge, number 56."

"'What made you a Mason?'" was the next question, which fortunately for the doctor was asked in the past tense.

"'My obligation.'"

John Flagg, having met Hullman's father in the lodge, was satisfied with this brief examination, and remarked:

"Well, I am glad that you have 'been to Jerusalem.'"

"Why?" asked the doctor in a careless manner.

"Because Robert is often flighty, you know. I was afraid he might disclose some of our secrets. We can only trust him with our members. Remember, if you hear anything which from its nature should be kept secret, it is 'on the square.'"

"Is there anything special?" asked Hullman, hoping to be let into the secret.

"O no, nothing that I can explain now."

Walter was tempted to ask if it was about Groves, but knew that it was wiser to remain silent.

Flagg stepped to the door, and looking up the street remarked that he had some business up town and wished Brother Jarrow, who had been detailed by the lodge to assist him in waiting on the patient that night, would soon arrive.

"I haven't had my turn yet," answered the doctor. "I will stay with him until ten o'clock."

"I certainly did not intend to suggest such a thing to you, Doctor; but if you can find time to stay until Jarrow comes, I would be much obliged."

"I would be pleased to do so. Go right along, and feel easy about it," said the doctor.

Flagg hurried off to his business and the doctor entered the sick room. The patient had just dropped to sleep. The doctor called Mrs. Flagg and asked her to stay with her husband for a few moments until he returned.

'Really, Doctor, I would only be too glad to be with my poor husband much of the time, but"—bursting into tears—"John will not allow me. He has forbidden me and our children to enter the room since Robert became so flighty."

"Why so?" asked the doctor.

"He says that I might hear words better for me not to know. Robert told me himself that if his mind wandered that I had better not stay with him. So they drove me out and keep me out. O it's cruel, cruel! It seems as though I must be with him and help him all I can till the last," answered the loving wife, weeping as though her heart would break.

Hullman wanted to tell her that Masonry is an accursed system, anyhow,

and had no right to separate husband and wife in the least; that she ought not to respect their wishes at all, and that he would have no great objection to giving her the usual secrets; but he was now in a hurry, and as there was one secret which he wanted to learn, he must wait to tell her this at some future time. So he said:

"I am sorry. We will arrange it better as soon as possible. Please sit here a moment until I step in at the next door."

She gladly did so. The doctor called at the next door and asked to use the telephone. He called up Brother Jarrow and asked him when he expected to be at Flagg's.

"I was coming immediately, but if John is there and can do without me an hour or two, I will be much obliged. I'm very busy."

The doctor answered, "You need not hurry. We can get along without you for two or three hours very well."

Walter then returned to the sick room and in a few minutes said he would excuse Mrs. Flagg. Slowly and sorrowfully she left the room. As she was leaving, the patient awoke and the doctor went to his bedside. He was very flighty, and after muttering inaudibly a few minutes spoke more plainly, but very slowly and faintly, for he was very weak: " 'Oh Lord, my God! is there no help for the widow's son?' "

"What is the trouble?" asked the doctor, recognizing the grand hailing sign of distress.

Flagg did not answer. Perhaps he did not hear the question, or was too weak to speak.

The doctor, with the hope of hearing something useful, listened very closely. Here was a chance, perhaps his last chance, to discover Groves, and so he wished to improve the opportunity. Soon the sick man spoke faintly again:

" 'O that my throat had been cut across ere I had been accessory to the death of so good a man!' "

"Is he dead?" asked Walter, convinced that, while the words might refer to "Hiram Abiff," the sick man was thinking of Groves.

He spoke again, so faintly that the last part of the sentence was lost:

" 'O that I had become a prey to the wild beasts of the field ere I had conspired to the' "—

"Is he dead?" asked Hulman again.

No answer from the miserable man. He was almost asleep. He seemed to be dreaming, for he twitched nervously, opened his eyes widely, and stared around the room. He did not appear to see the doctor, but said in a low tone:

" 'O that my body had been severed in twain and divided to the north and south' "—

Walter tried it another way:

" 'Well, Jubelo, what have you to say for yourself—guilty, or not guilty?"

" 'Guilty, my lord!' " was the answer.

"Is Peter Hunker guilty, or not guilty?"

" 'More guilty, my lord!' "

"Is John guilty, or not guilty?"

" 'Most guilty, my lord!' "

" 'Take them without the west gate of the temple and have them executed,' " said the doctor, who had not quite forgotten the ritual.

" 'O Lord, my God! is there no help for the widow's son?' " piteously begged the wretched patient.

" 'Go and search for the body, and if it is found, carefully examine it for the Master Mason's word or the key to it.' "

The patient, talking to himself in almost inaudible tones, began to search. He pulled at the covers of the bed, and looked here and there until he caught hold of a pillow and lifted it, when he exclaimed, " 'Ah, here is his grave!' "

" 'Where is he and I will go in person and try to raise his body,' " said Walter in intense excitement, hoping for an answer not according to the ritual. But he was disappointed; the sick man answered another question:

" 'Nothing but a faint resemblance to the letter G.' "

Hulman knew that "G" profanely stood in the lodge for God and Geometry, but he thought to turn his patient's mind away from the ritual, and so said:

"Yes, yes, that's right. 'G' for Groves. Where is Groves?"

The answer seemed to be a quotation from the lodge, even if not down in the regular work:

"Groves is crazy; he ought to be in the asylum. We will take him to Riverview.

That will quiet him; ha, ha!" And the flighty man began to whisper, evidently repeating the plan for his abduction as he heard from his brother.

Hulman tried to get him to speak aloud, but he would not. He continued to mutter and whisper until the doctor, thinking perhaps he had learned enough, or could learn no more, and that his patient had been awake long enough, gave him a narcotic and let him sleep.

Soon Walter called in Mrs. Flagg and told her that she could watch her sleeping husband for an hour, and then she must retire for rest. The wife, with her daughter, about twelve years of age, came into the room to stay until half past nine. They counted this a great privilege.

"Doctor," said Mrs. Flagg after she had sat for some time in silence, gazing at her husband, "are you a Mason?"

"I was made one in this city when I was a student," answered the doctor, who did not think it wise to tell her the rest of his history until he had further investigated this matter about Groves.

"I am sorry."

"Why?"

"Because they keep me from my husband."

"I don't keep you away. I did not know until this evening that you were not allowed to be with him."

"You didn't advise it, then?"

"No, indeed. I don't approve of it."

"You don't think it is right?"

"Certainly not. The rights of a wife are above any rights of the brethren. Marriage is a divine institution; Masonry is an institution of—well, not of God, any way. It ought to be kept in its own place," said the doctor politely and prudently neglecting to say where that is.

"That is just what I think," said Mrs. Flagg. "Masonry is a nuisance, to say the least. With its meetings, and its secrets and its duties of various kinds, it has always been the way. It has separated me from my husband and destroyed our perfect confidence in each other. I supposed I ought not to object, because Robert said it was for my good, and other Masons' wives endured it; but I think it goes a little too far when it comes into our home, sets me aside and tries to control everything. We were sworn at our marriage to forsake father and mother, that is I think every authority and love, and cleave to each other; and we ought to be together in such a time as this, it seems to me."

"You are right. It has no business to interfere with the marriage relation. But you ought not to blame the members too much, for it of necessity interferes."

"Well, it ought not to exist then; and if I had my way, it wouldn't, either."

"Well, well," said the doctor, "I think we can arrange it satisfactorily. You stay in the room until your husband begins to talk; then it might be better for you to leave, even if not required."

"Are there any secrets that it would hurt me to know?"

"There is one, at least."

"Indeed! And what would hurt me and doesn't hurt my husband and others?" asked the wife.

"Perhaps it does hurt them," suggested Walter.

"Well, I have wished, and I believe every Mason's wife has wished like me, a thousand times, that my husband had never been a member of the lodge. I wish I had made him give it up before we were married."

"I do, too. Now, not because I am a Mason, but because you need rest, I will ask you to retire."

She kissed her husband and left the room. In a few minutes Brother Jarrow arrived. The doctor gave him the necessary directions and went home, not to sleep, however, but to write a letter to Edith and to prepare a plan for the discovery and release of Dr. Groves.

CHAPTER XXI.

Foul Is Fair.

"Love is master of all arts,
And puts it into human hearts
The strangest things to say and do."

The next morning after his conversation with his delirious patient Dr. Hulman called on the county clerk, and after a few minutes said that he would like to look through the public records in the office. Of course he was granted this privilege. After looking through several volumes, he picked up the records of the commissioners for that year, and with assumed carelessness turned to the minutes of the meetings in the spring. He had checked the manifestation of any special

anxiety and determined to control his feelings and expression should he find anything startling on the pages before him. And could he believe his own eyes! There was the record commencing, "And now comes Dr. Warren," and ending, "The commissioners, after due examination, do find the said Warren to be of unsound mind and dangerous to be at large, and do hereby give authority to the proper officers to take, and commit and hold the said Warren in the asylum in Riverview until released by due process of law; the County of Park to pay all charges for boarding and treatment." Certainly this was Dr. Warren Groves instead of Dr. Warren. Several important particulars were omitted in the record, but otherwise the case seemed to have been conducted regularly. After pretending to look at one or two more books, Hulman thanked the clerk for his courtesy and went out. He had determined on a course of action. He proceeded immediately to the office of Judge White and asked him to issue a writ of habeas corpus, commanding the person of Dr. Warren Groves, falsely called Dr. Warren, to be brought before him, with a view of inquiring into the reasons and ground for his imprisonment and retention in the asylum at Riverview.

Judge White was a Mason, as were all the other judges. But Judge White was upright, honorable and conscientious, which was more than could be said of any of the others. Hulman did not believe that Judge White knew of the abduction of Groves, or would refuse to issue the writ, and he was correct. The writ was at once issued and put into the hands of the Masonic sheriff. Walter regretted the latter, but could not then well state his objections, for he had not suggested that Masonry had anything to do in the matter; and then, of course, all the deputies were Masons also. After consulting, as Hulman observed, John Flagg and Dr. I. B. Lumm, the sheriff left for Riverview.

When the doctor called on his patient he found him worse. He was now speechless and could not be aroused. The end was fast approaching. Now, when he could not speak to her, those who go to the lodge to learn to purify their hearts and subdue their passions, very kindly allowed the devoted wife to be in the room with her dying husband. They, however, were not as attentive as usual until after his death, which occurred about two o'clock the next morning. Then the brethren were very attentive, or, at least, officious. They appointed the time, and made all the arrangements for the funeral. The afternoon of the next day was set as the time. Mrs. Flagg had not been consulted, and when informed of it requested that the time be changed until the day after that, as she did not think it was necessary or proper to bury on the Sabbath and as she expected some of her relatives to be present by Monday morning. But of what importance were her wishes? Had not her husband once, when he had no thoughts of dying, requested to be buried with the honors of the craft? Did not the lodge through its worshipful master say without hesitation, "Sunday is the best day for us, and we will have the funeral on Sunday?"

Surely, on this occasion, when the lodge, whose ceremonies are almost identical with those of the ancient worshipers of the sun, would meet to perform its sacred rites over the dead on the day which the heathen have named in honor of their god, it was at least consistent for the priest and members of the order to call the Lord's day Sun-day.

At the appointed hour, with great pomp and display, the body of Robert Flagg, a kidnaper, a profane man and an arrogant infidel, was taken to the church to which his wife, unattended by him, was accustomed to go. The pall-bearers, who had so tenderly carried the remains of the departed brother into the sanctuary and who would bear them to their resting place, consisted of two ministers, one saloonkeeper, the president of the local "Liberal League," a prominent Jewish tobacconist, and a zealous class-leader. The pastor of the church was a good man who was not in favor of secret societies, but who never opposed them for fear they would oppose him. He was grieved, silently, however, to have the ceremonies in his church, but did not have the courage to refuse the lodge admission. He, however, only assisted in the services to the extent of reading the first hymn, which was to be sung while

the audience was being seated. At the suggestion of a master at his side—a master he feared to offend—he announced and read the hymn commencing,

"Blest be the tie that binds."

The services were conducted by the profane worshipful master of St. James' Lodge, who read from a Monitor the prayers which carefully excluded the only name in which one should pray, and the Scripture selections, which were so garbled as to offend none but Christians. The Rev. Dr. Dubble preached the sermon. He was not in profession a universalist, but still, probably owing to the circumstances, he "preached the departed straight into the Grand Lodge above."

After the services in the church, which were attended by many who for long years had not seen a pulpit, and now went only to see one disgraced, the body was carried out by the motley crew and put in the hearse. Then the procession was formed. First in order was a brass band of jolly beer drinkers, and on each side of them was a crowd of urchins of different ages and degrees of dirtiness. Then came St. James' Lodge dressed in full uniforms; that is, the members wore their good clothes and white cotton gloves, and little white muslin aprons which, with their usual honesty, they called lambskins, and which were about the only tokens of innocence they possessed. A part of "the furniture of the lodge"—a Bible, compass and square—was carried by a tottering, frail, aged deacon, who for several years had been too old to go to church, but who often, as he once thoughtlessly declared, shed tears in the lodge over the tragic death of Hiram Abiff. Next, with the pall-bearers, was the hearse containing the remains of a man who was being buried with Masonic dishonors. Then all the Masonic bodies of the city marched in rank. After these were the pious divines riding along in a carriage, mourning and wondering over the deadness of their churches, and remembering, Sun-day to honor the lodge. Then came the family and friends of the deceased, and last of all "the profane." The signal was given, the band began to play and the procession began to move. It was an imposing sight to those on whom it was easy to impose; it was ridiculous to those with any acuteness of sense; it was wonderful to the small boys and big Masons; it was painful to sensible persons; it was distressing to the mourning widow, and it was solemn and beneficial to none.

Arriving at the grave, there were more heathenish and superstitious rites. A prayer from Webb's Monitor, containing a petition for the departed, was read, the body was lowered, the sprigs of cassia were thrown in, the grave was filled with earth, and the few mourners, the many performers, the crowd of gazers departed. The Masons did not seem to be very sad. Why should they mourn? True, they had lost a brother, but their order had been grandly advertised and the widow would have to pay all the expenses.

The sheriff had come back to Megapolis late Saturday night. On Monday morning Hulman called on Judge White and found the writ with the return, stating that the person named within could not be found in the asylum at Riverview

The doctor then gave the judge a full and sworn account of the case. The judge was surprised and shocked. He could scarcely believe what he had heard If Dr. Hulman, or some one like him, had not made the statement, he would not have believed it. Walter, at his own request, was appointed deputy sheriff, and the writ put into his hand. He took the next train for Riverview, arriving there next morning. He went at once to the asylum and introduced himself by handing to the superintendent his professional card.

(To be Continued.)

We have received the Constitution of a new society, "The Anti-Catholic, Anti-Saloon and Anti-Secret Association." We hope to give further information of this movement in the future. The National Christian Association contributed ten pounds of assorted tracts to this new organization, and wish it abundant success. For fuller information, address Rev. W. F. Hall, Mears, Michigan.

We should study to practice here that kind of life that will best fit us for the hereafter.

Editorial.

N. C. A. ANNUAL MEETING.

The Annual Meeting of the National Christian Association will be held at 10:30 A. M., Monday, May 17th, 1915, at 850 W. Madison St., Chicago, Illinois.

Besides the election of officers, reports will be given and important business transacted.

WM. STUART, President,
NORA E. KELLOGG,
Recording Secretary.

RELIGIOUS POLITICIANS.

We pause in that careful reading which we give to each issue of a certain bright and able religious newspaper, in order to copy an editorial paragraph relating to a passage in Ezekiel to which Milton refers in lines 446-457 of the first book of Paradise Lost. This Scripture is highly descriptive of that ancient type which Freemasonry aims to perpetuate: and to one of the thoughtful readers of this magazine who was initiated in a lodge-room within a church building it has long looked much like a picture of modern Masonry in session. Probably the editor was thinking of Romanism instead of Masonry. The copied paragraph is headed:

Swinging the Incense in the Dark.

"Ezekiel, in one of his visions, was aghast when having dug in a certain place he found a hole in the wall, and saw a door that opened into a place where the elders were swinging the incense in the dark. He had supposed that they were in the Temple engaged in their holy ministries; but he found not one or two, but many, chanting their secret incantations, away from the people, in league with the powers of darkness. One of the saddest revelations in the past centuries has been the discovery of ecclesiastics who have been so involved in their political friendships that when the world expected them to be busy with their religious duties they were passing their time in the dark, swinging the lamp of incense, but to what avail? We are wondering if in our own land it is possible that in any of the cities, or in any departments of our government, we are in danger of discovering the deeds of darkness that generally come when religious politicians join their forces for the accomplishment of ends that are not spiritual."

AN EXPLICIT UNDERSTANDING.

An editorial paragraph in an American religious journal says that Dr. Dixon writes: "There comes from India the report that a Christian missionary has joined the Buddhists and Mohammedans in calling a meeting for prayer, with the explicit understanding that the name of our Lord Jesus Christ is not to be mentioned; and this is quoted as a token of unity of spirit among all religionists. Jehovah and Baal are to be worshiped in the same temple. Worse than that, our Lord Jesus Christ. 'God blessed forever,' is to be excluded from the Pantheon of modern times."

The editor who published this extract from a letter, may not have known that the same explicit understanding has long existed in America. Even in India, its only feature of newness consists in its being brought out into an open meeting. In that country Masonry flourishes, and that understanding common to lodges throughout the world, whereby the name of our Lord is made unmentionable in meetings, of course does not there strain the conscience or offend the feelings of natives who are Masons. Already, Buddhists and Mohammendans who accompanied him into an open prayer meeting may have met with him in a lodge under the identical explicit understanding.

PRICELESS RELICS.

The fifth annual convention of the George Washington Memorial Association met in Alexandria on Washington's birthday, and after a business session the delegates went in a body to Mt. Vernon to decorate the tomb with wreaths. The annual evening banquet followed, and an election of officers occurred next day. This special masonic organization is engaged in the enterprise of providing a Masonic Temple for Alexandria lodge, a temple which is to glorify the order under color of honoring, though

actually dishonoring, the Father of his country. Its dedication will involve great display. Very likely there will be, with news, special articles or a reported oration, giving false impressions of Masonry and of Washington's relation to the system.

Alexandria, being near the national capital and the Mt. Vernon tomb, is a favorable place for masonic intrenchment. Although biographical facts do, nevertheless, fail to warrant this scheme of the Association, while, on the contrary, they even render it absurd, an order based on delusion and built up on fiction will not mind trifles like mere facts. None the less surely will "priceless relics" be kept in this new shrine, for instance, the old chair in which Washington is alleged to have presided, although as a matter of fact he never did preside in any lodge, nor even attend this one near his home. All this, however, can be masonically ignored as mere fact having nothing to do with the legend of the chair.

Imperturbable masonic complacency matches that of a showman who, with great impressiveness, announced confidently the next article in his unrivaled collection.

"Ladies and gentlemen: I shall now exhibit to you the identical sword with which the ancient prophet, Balaam, slew the beast that spoke with a human voice."

"But"—objected a spectator—"he had no sword. He only wished he had one."

"Precisely so; that is the exact point, my friend. This is the one he wished he had."

A LODGE DOOR AJAR.

A recent lodge anniversary included in its exercises an address by the Masonic grand master of a New England state. It happens that he is the present successor of that early grand master who kept John Adams from becoming a Mason. This fact relating to him who became second president of the United States, and whose son was the most brilliant antagonist Masonry ever encountered, adds peculiar interest to what the man now occupying the same chair said in his recent address. He assured his audience that symbolic Masonry is only a little more than two centuries old. At this comparatively modern period it became connected with organizations of operative stone masons who built those structures that embody the Gothic architecture of Europe. The principles of Masonry, however, are far older; being, in fact, principles following those of the ancient Pagan Mysteries—the secret societies of Greece, Asia and Egypt. The Masonic institution knows no preference for any particular religion. Neither does it pay any attention to creeds; as is evident when there are in this grand lodge four chaplains—respectively Univeralist, Congregational, Methodist and Unitarian. Religious indifference to all save ancient Pagan principles, may be precisely what some brethren of this newer grand master values; and the opposite of indifference in John Adams is one possible reason why the earlier grand master assured him that he would find nothing in Masonry that he would value.

A LEADING EDITOR DEAD.

The most notable recent event in American journalism is the untimely death of Samuel Bowles, editor and publisher of the *Springfield Republican*. Although he was only sixty-three years old, he had nevertheless conducted that journal through a period of forty-two years, the death of his no less eminent father having thrown this responsibility upon him when he was only twenty-one or twenty-two years old. It has been well said that "His father regarded the *Republican* as an institution for service, and so did he." Not only has that service been conscientiously earnest, it has also been of the finest and most admirable professional type. Hence the *Boston Herald* speaks for the entire press as well as for all the best judges of journalistic excellence, when it says that "Nobody would make up a list of the three or four best and strongest newspapers in the United States, and fail to include the *Springfield Republican*."

By family ties and through personal and other association, Mr. Bowles was connected with a select circle which included, together with friends and correspondents in Europe, such eminent Americans, for instance, as Prof. Charles Eliot Norton and Hon. George Frisbie Hoar. At the same time, he was asso-

ciated with the leading people of his own city in various important organizations, of which he was of course a desirable member. But this "born patrician" never bent his neck to the yoke of a secret order. On the contrary he kept his life open, free and independent. When in the midst of its highest activity it suddenly ended, those honors that survivors paid were in keeping with the life that he himself had lived. No undignified mummery or regalia marred the simple dignity of his burial.

SUBJECT TO ASSESSMENT.

So many people know less about insurance than they need to know before selecting a company or a form of policy, that one is tempted to think well of almost any means to guard them against choosing unwisely. The inclination to favor such help is more intense because loss has often been incurred through avoidable error. At the same time, it need not be denied that trying to teach more than will be understood might even defeat its own purpose in some cases. Without fuller knowledge than we have gained in a special instance, it would be rash to decide that a bill lately proposed with the apparent purpose of giving the person about to insure better knowledge of the policy offered is one that ought to be enacted because a really good means of securing that desirable end.

It pertains to assessable accident insurance, offered by organizations that are mutual. It requires printing in large black letters at the top of each policy the words, "This policy subject to assessment." Since the policy is really subject to assessment; and since each patron liable to assessment ought to be fully aware of the fact; it seems desirable to make it certain that his liability shall not escape attention when he becomes insured. If clearly known then, it cannot take him by surprise, or offend him, afterward. Neither can he insure without knowing well what he is doing. Nevertheless, several representatives of mutual companies and societies opposed this bill before the legislative Committee on Insurance. It is noticeable that one of its opponents was a man who is secretary and general agent of a Masonic Mutual Accident Company. Such opposition may have been a compliment to the bill, a kind of backhanded indorsement of its value.

AN APPARENT MISFIT.

An adage handed down for our learning by those wise generations that dwelt on the earth before our time, teaches us that "What is sauce for the goose is sauce for the gander." May we then say that what is right for men in a secret society is right for men in an open society? What is morally right for the same men in one place is the same as what has been moral for them already in another. What is sauce for an old man is sauce for a young man; what is sauce for a Freemason is sauce for a Christian Endeavorer.

For the purpose of experiment we can match the Blue lodge and the Endeavorer associate members, then in like manner the Royal Arch and the full membership of the C. E. society. Now if a moral obligation for one society is moral for the other, we may try an obligation transferred from one society to the other. Our Associate member will therefore promise to keep all secrets of any one who happens to be admitted as an associate, with the sole exception of murder and treason. If he fails to hide any other crime he will be morally unfit to be a member of the Christian Endeavor society. If, however, he makes no fatal slip of this kind, and if he becomes a full member, he will then repeat the same obligation, leaving out the former exception. Sauce for the R. A. goose being sauce for the C. E. gander, he will henceforth conceal all crimes confessed by any members who have succeeded in finding some way to get under the C. E. shield as accepted members. But if this bare statement of Masonic morality as Christian morality is shocking, what shall we infer?

SPECIAL KNOWLEDGE.

In the old days of hand labor men learned a whole trade, instead of learning a special bit of team work done on only one in a line of machines. Apprentices were then taught every detail. There was no journeyman shoemaker, for instance, who could not make a whole shoe,

but now the great shoe factories employ hands who only stitch an upper or cut a sole, but never make a shoe. Trade as well as manufacture has become largely a matter of departments and specialties. Learned professions have always implied specialization in both study and practice, but they carry the tendency still further when lawyers divide into classes devoted respectfully to civil suits and to criminal cases, while doctors likewise divide as surgeons and as experts in diseases of children. Not only so; papers and magazines themselves drop into classes and adopt specialties. Only a tyro mails an article on the best method of shoeing horses to the Ladies' Home Journal.

This magazine, then, has at least been consistent with the trend of the times it has served, in carrying out strictly the policy of attending closely to its chosen theme. Whatever danger may seem to lie in the direction of carrying this policy to an extreme, there is undeniable safety in a method which excludes without petty contest or personal irritation, matter which besides being irrelevant might be otherwise unavailable.

But self-justification was not the object we had in mind when beginning this article. We would like to encourage and guide into specializing, any whose hearts incline them to aid our cause in public or private ways but who are, nevertheless, hindered by the reflection that their knowledge of subjects involved has not yet attained that comprehensiveness and variety which they suppose to be almost indispensable. In their very consciousness of restriction lies a plain suggestion of specialization. Even if they do not know "something of everything," they can yet know almost "everything of something." They can, moreover, take courage from the fact that some of the best writers whose work they find in this magazine, are specialists on certain points to which, if necessary, they could confine themselves and still write conclusively. No one need fear that he cannot stand against all comers, if only within well chosen limits his knowledge of one special feature is complete and sound.

"I have not willingly planted a thorn in any man's bosom."

LASTING VICTORIES.

JULIA EVELYN WHITING.

Not in the councils of the state,
Nor in assembled armies vast,
Mad with the lust of war and hate,
Are triumphs won that longest last.

By firm resistance to the throng
Who sordid gain for self would seek;
We'll wage stern war 'gainst every wrong,
And lend our strength to aid the weak.

By conquests in these better ways,
Great glory to our land would come,
And peaceful run our length of days
Because of lasting vict'ries won.

Secretary Phillips was obliged to lay aside for a short time the numerous duties which he has carried on for so many years for the National Christian Association, because of the danger of a physical breakdown. He has been under the doctor's care, and we are glad to report that his health is improving. With proper rest we are looking for his speedy recovery and return to his work in the CYNOSURE office.

GIRLS SUE WHITE CAPS.

Demand $720,000.

Lexington, Ky., March 9.—Miss Louella Webster and her sister, Katherine, members of a prominent Butler county family, who were dragged out of bed by white caps, disrobed and beaten, to-day sued thirty-six men. The suits are for $20,000 each. — *Chicago Examiner*, March 10, 1915.

A FRATERNAL BEGGAR.

Beggar: "Kind sir, could you help a brother Mason, Odd-Follow, Elk, Moose, Eagle, Owl or Forester?"

Passer by: "I belong to none of them."

Beggar: "Ah, den, could you help a fellow Baptist, Catholic, Episcopal or Presbyterian?"

Passer by: "I belong to none of them."

Beggar: "Ah, den, shake hands and assist a fellow Socialist and uplifter in distress."—*Kansas City Star.*

We often want what we don't need but we seldom need what we don't get.

To kick against the pricks of a heaven-sent loss is to miss a great earthly gain.

News of Our Work.

WASHINGTON CONVENTION.

President Slater of the Washington Christian Association has issued a call for a convention to be held in Seattle on June 29th and 30th. The program has not been completed, but Rev. B. E. Bergesen will speak on "Masonic Use of the Bible," and Rev. P. A. Klein is also expected to take part. A number of new speakers are expected, among whom will be a granddaughter of William Morgan, who will tell what she knows of her grandfather's murder by the Masons.

The Washington Christian Association, through its officers, has been busy in a quiet way for the past year. Personal letters accompanied by tracts have been sent to many pastors and the freshman class in the State University was supplied with tracts on fraternities. We are expecting a good report of the convention for publication in the CYNOSURE.

NATIONAL CONVENTION LETTERS.

Glen Ellyn, Ill., April 10th, 1915.

W. I. Phillips,
Gen'l. Secy. N. C. A.

Dear Brother Phillips:—It is with profound regret that I cannot be with you at the Convention at Flora, Indiana. It would afford me much pleasure to meet and form the acquaintance of those who have the courage to take their stand against one of the greatest evils of the present generation.

I had the honor to assist in making the arrangements for Charles A. Blanchard to deliver his first lecture on secret societies, and for some years was active in procuring him and others to enlighten the minds of the people on the evils of secret societies in DeKalb, Boone and Kane counties, Illinois.

I shall never forget the experience I had, when, as a boy of seventeen years, I was awakened on the subject of the evils of secrecy. I was a member of the Good Templar's lodge. At a camp meeting of Wesleyans which I attended, I received a very deep and clear experience of saving grace. On my return I attended the lodge and expected to enjoy it as usual, but my spiritual eyes had been opened and my moral sensibilities had been quickened. I felt that I was out of place, and the ceremonies of initiation seemed a mockery. The climax was reached when the prayer was read by the most profane man in the community, and I resolved that I would never enter the lodge again. At the close of the ceremonies I had my name stricken from the roll.

The following Sunday I gave my testimony in the class meeting, stating the fact of my new and deeper experience and of having left the lodge. I expected they would rejoice with me in my new found experience and in my deliverance from the lodge, but the class leader said something about the danger of becoming over much righteous, and passed on to the next person. I was superintendent of the Methodist Episcopal Sunday school, and several of my teachers were Masons but none of them would come after this. My way was blocked; my influence was injured and I had severe troubles, but with Christ in my heart and a conviction that I was right I did not care. I wrote a brief statement of my renunciation of the lodge to the CHRISTIAN CYNOSURE. This was my first contribution to the press.

The longer I live, the more I am convinced of the great evils of the lodge system. In the family it creates schism; in the community it fosters favoritism; in the courts it thwarts the course of justice; in the nation it corrupts politics; in the army and navy it creates cliques and clans and in the church it saps the vitality from the spiritual life. It comes in strong competition with the church services and materially lessens the attendance.

God speed the work of the N. C. A. and hasten the time when He who has said "In secret I have said nothing," shall hold the chief place in the hearts of men.

Trusting that this convention at Flora may be made a great blessing to many, I am

Yours in the work for Christ,
(REV.) T. B. ARNOLD.

Shafter, Cal., April 15, 1915.

To the Soldiers of the Lord, Greeting:

I know the God of battle is with you.

He was with David when, in the name of Jehovah, with one little stone and a sling, he slew the giant who defied the army of the Living God.

I praise and thank our Heavenly Father for the privilege of uniting with the members and friends of the National Christian Association, in the mighty conflict with the great Antichrist of these last days.

Brethren, let us stand fast in the liberty wherewith Christ hath made us free; be strong, and fear nothing, for our conquering Lord will soon come and smite this lodge evil, the Man of Sin, with the spirit of His mouth, and the brightness of His coming, and we shall be with our blessed Lord and Saviour forever. Hallelujah!

Your comrade in the great battle to exalt our Lord Jesus, and crown Him Lord of all.

GEO. W. SHEALEY.

Mansfield, Ohio, April 10th, 1915.

Dear Brother Phillips:—

I wish I had a fortune to devote to the enlightenment of the people on the sin of the idolatry and selfrighteousness of the lodge system. Thousands of men are trusting in their own righteousness when they have none and are pointing to the defects of Christians instead of coming to the perfect Saviour. My prayers shall be for God's rich blessing on your convention.

Most fraternally,

(REV.) S. P. LONG.

Berne, Indiana, April 15th, 1915.

Dear Brother Phillips:—

I wish you God's choicest blessing for the conference.

Yours in Christ,

(REV.) S. F. SPRUNGER.

Berkeley, Cal., April 14th, 1915.

W. I. Phillips, Sec'y., Chicago, Illinois.

My Dear Friend:—Your announcement and program for the 47th Annual Conference is before me and I regret very much that I cannot be present. I am intensely interested in and enjoy to the utmost association with men of purpose, and I know of no one more purposeful than the unselfish workers of our Association. I want my life to count in unselfish service to God and man.

Sincerely yours,

H. A. JOHNSON.

REPORT OF EASTERN SECRETARY.

REV. W. B. STODDARD.

For eleven years it has been my annual privilege to visit the friends at Berne, Indiana, where I am now stopping. Our work here has always been well supported. Notwithstanding large contributions to the Anti-Saloon League and Red Cross societies some fifty subscriptions were secured for the CYNOSURE, and my meetings in the large Central Mennonite, and the Missionary churches were well attended. Berne put its saloons out of business years ago, and I am told the remnant of a K. of P. lodge here is struggling for existence. Evidently there are not many willing to pay the price to find out whether their spikes are steel or rubber. Truly, happy is that people whose God is the Lord.

My work was continued in Franklin and Lancaster Counties, Pennsylvania, after the State Convention last month, and lectures were delivered to large and appreciative audiences in the Radical United Brethren church at Orrstown and in churches of the Brethren at Akron and Mechanics Grove. Our work in that section is in a healthy condition and additions were made to the CYNOSURE list.

Much interest is centered in the annual meeting of the Church of the Brethren to gather in Hershey, Pennsylvania, early in June. A seventy-five thousand dollar pavilion is being erected and accommodations are being provided for the fifty thousand or more expected to attend that gathering. Our Association is to be represented, and I trust much of its literature will be put in circulation at that time.

While at home I preached for Rev. Mr. Lyon, pastor of the Washington, D. C., Brethren church. His people had quite recently been favored with addresses by the newly elected Governor of Pennsylvania, M. G. Brumbaugh, and Secretary of State, Wm. J. Bryan. They surely ought to be well instructed in righteousness with such distinguished men as leaders.

From Washington I turned west, and

am on my way to the N. C. A. Annual Convention at Flora, Indiana. At Masontown, Pennsylvania, I found our good friend, D. L. Durr, recovering from sickness. In response to the request of Pastor Hess I preached in the Mennonite church there on the Sabbath. Quite a number were detained by sickness, but it was thought that good was accomplished. At Columbus, Ohio, I was given opportunity to address the students of the Capital University in connection with one of their devotional services. My reception was, as it has always been, most cordial. This school has over two hundred students, most of whom are preparing for the ministry. I was fortunate in finding a quarterly meeting of the Friends church for the Columbus district, gathered in the Highland Avenue meeting house. Wm. Kirley, Pastor in charge, arranged for me to address them for half an hour. There was much interest and expression of sympathy for our work.

A night was spent at the home of State President, H. R. Smith, at Leonardsburg, Ohio. Miss Eliza F. Potter of that city told me of lodge conditions in Delaware, a town near at hand and a strong methodist center. She offered to aid in giving light to the benighted there. Delaware, it seems, once was free from the saloons but kept the lodges like the Elks, Eagles, etc., and now the saloons have been voted back. The pastors of the Ohio Synod of the Lutheran church, the City Mission and the Radical U. B. churches are the only ones there not Masons, I am told. The six Methodist churches get their spiritual food through the Masonic preachers.

I gave Rev. Mr. Ford, pastor of the Baptist church, our tract for Baptists. He said he knew Dr. Henson, that he was a great preacher, but very narrow in some things. I replied, "He was broad enough to discover the Devil in the Masonic lodge and speak against it." I related to him Dr. Henson's story of his initiation into the first degree in Masonry, as he related it to me. Some of those who had coaxed him to join, asked how he liked it. He replied, "I did not like it at all." They answered, "That's just what we expected. You don't understand it. If you take more degrees it will be explained." He said, "I returned for the second degree, but found it worse than the first and left in disgust." Rev. Mr. Ford thinks Masonry a good thing, and so does not agree with Dr. Henson.

I spoke four times while in Delaware, at a City Mission prayer meeting and in the Radical United Brethren church, Sabbath, both morning and evening. There was quite a stir among the lodge folks, and much light was given out. Our good brother, Ramsey of the Wesleyan Methodist church, who is now in his eighty-fifth year, is recovering from a severe attack of pneumonia. He said, "Tell the CYNOSURE friends I am faithful." He watches the progress of our work with great interest, and prays for its success.

I stopped for work in Cedarville, Xenia, and Dayton, Ohio, and also in Richmond, Indiana. Rev. J. Beck, a Lutheran pastor for over fifty years, has been compelled to resign his charge because of failing health. The writer spoke for his people when he was pastor of Grace church, Columbus, Ohio, over twenty-five years ago, and later when he was located in Richmond. Our fellowship has always been most cheering and helpful. He is feeble, but it is hoped God may spare this useful life for more service.

I expect to visit Fort Wayne and Huntington, Indiana, and other points in the interests of the Annual Convention at Flora.

May the Lord bless the work, and workers and make us faithful for the glory of His name.

REPORT OF SOUTHERN AGENT.

REV. F. J. DAVIDSON.

I am glad to report that after five weeks of serious illness, Mrs. Davidson seems to be improving, which is a very great relief to me. I have been hindered in my work because of her illness, but God be praised, I am still rejoicing because His mercy endureth forever.

I had the privilege of attending the Ministers' Monthly Parish Conference at St. Paul Baptist church, and also two citizens' mass meetings at Progressive Baptist and Christ's Chapel A. M. E. churches, respectively, where health reg-

ulations were discussed and an attempt made to put them in operation to reduce the high death rate among negroes in this community. But despite the efforts of the best citizens, the meetings were very poorly attended and practically no interest was manifested by the masses, and only the pastors of the above two churches were interested enough to attend. It is very strange to see how little interest the negro preachers of this community manifest in public matters. Their interest seems to be in lodge gatherings or some financial or personal scheme which will benefit themselves. In a radius of five miles there has been an average death rate of three negroes a week or ten negroes to every white person in the same territory. The ignorant negroes of this community are accustomed to keep the bodies of their dead relatives and friends, without even embalming them, for from twenty to thirty hours before burial in order that they can hold "wakes," the body often becoming very offensive before burial is permitted. It matters not whether the person died from consumption or almost any other disease, the same kind of ceremonies are carried out. How can the death rate be reduced as long as such unsanitary practices are tolerated, and how strange that the leaders should be so indifferent about it.

I attended the annual thanksgiving services at St. Paul church, March 24th, of the Knights of Pythias and Court of Calanthe. A number of lodge speeches were delivered lauding the lodge and deceiving the people. Rev. W. L. Ray preached the sermon, but it seemed to be disappointing for he did not represent the lodge as a divine institution nor did he assure them of a home in the grand lodge above if they are faithful to their lodge here, but he did assure them that the church is the only divine institution to make men better. He urged them to be born again as that is the only way of salvation for their souls. I was permitted to address them and used the ten minutes allotted in trying to convince them of the wickedness of oath bound secret societies, and to show them how useless it is for Christians to be unequally yoked together with unbelievers to make them better. I also had an opportunity to speak at each of the mass meetings already mentioned and scored the lodge for its religious pretensions.

While conversing with an intelligent colored preacher a few days ago, he said, "Dr. Davidson, the CHRISTIAN CYNOSURE has convinced me as to the evil of the lodge. I must testify to the truth of its contents. Several years ago, in a town where I belonged to the Knights of Pythias, a brother Knight got into an argument with a non-lodge man in a saloon and shot him. A purse was made up, and both men were hidden until they could safely be spirited away. I myself gave $2.00 to help them out of the way. When the police arrived we all said that none of us knew anything about the affair. At another time an Odd-Fellow made trouble with another man and his wife and I helped to spirit him away. When I read the CYNOSURE last week it set me to thinking, and I am planning to quietly drop out of all my lodges. They are terrors to every good work and harbor crime of every kind." Is it not shocking to think of a minister of the Gospel of the blessed Christ giving money on two occasions to spirit a criminal away from the arm of the law and justice for his crimes? But this is the logical result of lodge teaching. How can Christian men and women continue to support such dangerous institutions?

I am earnestly praying for a great and glorious session of the N. C. A. Annual Convention in Indiana. I am expecting to go to New Orleans next week and shall try to arrange a summer meeting there for sister Lizzie Woods Roberson, if I can. The Secret Empire is busily at work and will never cease pouring out their vial of vituperation, misrepresentation, persecution and even murder itself to crush truth to earth.

"LIZZIE WOODS' LETTER."

Argenta, Ark., April 1, 1915.

Dear CYNOSURE:

While I was in Brinkley, where I stopped for three days, I had a talk with a woman that belonged to ten secret societies. She said that she had known of the officers of the lodge being killed by those who wanted to get their positions. I asked her if the women did the same

in their lodges and she said, "Yes, we had a sister in our lodge who was poisoned for that reason. We think someone put poison in her food or drink." I said, Did that sort of teaching come from the Bible? "Well no," she replied, "I don't think that is taught in the Bible but the lodges will do such things. The national grand master of the Masonic Templar lodge was killed because he criticized one of the state grand masters." How did they kill him, I said? She replied, "He went into his victim's office and said 'You criticized me as state grand master' and shot him down. They brought his body to Little Rock and had one of the biggest funerals I ever saw." I said, I suppose all that came from the Bible, and she repliied, "I use to think so but I don't believe it now." There was a Baptist minister in this State who died mysteriously. One of his members died and she belonged to the Daughters of the Tabernacle. He did not believe that members of the church ought to be members of secret societies, and said as much while he was preaching. He took the Bible and condemned the idol worship. A brother who was a member of the Knights of Labor got angry and a few days after that the preacher was dead." I asked her who killed him and she said, "It is reported that one of his Deacons did. The Pastor while preaching one Sunday took a drink of water which he found had a bitter taste. He soon became very sick and shortly after was dead." I said, I knew that preacher and heard of his death, but I did not know a Knight of Labor killed him. I know you are a Daughter of the Tabernacle. She said, "I was but I have quit them now. Men and women do so many wicked things in the lodge that I am sick of it all." I said, This whole world is gone after secret societies.

I have just been to Milan, Tenn., and stirred the Devil's camp there. I then went on to Jackson, Tenn., and heard the whole plot of how they planned to kill me when I was there three years ago. They told two men to kill me but they were afraid of God's wrath and would not do it, so they appointed four others to go to the church and get me to come outside the door and shoot me down. So they did come, and I remember that one night while back in the rear of the church, I was pleading with a woman sinner to come to the altar, and a little boy came to me and said that a gentleman outside wanted me to "Step to the door a minute." I said, No, if the gentleman wants to see me, tell him to come in. I did not hear any more about it. That was the night they were to kill me at the church. The other conspirators were so scared that they left the church that night and expected to hear the next morning that I was dead. They were Masons and had planned to kill me that night for teaching the truth. They cannot stand the light.

I also tried to find out about the Mason they killed just ten years before the night they planned to kill me but could not get the facts regarding it. One sister told me that the way they came to know he was killed at the lodge hall was because the husband of one of her friends came home that night and was very excited. He just walked the floor and grunted "Ugh! Ugh! My! My!" She said, "Husband what on earth is the matter with you." He said, "My God, I did not not think they would do such a thing as that." She said, "What are you talking about?" He grunted "Ugh! Ugh!" and seemed scared. At last he hinted to her that a man was killed that night. I don't positively know this thing to be true but it is reported so in Jackson. The murdered man's wife still lives in Jackson. She said that her husband went to the lodge hall well and hearty and when she saw him again he was dressed in grave clothes. After they planned to kill me some of the brothers left the lodge and have never gone back. I was told that they said they had $1,300.00 in their treasury and could very easily keep those who would kill me out of the hands of the law, but God was for me and delivered me. I did not know my danger until I heard of it afterwards. Paul said, "Forgetting the things which are behind and reaching forth unto those things which are before, I pressed toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. 3:13-14.) The negro has his idolatry and so God is permitting Night Riders to drive them from their homes. The god of secrecy is an idol god that cannot help its wor-

shiper when trouble comes. Violence has filled the earth but the saints are saying Halleluiah, Amen.

Yours for the work,
LIZZIE ROBERSON.

FROM EVANGELIST J. L. DAVIS.

Lundy, Mo., Jan. 18, 1915.

W. I. Phillips.

Dear Brother:—I have just received the January CYNOSURE. Think it is the best yet, in fact it seems to get better all the time.

In this county the "Houn' Dog" Lodge was organized and its duration was to be fifty years, but think the Lord the "Dog is dead" after living only about three years. The lodge got all the money it could and then died. So you see the fools are not all dead yet. Am having a time here. I came out strongly in southern Missouri against the lodges. The Devil and bad men say, "Davis is wrong. Don't you see that none of the other preachers are fighting the lodge?" Of course they are not, for they are nearly all in them.

I am glad to say I am getting the eyes of some opened. I was inside a church here where there was not one that belonged to the lodge. Some of them did once, but when they came into the church they left the lodge.

J. L. DAVIS, Evangelist.

PENNSYLVANIA CONVENTION.

The Annual Convention of the Pennsylvania branch of the National Christian Association met in the Otterbein United Brethren church, Waynesboro, Pa., March 17. The morning session was opened by the President, R. J. W. Burton, of Chambersburg, who led the devotional exercises.

The address of welcome was delivered by Ezra W. Funk, of Waynesboro, who spoke of the unpopularity of the anti-secret cause and emphasized the need that Christians stand for the truth even if it means persecution.

President Burton responded to the address of welcome. He emphasized the important truth that our cause is right, for Christ is the only means of salvation and the lodges generally reject portions of the Bible.

Committees were appointed as follows: Finance, Rev. E. M. Funk and J. S. Yaukey; Resolution, Rev. D. A. Powell and Rev. H. A. Shank.

Letters to the Convention were read by Rev. W. B. Stoddard from the following Pennsylvania friends: John S. White, of Highspire; J. C. Young, Degolia; Rev. J. C. McFeeters, Philadelphia, and an extract on the lodge from the book "Three Score and Ten," by Rev. Silas C. Swallow, of Hamburg.

Officers Elected.

Officers were elected for the coming year as follows: President, Rev. J. W. Burton, Chambersburg; Vice-President, Rev. C. F. Knider, Colona; Secretary, Rev. Enos H. Hess, Grantham; Treasurer, Rev. Peter Lehman, Chambersburg.

Rev. Enos H. Hess delivered an address on College Secret Societies, in which he pointed out the need of physical, intellectual and moral culture for young men and women; that such culture should be used in the highest and broadest sense in the service of mankind. Secret fraternities, by their methods of seclusion and isolation, in many instances unfit their members for the broadest service to the world which is so much needed today. In many institutions which harbor "frats," it has been found that the scholarship of those who affiliate themselves with the fraternity is not as high as those who are not members. Rev. Mr. Hess said that from his own observation when, as a student, he stood out against hazing, he became satisfied not only of the degrading and demoralizing effect of that practice, but also that Christ, by His Spirit, protects and helps those who stand for righteousness.

The afternoon service was opened by Eld. C. R. Oellig, who also read the Scripture lesson.

Eld. A. N. Falkenstein addressed the Convention on Lodge Presumption and spoke of the three divine institutions, the Family, the State and the Church. Any encroachments on the work and office of any of these institutions is presumptive and should be protested against. Secret oath bound organizations are claiming, in some degree, to be a substitute of the work of the church, but in many instances they stand against the meting out of justice to law breakers, and withal have a baneful influence on

society. The Boy Scout movement is a dangerous institution in that it educates and trains the youth toward the secret empire. The lodge antagonizes the home. It tends to break up the social fellowship that ought to obtain in the home and the fellowship of the lodge, in many instances, is degrading. It lowers the high standard of moral purity that must need obtain in the perfect home and in many instances it provides avenues for lustful indulgences. The lodge's professed charity is not true benevolence but is founded on selfishness. Christianity in its true expression gives help where no material benefit can be expected in return. Lodgism excludes so far as possible the dependent or probably dependent—the lame, halt and the blind. The only ones wanted are the able-bodied who need no help and are not likely to need it. The lodge antagonizes the State. It works for special privileges for the few against the interest of the many. Abuses along this line have resulted in the downfall of some of the European monarchies. The lodge is idolatrous in its worship, as it unduly idolizes its leaders in giving them such titles as "Most Worshipful Master," "High Priest," etc. Secrecy is wrong in principle. The Scriptures tell us not to swear at all, and especially are we not to forswear ourselves. The family life is a matter of privacy and not of secrecy. Some lodge members deny the religious aspect of their work, but their rituals and burial ceremonies prove the contrary to be true.

Resolutions.

The following resolutions, presented by the Committee, were adopted and ordered to be published in the local press:

Whereas, we are living in a time when there is much religion and but comparatively little Christianity, and when many have no clear conception of what it means to be a Christian, and whereas we believe there is no agency calculated to confuse the religious understanding of men more than the ever present Secret Lodge System, therefore resolved, First, That it is our belief that all Christian light, life and happiness centers in Christ, and that no greater insult could be offered Him than the worship which is being taught in the secret lodge. Second, We rejoice in the evidence that the world is being aroused and enlightened regarding great moral evils. The abolition of war and intemperance is, we believe, near at hand. The Secret Lodge System must eventually fall with all systems antagonistic to Christ's reign of righteousness. Third, We deplore the multiplication of lodges with the names of beasts, which, in pandering to the appetites and passions of men, are destructive alike to the health and happiness of the multitudes they deceive. Fourth, The lodge is not needed to advocate or maintain any good thing and is the natural resort of those who wish to cover or extend evil practices. Fifth, The oaths and pledged secrecy of the lodge is calculated to prevent justice in civil courts and undermine our government. Sixth, The lodge injures every relation in life which is ordained by God. Seventh, There should be special effort put forth to rescue those who belong to lodges but who are ignorant of their teaching and tendency. Eighth, Pastors and evangelists cannot clearly set forth the teaching of God's Word as applied to our age without warning against the Secret Lodge System. No Christian should support a minister who is a lodge advocate. Ninth, We rejoice in the progress being made in the antisecrecy work in our state and promise our support to the efforts being put forth for the furtherance of the cause. Tenth, We recommend the CHRISTIAN CYNOSURE, and other publications of the N. C. A., as calculated to do much good in bringing the light to those who need it. A vote of thanks is due and is hereby given to the pastors and churches entertaining and aiding our Convention.

The evening service was held in the Church of the Brethren. Eld. A. U. Falkenstein led the devotional services.

Rev. W. B. Stoddard addressed the Convention on "The Lodge Turned Inside Out." He said that we may know a great deal about what is done in the inside of the lodge by what you see on the outside. The public demonstrations of the lodge, such as the Odd-Fellows, in which a goat is led through the street to make a show to the public serves as an index to the character of the order. The Bible teaches the fate of those who

are classed among the goats in the judgment day. The Masons with great pomp bury the most wicked of their numbers and declare that they have entered the grand lodge above. The small white apron worn by Masons on funeral occasions is said to be an emblem of innocence and yet saloon keepers and profane persons wear them. Lodges are especially solicitous to get ministers within their meshes because they are the very best bait possible to catch the laity. Rev. Mr. Stoddard showed that the first declaration made by the candidate for the Entered Apprentice degree is not true, when he states that no mercenary motive has prompted him to join the order. Lodge advocates almost invariably refer to the material benefits of the order when trying to induce others to join. He gave extracts from the ritual and oaths of the order and showed how the whole institution is diametrically opposed to Christ and the work of the Holy Spirit, and that true Christians must denounce and forsake the whole brood of secret orders to stand in favor with God.

ENOS H. HESS, Secretary.

A SECEDING MASON.

April 9, 1915.

As far as I am informed, my ancestors all belonged to the Masons. I never heard any preaching or talk against the lodge or any of its work and so being brought up under a prolodge influence, I sent in my application to the Masonic lodge of my home town, before I was twenty-two years of age, and took the three degrees of the Blue Lodge.

I studied all the unwritten work as far as I could get any one to instruct me, and also the lectures, and I finally became what is called a "bright" Mason. I was elected to and filled all the important offices of the local lodge and served one year as Master of my lodge, and represented the lodge in the Grand Lodge in October, 1895.

I was converted as a boy of fourteen years and joined the Methodist Episcopal church, and as I neither read nor heard anything said against secret orders I never once thought of their being wrong. This continued until 1897, when I had been a Mason for about seven years. Up to that time the only thing I found any trouble to reconcile with what I believed to be the truth, was the claim made by the order that it is very ancient. As I studied history I could find no historical trace of their origin. The Masons claim that they were organized in the days of King Solomon, and I could find no evidence in Scripture of their existence at all. I went on in my Masonry till 1897 at which time I consecrated my all to God and let the Holy Spirit come in and cleanse and fill my heart and in less than thirty-six hours the Spirit told me to leave the lodge and I immediately obeyed. I had taken the degrees of the Eastern Star or woman's Masonry and gave it all up.

I stayed free from lodges and intended to always remain so, until the Modern Woodmen came along, and then I gave way and joined the lodge to get a cheap insurance, but all the time I was sure the Lord did not want me there, yet I worked for it and did all I could to get people into that fraternity. I left the Woodmen after three and one-half years and I have been free ever since, and the Lord has blessed my ministry as he never did before.

As I look at the secret orders now I would no more join them than I would mix with the saloon business or any other really wicked business. Of course I do not say that all people who belong to them are sinners, but I do believe if all Christians would study the subject and let the Spirit of the Lord lead, they would get out. However, I try to be charitable for did I not do this same thing? But now I am determined to do all I can for the Lord's work and against everything, even secret societies, which hinder the church.

I received sanctification in 1897, when I gave up Masonry. I was called to preach when converted but did not yield to the Lord until 1897. I have now been preaching seventeen years and am happy in the work and the Lord is blessing my ministry.

REV. J. A. JOHNSON.

Hanson, Kentucky.

The devil hates a fearless Christian as he does a happy one, and he need not bother about the others.

CALIFORNIA WORKER.

January 28, 1915.

Dear Brother Phillips:

Some little time ago I received your package of price lists and also the old copies of the live wire—the CYNOSURE—for which I assure you I am truly thankful, as some of the articles are very valuable and I am doing lots of good with them I think, at least I am trying. They are such a help in breaking down the lodge man's argument. The title, *Lodge Lamp,* seems very taking with most people. They are anxious to see just what *Lodge Lamp* means. These papers find their way into churches, and into the hands of the idle passenger upon the train, the street cars, and in fact I put out some of them every day somewhere. When I have the drag net tightened about the lodge moths here a little more, I shall put some good sized "kinks of reform" into their system, or drag them out of their hiding places—not from any sense of revenge, but for the general good of my fellow men. I put my trust in God, and then do as I seem led to do. In the book of Romans we are told that in the Father's vineyard, there were many workmen. Some were carpenters, some were one thing, some were something else, but all were working in the father's vineyard. My constant prayer has been for Him to show me how to go, how to sow and how to reap.

Under date of March 8th, Mr. Britton writes:

I read with much interest your letter of February 5th and I thank you most heartily for your kindness. I have not traveled about very much since writing you last as I have been very poorly at times, but I keep stirring up the secret societies as I can and I am now able to convince many lodge members that since they joined the Masonic government they are no longer citizens of this United States government, which fact makes many of them open their eyes with surprise. I recently called again at a colored man's restaurant where I had previously left some tracts. I was immediately hailed with, "Hey, have you got any more of those price lists of that level stuff," (Masonically meaning the level and the square). He told me that he had shown the list and tracts to others and some of the "boys" wanted to know where to get them. Masonry and Odd-Fellowship are very strong among the colored folks here in West Oakland, and to show them that they are sinners against God and humanity does not seem to disturb them nearly so much as it does to show them that they have no right to claim American citizenship because they are now citizens of the lodge government and subjects to their laws above everything else. I recently learned from a Freemason that there is to be a big Masonc convention this year at San Francisco at which time they expect to make many changes in the ritual and in the new one they say they will not retain anything objectionable. If that were done, I am wondering just how much there would remain of Freemasonry!

Yours in the Lord,

CHAS. G. BRITTON.

Oakland, Calif.

Renovo, Pa., March 5, 1915.

Mr. L. M. C. Weicksel writes: "I consider your work of the greatest importance for the home, the church and the country; and assure you of my profound interest and sympathy. Wishing you the utmost success and God's rich blessing I am, very truly yours."

Rev. A. Augspurger, Saybrook, Ill., writes that the CYNOSURE is "the only magazine given exclusively to antagonizing the mother of the yet unborn Antichrist. May the Lord encourage thine heart."

President Millard Fillmore, J. C. Spencer and others: "The Masonic fraternity tramples upon our rights, defeats the administration of justice and bids defiance to every government which it cannot control."

Thad. Stevens was elected to Congress first in 1848, and was a member of Congress continually from 1858 to 1868. He was always a vigorous opponent in Congress of the slave power. He was Chairman of the Ways and Means Committee for three different sessions. He was chairman of the "Reconstruction" Committee of the 39th and 40th Congresses, and Chairman of the Board of Managers in the impeachment of President Johnson.

He said of the lodge: "By Freemasonry trial by jury is transformed into an engine of despotism and Masonic fraud."

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OR

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850 W. Madison St., CHICAGO, ILL.

Christian Cynosure.

CHICAGO, JUNE, 1915

Why wilt thou defer thy good purpose from day to day? Arise, and begin at this very instant, and say, "Now is the time to be doing; now is the time to be striving; now is the fit time to amend thyself." Unless thou dost earnestly force thyself, thou shalt never get the victory over sin.—Thomas a' Kempis.

It is a fatal mistake to suppose that we cannot be holy except on the condition of a situation and circumstances in life such as shall suit ourselves. It is one of the first principles of holiness to leave our times and our places, our going out and our coming in, our wasted and our goodly heritage, entirely with the Lord. Here, O Lord, hast thou placed us, and we will glorify thee here.—T. C. Upham.

Howsoever things fall out, it is best to keep our bias always on the right side; and to incline still to a better, rather than to a worse opinion of men than they deserve.—Robinson of Leyden.

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"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

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TESTIMONIES TO THE GRACE OF GOD.

(Continued.)

PRESIDENT C. A. BLANCHARD.

Lodges and Law.

All well informed persons know that a Master Mason swears to conceal all crimes a brother Master Mason communicates to him as such except those relating to murder and treason. That is, if a Master Mason has committed arson or theft or adultery or has embezzled and mentions the fact to a brother Master Mason requesting him to conceal it, the Master Mason is bound to do so under penalty or having his throat cut across, his tongue torn out, his heart and vitals taken out, his body severed in two in the midst and his body burned to ashes.

Many Master Masons say that they would not conceal such crimes for a brother Mason, but all Master Masons who are thoroughly honest men admit that the obligation is as stated above. The Royal Arch Mason swears to conceal the secrets of a companion Royal Arch Mason communicated to him as such without exception; sometimes the words murder and treason are inserted. This, of course, would be natural in view of the Master Mason's obligations mentioned above. And here again we find Royal Arch Masons denying that they would do this thing which they have sworn to do; but those of them who are honest men do not deny the oaths. It is obvious that these oaths which work directly toward criminal actions on the part of Master Masons and Royal Arch Masons must affect the administration of law. That they do so all fairly well informed people know perfectly well.

I remember not so long ago that a judge in an eastern court rebuked an attorney who was making Masonic signs to him in the court room, telling him that he did not allow his brother Masons to do that way. This is one thing which got into the papers. The cases where the judge notices the Masonic sign and obeys it do not get into the papers. Such cases are Masonic secrets.

I have been led to this train of thought by reflecting on a case which occurred in this beautiful northeastern Pennsylvania region of which I have spoken. I had a friend in that section a wealthy man, a powerful Christian character. With his wife and family of children he lived in a beautiful home. He was a physician and having acquired a competence by his practice was now living in retirement though still at times ministering to the sick and suffering. He was in every way a man to be honored and admired, a leading man in his church, universally esteemed by his neighbors.

A Promise of Marriage.

He had a niece who was possessed in her own right of a large amount of property. She was sought in marriage by a physician who was a depraved and worthless man. He had himself accumulated quite a fortune by his practice as an abortionist. He was, of course, a member of several secret societies. Such men arrange to protect themselves generally. He did. My friend felt very deeply regarding the proposed marriage and remonstrated with his niece telling her as much as he thought she ought to know about the moral character of this man who desired her for his wife. My friend believed that he cared nothing at all for his niece but was really court-

ing her money and he dreaded the life which she must live if she became his wife. His remonstrances were unavailing and the marriage was celebrated in due time.

My friend had taken a very positive stand against the lodges. He attended meetings and spoke freely himself. Aside from the fact that he was known through all that region as a friend and supporter of mine. The evil physician was irritated and relying, as such men do, upon the aid of the lodges brought action against my friend for libel. About one hundred witnesses were summoned on each side. The witnesses sworn in support of the suit were generally lodge men from all about that portion of the State. The witnesses in defense were from the vicinity and comprised the most honorable, well to do Christian people that there were there. The defense was, first, that the statements made were all true, second, that the motive was good and sufficient, the doctor desiring to save his niece from marriage with a base and unworthy man who did not probably care for her but who simply wanted her money; third, that whatever might be the truth as to the first two items of defense the man had suffered no injury for he had secured the wife with her property that he wanted. The one hundred witnesses for the defense swore that all that he had said respecting this base character was true and a great deal more. Men who had known him from boyhood up testified that this was the case. The lodge witnesses for the prosecution testified that they had known of the man and they thought he was a very good man.

The Greater the Truth, the Greater the Libel.

The law of the State of Pennsylvania at that time was peculiar and naturally lent itself to prosecution of this sort. In general the position was that the more truth there was in statements of this kind, the greater was the libel. The jury was like other juries, there was a little envy and jealousy of a man who had lived a clean life and accumulated a fortune. The lodges had a certain share also in the decision. The law of libel in the state also affected the minds of some jurymen who were decent fellows. On the whole they voted to give this abortionist three thousand dollars.

The case was then appealed to the supreme court and the record written up. It was a very instructive document. Meanwhile men having done their work for good or ill, God came into the field. The disreputable doctor died, his leading counsel died, his leading witness who had perjured himself for his friend died. It looked for a time as if the whole lodge crowd were to be wiped out. The law of the state at that time provided that in cases of this kind pending on appeal in the supreme court, if either of the principal parties should die, the decision of the lower court should stand. My friend, therefore, had to pay some eight thousand dollars to satisfy the judgment, to pay the court costs and his own attorney fees. It was a hardship but on the whole not greater than other good men have sustained for doing good things. He paid the judgment, the court costs and the fees, moved out of the community and bought a comfortable home in one of our fairest cities and there lived an honored old age until he was called to be with the Lord whom he loved and served.

If the case could have gone to the supreme court and there been tried by men of integrity, the decision would have been reversed and much money would have been saved. One cannot, however, be sure of anything in this world.

The National Christian Association tried one case in the supreme court of another state three times, every time being sent back to the circuit court for retrial, while each time the jury in the circuit court gave a verdict for the association. One can never tell what courts will do. Therefore, one should be extremely careful to avoid litigation of every kind. It is easier to keep out of troubles than to seek to get out of them when you have been involved.

The Heart of the Commonwealth.

When I left this region after hard battles, but on the whole a very blessed time of service, I went to Worcester, Mass., where there were a number of very powerful and worthy men. Rev. Henry T. Cheever, brother of Geo. B. Cheever of New York, was one of them, Rev. Wm. White was another, Mr.

David Manning who had co-operated with Mr. Cheever for many years in the antislavery war was another, Mr. Washburn of the Washburn-Moen Steel company was a fourth. I presume if I should go to my books and think a little while, I could write here the names of twenty-five or thirty men of this type, able intellectually, spiritually and in every way true and faithful men.

I cannot remember who were the leading men in arranging the meetings. I remember that Mr. and Mrs. Manning made me one of their sons. Five boys there were in that home; two of them older than I, one about my age, two younger. We used often to walk down the street together, six young men of us. We seemed to ourselves to be quite a little army. Those young men all entered the boot and shoe business, except David who was of my age. He became a lawyer, was a member of the state legislature at one time, and if he had not been so good a man would probably have gone to congress.

Our meetings in Worcester were held in Washburn Hall. This was the smaller hall of the great Mechanics Institute. The upper hall held two thousand people, Washburn held about one thousand. I gave seven addresses in Washburn Hall to audiences which practically filled it. In the Mechanics' hall above we held our convention in June of '71. Wendell Phillips sent me a powerful letter for this convention. Dr. A. M. Milligan of Pittsburg, was one of the speakers. He was a great man in every way; one of the leaders of the Reformed Presbyterian Church. My dear old father was there, then very vigorous though no longer a young man.

The attendance was large at our evening meetings. The day sessions were not so largely attended. On the whole it was a successful convention.

Lodge Men and the Offices.

One of the things which was continually repeated to me after my arrival in Worcester was that the Freemasons were appropriating all the offices in the city. Of course I was a stranger and did not know whether this statement was correct or not. I therefore went to the officials of the city from the mayor down and man by man said to them that it was reported that the Masonic lodge was appropriating all the offices in the city, that I was endeavoring to ascertain whether that statement was true or false that in order to do this I should be glad to know whether the gentleman whom I was addressing was a member of the Masonic lodge or not. A number of those gentlemen were apparently fine men. One of them I remember seemed very much mortified and hurt. He said to me, "Mr. Blanchard, I cannot believe that Freemasonry had anything to do with my election, certainly I never attempted to use it myself, if my friends did, it was without my knowledge." This was a fair sample of several replies which I received, but the summing up of the whole matter was that the statements made to me were correct that the Masonic lodge had practically secured all the city offices. I do not mean every one, I mean most of them. There was a very deep feeling created by the public statement of the facts in the case. And at the next city election the change in personnel in the city government was something startling. I do not pretend to remember just how great the change was, but it was most remarkable.

I am satisfied from rather careful observation that the state of fact which obtained there is extremely common throughout our country. In our own little city forty years ago the Freemasons used to meet before the citizens held their nominating caucuses or conventions in order that they might run in members of that lodge to city positions of one kind and another. When the Woodmen were in the flush of their strength in our city they did the same thing, they still do the same. Men who probably would never have been thought of for the positions of trust which they have occupied have been placed in such offices by their lodge brethren. Of course they could never have been elected if they had made the canvass on the ground of lodge membership, but having a secret understanding with the lodge brethren and in the open appealing to their neighbors and friends on the ground of neighborliness and good fellowship the offices pass into the hands of men who are by their very obligations

and relations rendered incompetent to honestly administer them.

How Does This Appear?

It is the essential in respect to civil offices that the person occupying an official position should be free to deal honestly and impartially with all those over whom he is called to rule. He should be under the same obligation to one that he is to the other, and his obligations to all should be known and understood. A secret understanding with one or two would make it impossible for him to properly administer his trust. It is the essence of lodgism that there should be *partiality*. Men on every side tell you plainly that they join lodges in order to secure favors which they could not obtain if they were not so connected. In private life there can be no objection to men granting favors provided they are lawful and do not harm others. Of course such favors as were referred to in the previous discussion of the Master Masons' oath and Royal Arch Masons' obligations are illegitimate and ought to be made criminal. It is really in some respects worse to swear to conceal crimes than it is to commit them. The temptation is less and the action is more deliberate. A man may commit a crime, in fact usually does commit a crime under stress of present temptation but when an organization frames an oath binding its members to conceal a crime, it is a most deliberate action and is really treason against the state. But barring these unlawful favors and speaking simply of what might be called legitimate kindnesses extended from man to man one may say that in private life men may do as they please but after a man accepts a public position the condition is radically changed. He is now honored in some instances supported by the community. He has no business to favor his fellow citizens. He is to do justly by them, he ought not to know a friend in his official relations. All men should look alike to him.

I have no doubt lodge men when confronted with these facts would say, "We would never be guilty of any exhibition of partiality, we would treat lodge men and non-lodge men alike." But while this may be true in certain cases, probably is true in certain cases, the obligations work distinctly in the other direction, and the fact that these men are trained to act secretly, that they meet in little groups behind closed doors each being sworn to conceal the transactions of the hour, goes to show that no lodge man should be entrusted with civil power. As some men say to me, "But lodge men have power and are going to have more power." I reply, "That may be true, there are a great many wrong things in the world some of which will doubtless continue for a long time but in the end every evil thing in this world will be put to confusion and cast into the lake of fire. There is no question but that the lodges will in that day come to an end."

A MASONIC HYMN.

It has been often asserted that Freemasonry is opposed to Christianity, and this assertion has been contradicted, and the counterclaim made that Masonry has many Christian ministers in its lodges who would not stay if the lodge's influence ran counter to their own practice and convictions.

Now some ministers have left Masonic lodges, while some remain and assert that the lodges are doing more than the churches.

When the members of an organization are pledged to conceal everything unfavorable, it is sometimes possible to get a little indirect evidence as to the belief and tendencies of its membership.

In a book of "approved Masonic songs," published a good many years ago, we noted a sidelight of this character. In this book the familiar hymn,

> "Blest be the tie that binds
> Our hearts in Christian love,"

is printed in the six stanzas familiar to almost every Christian, but instead of being credited to the Rev. John Fawcett, who wrote it 136 years ago, it said that the words are by a "Rev." "Brother" Harris, presumably a Masonic clergyman. Surprised at this unexpected assumption of authorship, we examined the hymn as printed in this Masonic song book to see if "Rev. Brother" Harris had made any change that might entitle him to claim it as his own. We found that he had. But the only change we

discovered was that *he had cut out all mention of Christ.* The first stanza as revised by "Rev. Brother" Harris reads:

"Blest be the tie that binds
Our hearts in virtuous love."

And on the strength of this charge, the hymn was attributed to the mutilator.—*H. B. H. in The Armory.*

THE CHURCH AND LODGE.

(Concluded.)

REV. O. M. NORLIE.

Church and Lodge Charity Compared as to History.

When we look upon the state charitable institutions and the private charitable organizations outside of the Church, we are apt to forget that it is due to the Church that the State and other secular organizations are doing charity work. The Church has made the idea of charity popular. There was a time when the idea was not only unpopular, but unknown.

Ancient Period.

It is a matter of history that the heathen world before the organization of the Church scarcely knew what charity was. Nor does the heathen world of today know anything about charity except where Christian missions have been established. The heathen is at all times and places a selfish man. You can not find among the ancients a single one of the institutions of mercy that we have among us. An exception could perhaps be made as to the Roman hospitals for soldiers, gladiators and slaves. But these persons, it must be remembered, were protected, not because they were people, but because they were property. They were cared for as a valuable horse is cared for. The noble minded Plato could think of nothing better to do with beggars than to drive them out of the country (Uhlhorn's "Conflict of Christianity with Heathenism," 192). He would not permit anyone to take any interest in the poor when they were sick, would permit a physician to abandon without scruple a laboring man, as he was good for nothing except to be experimented on. Love was self love, and, to a small extent, family love. The princely gifts of conquerors were inspired by expectation of honor or support. There was little love to man and no organized effort to help the unfortunate. Over one-half of the white race was deeply degraded by slavery. Under the old Roman law the husband had the power of life and death over the wife. Woman was an inferior drudge or a plaything in Rome as in every non-civilized, every non-Christian civilized country before and since. There were secret societies in great number then as now, but they did not attempt to do charity work, did not think of it. China now is full of secret societies, but you must not suppose that they are in existence for the sake of charity. Nor are those in our own land organized for that purpose, no matter what their pretensions. Insurance under the name of charity does not become charity just because of the name applied to it.

It was the Christian Church that brought the idea of charity before the world and commenced to practice it. The Father had set the example in giving His Son; the Son had set the example in giving His life for us while we were yet His enemies. He had commanded His disciples to be charitable, to be merciful as the Father in Heaven is merciful (John 6:36), to give alms (Luke 12:33), to be hospitable (Matt. 10:41), to heal the sick (Matt. 10.8), to call the poor, the mained, the blind, to feast (Luke 14:13), etc. "I say unto you that hear," said He, "love your enemies, do good to them that hate you, bless them that curse you, and pray for them that despitefully use you. To him that smiteth thee on the one cheek offer also the other; and from him that taketh away thy cloak withhold not thy coat also. Give to every one that asketh thee; and of him that taketh away thy goods ask them not again, and as ye would that men should do to you, do ye also to them likewise. For if ye love them that love you, what thank have ye? For even sinners love those that love them. And if ye do good to them that do good to you, what thank have ye? For even sinners do the same" (Luke 6:27-33). That the Christians might have something to give they are exhorted to work. Thus Paul speaks: "Let him that stole steal no more, but rather let him labor, working with his hands the thing which is good, that he may have to give him that needeth" (Eph. 4:28).

What a new Gospel of labor to those times—and how needful to ours as well! Laboring for others—not for self! Rewarded by others' happiness—not by selfish pursuits! The first Christians began to practice this principle, proving that the Word of God is profitable. Working for others, they learned to love one another. And the heathens wondered and exclaimed: "Behold, how they love one another" (Terullian's "Apology," 39 in Uhlhorn). Had not the Master said: "A new Commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another" (John 13:34-35).

The Christian Church was (and is) a true fraternity, or brotherhood. The Christians loved one another as brothers. Plautus (died 184 B. C.) had said that "man is a wolf to a man he does not know," and the world had always regarded this wolfishness as right. But imagine the surprise with which a pagan said of the Christians: "They love each other without knowing each other" (Uhlhorn, 197). Fraternal love extended to all men, pagan as well as Christian. It was expressed in many ways—in witnessing about the Lord, in alms, in service freely given. As an example of such service may be cited the work of the Christians in Carthage, during the pestilence at the time of Cyprian. The heathen abandoned their sick and left their dead unburied, but the Christians picked up the dead bodies left in the streets and faithfully stood watch by the bedsides.

Mediaeval Period.

It would require too much space to trace the individual and congregational zeal for charity practised in the first three centuries and down to our day. When Church and State united in the 4th century, new problems arose. Then the Church became officially responsible for the whole world in a new sense. All were under the charge of the State; and all were under the charge of the Church. Think of the millions added to the household of the Church who had no idea as to the meaning of Christianity. Think of the multitudes and their increasing poverty and helplessness. Think of the growing worldliness of the clergy, the weakness of a decaying empire, the strength of the barbarians. The Church is not usually given credit for having done any good during the 1,200 years of darkness and spiritual sleep, out of which they were called on the morning of the Reformation by the gospel voice of Luther. Yet the Church was not idle. It was the busiest and strongest and best institution during those long years. It began at once to do charity work on a larger scale. It made charity institutional, established monasteries and hospitals by the hundreds and thousands, founded societies and orders, whose members should be poor and should help the poor. There was much real sacrifice and there was much real relief of suffering and want. It is only too true that the monasteries and orders began to lay up riches and to be dens of vice and powers of iniquity. The reason for this corruption is briefly this: The congregational charities had ceased, giving way to the institutional. Money came very readily and abundantly to the institutional agencies. Doing good on account of the constraining love of Christ had given way to the doctrine of merit by good works. But this doctrine, which for a time helped to build up the immense charities of the Middle Ages, was finally the cause of their degeneration and decline. Men would give a charity to straighten up their account with God, "and the huge funds thus given and bestowed, instead of substantially improving conditions, only helped to foster indolence, imposture and pauperism" (Ohl's "Inner Mission," 48).

Reformation Period.

Many of these abuses were checked in the Reformation lands. Correct principles as to charity were again taught and some efforts were made to follow them. Men were again taught that faith alone saves, that brotherly love and good works spring from a true faith, that poverty and giving are not in themselves virtues, that honest toil and charity are natural and commendable results of faith. Individual and congregational charities were again emphasized. Institutional charities were again subjected to control by Church and State. The

times were not altogether favorable to the advancement of institutional charities. A century of theological controversy was followed by a century of cold rationalism; a century of unrest completed by a 30 years' war of fearful devastation was followed by a century of poverty, temporal and spiritual. The conditions in Europe were not favorable for institutional charity until the beginning of the 19th century. There was no notable activity for charitable institutions either, excepting the Francke institutions at Halle, dating from 1698.

Modern Period.

The present highly organized, very extensive institutional charity has been developed within about 50 or 60 years. It has its source from within the Church, from the labor of men like Wichern, Fliedner, Von Bodelschwingh and others. It has been promoted through the female and the male diaconate, numerous voluntary associations within and without the local congregation and church at large, official workers, copious literature and free will offerings. The idea of organized charities, of institutions of charity in particular, has become popular, such institutions are being established by the State at public expense and by secular organizations as purely humanitarian ventures. The Church is the source of the movement, not the Lodge. This is a historical fact.

Everyone Can Do Charity Through the Church.

Almost every time that we have had occasion to discuss the Lodge with any lodgeman we have been told that the Church is not doing its work of charity and that the Lodge is doing many times as much work of charity. We have at once answered, as we answer now, that the Church makes repeated calls every year from its pulpits and through its associations, agents and journals for help in maintaining its work and extending it to all. Anyone who is willing to give has abundant opportunity to do so. He can give as much or as little as he desires to whatever object he wishes, whenever and wherever he wants to. If he really wants to give, he may feel assured that the Church really wants to receive his gifts and to distribute them according to his wish. It is not necessary for him to go outside his Church to seek some organization that is willing to serve him. There is no society that can distribute money more wisely and economically than the Church does it. The Church follows Biblical as well as business principles which are practical and right. The Church pays its chief agents, the pastors, only an average of $663.00 a year ("Religious Bodies of the United States," 1906, I, 94), scarcely more than that of a day-laborer ($621.12, Strong, 1905), probably not more than one-third as much as that of a government official. The Church has without doubt the cheapest professional trained, expert servants with the longest and best training. Their preparation at school is the longest and most arduous, their calling is for life. In 1910, 27.8 per cent of the theological graduates were college trained, but only 20.9 per cent of the law graduates, 8.8 per cent of the medical, 3.5 per cent of the dental, and .7 per cent of the pharmaceutical graduates had a college education. (Report of Commissioner of Education," 1910, II, 1035, 1036, 1037, 1040). The Church is exceptionally equipped for doing charity work. Why not place your money as a free will offering upon the church altars? Why not send it to the church treasurers? Why not invest in church institutions? Why complain every time the question comes up anew about taking up another collection or subscription for some church cause? Do you not want to do works of charity? Do you not want the Church to do works of charity? Is it not your duty to bring the whole tithe to the Lord's sanctuary as truly as it is your duty to bring your taxes to the county authorities? There is no reason why a man should complain of the neglect of the Church when he himself is promoting other enterprises outside of the Church, charitable perhaps only in name, or when he has tied up his money in insurance, mining investments, autos, etc., so that he has nothing left for the Church, or when he is in fact hostile to the Church and its type of charity.

THE JOY OF IT.

"My dear, every woman ought to join a club. It's so refreshing to blackball someone you don't like."—*Life*.

LABOR UNIONS AND SOCIALISM.

Two things are evident throughout the whole of Europe. The first is that the labor organizations are gradually uniting under one control and that any man of magnetic genius can snatch at their dictatorship. Pantand came very near doing this in France, some time ago, and he may do it yet.

The second symptom is the growing affinity between labor unionism and Socialism. Over the larger part of Europe an avowal of Socialism creates no comment or surprise either among rich or poor. Not very long ago a Socialist was made prime minister of France without a word of protest from any one. Socialism in Germany is the one supreme fact that keeps her statesmen awake at nights, while in the English House of Commons we find that the powerful labor party is practically synonymous with the Socialist party.

In a visit to the United States a few years ago, Jack London, the Socialist leader, gave the following message to three thousand students in Yale College, New Haven:

"When I write to a Socialist, I start the letter with the phrase, 'Dear Comrade,' and I close the letter with the phrase, *'Yours for the Revolution.'* That is the practise among 400,000 Socialists in the United States. There are throughout the civilized world 7,000,000 Socialists, organized in a great international movement. Their purposes are the destruction of burgeois society, the doing away with the ownership of capital, and with patriotism; in brief, the overthrow of existing society. We shall be content with nothing less than all power, with the possession of the whole world. The Socialists will wrest the power from the present rulers. By war, if necessary. Stop us if you can.

"The grip of Socialism is tightening on the world. The blood-red banner will soon be waving wildly in all winds. This is not a vague uprising. The propaganda is based on intelligence and on economic necessity. The workers as a class are fighting the capitalists as a class.

"The capitalists are in the minority. We are in the majority. All capitalists are bad and all workingmen are good. If people object to our program because of the Constitution, then to hell with the Constitution. Yes, to hell with the Constitution. * * * Class war is our watchword."

There is certainly no ambiguity in the above awful language, yet this is the philosophy which in this so-called age of progress is weaving its fearful spell around the multitudes of this continent. The crash is coming. He who can scan the future and see no breakers must surely be blind.—*The Free Methodist.*

CHIPS.

Money.

Touchy subject. John 6, 60-61.

Purses are hard to convert. Mark 10, 21-22.

Misers seldom are brought to repent. Ecc. 5, 13.

Stinginess is usually excused as mere economy. Acts 5, 4.

Study your expenditures, and you'll get a fair idea of your heart. Mark 12, 41-44.

Judge the relation between your love for God and yourself by your use of money. Haggai 1, 2-5.

But don't go only by the amount you used, but mostly by the joy you found in thus using it. 2 Cor. 9, 7.

If we belong to God, then all that belongs to us belongs to God, as the effects of a child belong to its parents. Mark 25, 14-30.

Judged by your expenditure, what do you love the most: Home or club, church or lodge, charity or liquor, missions or dance? Think it over.

God be blessed, every minister knows some souls that love God so that their supreme joy is to give a *little* to the Lord for *all* he has given them. Acts 4, 31-37.

But he also knows men that gave cheerfully $10 for themselves and wife to a banquet, where they could wine and shine, but if asked for the same amount for church or charity, would protest against "begging." Matt. 7, 16-20.

We give thee but thine own,
Whate'er that gift may be.
All that we have is thine alone,
A trust, O Lord, from thee.

B. E. BERGESEN.

—*Lutheran Herald.*

"We cannot escape history."

FREEMASONRY NOT CONSISTENT WITH CHRISTIANITY.

REV. W. P. M'NARY.

A Foreword.

The testimony of the United Presbyterian church declares "That all associations whether formed for political or benevolent purposes, which impose upon their members an oath of secrecy, or an obligation to obey a code of unknown laws, are inconsistent with the genius and spirit of Christianity, and church members ought not to have fellowship with such associations."

While the writer was pastor of the United Presbyterian Church of Bloomington, Indiana, in the year 1873, some of his Masonic friends asked him why he would not receive members of the Masonic fraternity into his church, saying, "You ought to be able to give a reason to your belief," and adding, "If you will preach on that subject some day we will go and hear what you have to say." That was a challenge which I could not refuse to meet. Accordingly I announced that on Dec. 8, 1873, I would preach on Freemasonry and about thirty Masons came out to hear my sermon. It created great excitement and was so generally misrepresented that I found it necessary to publish it in self-defense. It was afterward published by three different publishing houses and sold all over the country. At the request of the Editor of the CHRISTIAN CYNOSURE I have agreed to rewrite it. These articles were not intended as an attack upon members of the lodge, many of whom are my warm personal friends, and many of them sincere Christians—strange as that fact appears to me. We desire only to discuss the character of the order. We believe that the most charitable way to account for the fact that good men are in the order is that they join it without investigating its character or history. I know this to be true of many of its members. But, says the Masonic brother, what do you know about it? It is a secret order and its secrets are only known to its own members. The reply to that is this, there are no secrets concerning the history, character, ritual or secret workings of the order, but what have been many times revealed and published by most reliable former members of the lodge. In September, 1826, Capt. Wm. Morgan of Batavia, N. Y., was killed by the Masons because it was known that he had written a revelation of Masonic secrets. His death was in accordance with Masonic oath which requires the death of any members who reveal its secrets. The death of Morgan caused a great excitement and John Quincy Adams, in his letters, asserts that in consequence of the indignation caused by this murder about 45,000 out of 50,000 Masons in this country left the order, and none of them ever denied the truth of Morgan's exposition, which was published after his death. As a result of this excitement an antimasonic political party was formed and was supported by such men as Thadeus Stevens, Daniel Webster, W. H. Seward, Henry Dana Ward. A large company of these seceding Masons met in convention and by resolution endorsed and substantiated Morgan's revelation. In 1829 Rev. David Barnard—one of the first of these seceding Masons—wrote a book, "Light on Masonry," in which he gives the whole history of the order and reveals all its secrets, oaths, grips, signs and ritual. The Rev. C. G. Finney, D. D., for many years president of Oberlin College, and one of the most godly of men, a third-degree Mason, wrote a book called, "The Character, Claims and Practical Workings of Freemasonry," in which he justifies his course in leaving the order on the ground that it was not consistent with Christianity. Then about 1874 Edmond Ronayne, who was Master of Keystone Lodge, No. 639, Chicago, Illinois, became converted at one of Moody's revival meetings and at once decided that a man cannot be a consistent Christian and a Mason. He came out and renounced the order, delivered antimasonic lectures over the country, and wrote and published a "Thorough Exposition of All the Signs, Grips, Pass-words and Hieroglyphics of Freemasonry." Any of these books can be purchased from the CHRISTIAN CYNOSURE office, 850 West Madison street, Chicago. There are no secrets in Freemasonry that any person may not know, except the actions of the various lodges. Any person can, by reading these books, know more about Free-

masonry than the average member of the order knows.

The History of Freemasonry.

Masonic writers and speakers usually speak of their order as the ancient and honorable order of Freemasons. We want to show that in its origin it is neither ancient nor honorable. They tell us that Solomon was a most excellent Grand Master, that Hiram, King of Tyre, was a Master Mason, that the Apostle John was a distinguished patron of the order, and in order to deceive the unwary they observe "St. John's day." They claim that Masonry existed in the time of Moses and that symbols of Masonry have been found in the most ancient temples. In Finney on Masonry, page 171, you will find the following quotation:

"Dr. Dalcho, the compiler of the book of constitutions for South Carolina, says: 'Neither Adam nor Noah, nor Nimrod, nor Moses, nor Joshua, nor David, nor Solomon, nor Hiram, nor St. John the Baptist, nor St. John the Evangelist, were Freemasons. Hypothesis in history is absurd. There is no record sacred or profane, to induce us to believe that these holy men were Freemasons; and our traditions do not go back to those days. To assert that they were Freemasons may make the vulgar start, but will rather excite the contempt than the admiration of the wise."

There have been stone masons ever since men built stone or brick walls and there have been stone masons guilds or societies from time immemorial, just as there have been guilds of bakers and carpenters and many other crafts. Some of these guilds in order to extend their influence received prominent men as *free* members, or, as we would say, honorary members—that is, they had the freedom of the lodges, many of which were secret—so there were *free* masons for many years before Freemasonry ever existed. At the time of the Morgan excitement Henry Dana Ward delivered an address on the history of Freemasonry, which is preserved in "Light on Masonry," page 16, from which we quote: "During this period the Rosicrucian pretentions were seeking, like a troubled spirit, for some resting place. The age was one of the most extravagant speculation; and moved by a strange desire of fame and money and conviviality, four companies of stone masons, who were left of those who had been associated in building the proud edifices of London after the fire of 1666, met the lodge that had worked on St. Paul's church being at the head and formed the Grand Lodge of London in February and elected their officers June 24, 1717. With a view to fill up their ranks and increase their importance, they voted to accept men of other trades and professions as members of the Society." There is no doubt but what that was the origin of the order of Free and Accepted Masons. In accordance with this Ree's Cyclopedia says, "The members of the only four lodges at that time existing in London met at Apple Tree tavern in Charles street, Convent Garden, and, having voted the oldest Master Mason present into the chair, constituted themselves a Grand Lodge *pro tempore.*" As all these London taverns were drinking places, Dr. Jonathan Blanchard, president of Wheaton College, used to say, "Freemasonry was born in a whiskey saloon in London in 1717." The first book of Constitutions of this Grand Lodge was written by two men of whom Henry Dana Ward says, "Anderson and Desaguliers, a Scotchman and a Frenchman, men of low character and a base spirit, were the first men who published to the world the high pretensions of Freemasonry, whose Book of Constitutions of Masonry was ushered from the press, A. D. 1723. All the Masonic lodges in the world derive their warrants from this first Grand Lodge. In 1730 the Grand Lodge of Ireland was established. In 1729 Freemasonry was introduced into the East Indies. In 1731 a patent was sent from England to erect a lodge at the Hague. In 1733 Freemasonry established itself in North America at Boston. In 1736, at Cape Coast in Africa and at Geneva in Switzerland, and the same year the first Grand Master was elected in Scotland." "So," says Henry Dana Ward, "the triple-headed monster went around the world in its teens." (See Edinburgh Enc. and Light on Masonry, page 17.)

If there was no history of Masonry the name and nomenclature of Masonry designates infallibly its age and birthplace. The phraseology of Masonry is distinctly English or Anglo-Saxon. The words free, Mason, Warden, worshipful, grand, steward, tyler, lodge, fellow, craft are all Anglo-Saxon—not one of them was ever derived from Hebrew, Greek or Latin, and it carries its name and phraseology by translation into all the languages of the nations where it is known. Its pretentions of antiquity carry the earmarks of fraud. For instance, the killing of Hiram Abiff, which, it is claimed, took place at the building of Solomon's temple, was done by three ruffians with Latin names, Jebela, Jeblo and Jebelum, a thousand years before the Latin language was ever known. We challenge the institution to produce the name Freemasonry in any book, paper or hieroglyphics in any language prior to the year 1717. That this institution should travel around the world with its native Anglo-Saxon brogue upon its tongue claiming to have been born in Palestine 3,000 years ago is presuming amazingly upon the credulity of an enlightened age. Instead of being an ancient and honorable institution, it is a modern institution with nothing in its history or antecedents to commend it to Christian people.

COMMENCEMENT AT WHEATON.

The Rev. J. U. Selwyn Toms, a graduate of Wheaton College in the class of 1905, who has been serving for the last six or seven years in Korea, is on furlough in this country and expects to attend the commencement exercises at the college June 11th to 17th. He will probably be one of the speakers at the missionary meeting on Sabbath, June 13th.

Rev. Dr. Conrad of the Park St. Church, Boston, Mass., a trustee of the college, has agreed to preach the Baccalaureate sermon before the graduating class. Dr. Conrad is one of the great preachers of our age. Those who plan to hear him will do themselves a favor.

Prof. Helmick, who has been with us three years in the college chemistry work, finds it advisable to change his field of labor, and the college has appointed Mr. Royal M. Frye as his successor. Mr. Frye is expected to begin work in September.

THE CRUX OF MASONRY.

REV. J. B. GALLOWAY.

What is it that makes you a Mason? My obligation. This stands between his darkness and his light; above all things, therefore, the oath should be scrutinized. In every degree it is introduced by the master after this manner: "It now becomes my duty to administer to you an oath, and I assure you as a man and a Mason that there is nothing in it that will interfere with your duties to yourself, your family, your country or your God. Are you willing to proceed?" Here I would say, stop for how do you know what my opinions may be in regard to these varied duties? Am I to conceal from my family the contents of this obligation and others things I may here learn? Can I be loyal to two governments when in principle they conflict with each other? Can I be true to the higher law and swear to always conceal and never reveal the secrets of Masonry, and then try to make God a partner to the oath by this prayer, viz.: "So help me, God, and keep me steadfast in the due performance of the same." In other words, can I deny myself or anyone else the right of repentance or change of mind, when "God has commanded all men everywhere to repent?" Can any man, without sin, trample under his feet the decalogue, especially the third and sixth commandments, which are clearly broken by the penalties diabolically set forth in each and every degree of the order? From whence then are these oaths? They cannot be of God. They must, therefore, be from Satan or "the God of this world," "the spirit that now worketh in the children of disobedience" (Eph. 2:2). "Who then hath required these things at your hands"—is it Masonry, or the God of Masonry? It would be like Satan, the deceiver, to lead men to pray against themselves, even to the denial of the doctrine of repentance. O, brethren, let us "in the love of the Spirit" beseech men everywhere to abstain from all appearance of evil and let us not grow weary in well doing. "The Lord will bruise Satan under your feet shortly."

AN AUTOBIOGRAPHICAL SKETCH.

BY A. J. MILLARD.

1830-1915.

[Mr. Millard died at the family residence in Little Rock, Ark., on April 24, 1915.—Editor.]

I was born in Jefferson County, New York, November 9, 1830. Before my recollection my parents moved to Yates County, about 30 miles south of Canandaguia. I can recollect when Andrew Jackson was president. The anti-Masonic excitement was at its height when I was a small boy. I remember distinctly of seeing some plasterers at work across the street from my home dressed in white clothing and white caps. I asked my mother what sort of men they were. With a twinkle in her eye she said they were Masons. I did not need any advice to stay inside my home.

When Martin Van Buren was president I was a school boy. In 1841 my parents moved to Montgomery County, 40 miles west of Albany, in order to take care of my mother's aged father, who was a soldier of the War of the Revolution. I have heard my grandfather tell about seeing Major Andre hanged and many other tales of that war. In 1853 I moved to Iowa, settling in Clinton County, and entered on 200 acres of land. I came to Little Rock, Ark., just before the close of the Civil War.

About 21 years ago I visited my uncle, Philo Millard, back in New York state. Our conversation during the visit was often on Masonry, and as I was an anti-Mason from birth, it did not take much time to excite my opposition to a flame. On leaving for home he gave me Elder Stearns' "Inquiry Into Masonry." My astonishment was great that professed Christians and especially preachers would belong to such an institution. The oaths were indeed appalling.

I commenced my antisecret work by getting tracts and putting them into the hands of every man that I saw wearing the square and compass. I gave to the library of Ouachita College an anti-secrecy library of five of our best books, and bound volumes of the CHRISTIAN CYNOSURE since it has been published in monthly form. They occupy a conspicuous place in the library, and a sign, Anti-secret Literature, is posted so all can see it. I had not thought previous to this time that I was called to preach, but now I began going to small country churches and supplying them without salary.

I must not forget my conversion which took place at a protracted meeting in Iowa, in my twenty-third year. I went to the mourner's bench for two weeks, having a deep conviction of sin. At last relief came and the burden of my sin was gone, and Jesus Christ was *my* Redeemer. I knew that I was saved.

After 20 years with the Baptists I had to leave them for conscience's sake, and take my stand with the Holiness Baptists. I bought a lot of the heirs of the Mason, Albert Pike, thirty-third degree. The family all lived in Washington, D. C., except his wife, who resided in Little Rock, deserted by the whole family. My little girl about six years old was often company for her. She died all alone and her son came from Washington and had her buried in the family lot in Little Rock.

The Albert Pike Consistory has had their building here made double its former size to accommodate the growing demands for the worshippers of this false religion. Directly across the street stands the Second Baptist church edifice, the pastor of which is a Mason, and so is the larger part of the male members. On Easter Sunday it has been given over to the Knight Templars to have their yearly gathering, and its mixed worship of saints and Templars was such as Paul speaks of in 1 Cor. 10: 20-21. There is also the Nobles of the Mystic Shrine building, erected at a cost of $20,000. The Knights of Pythias have their $50,000 building, and the Elks have completed and occupied a magnificent building costing $80,000.

I may say as Paul did, when his spirit was stirred within him when he saw the city wholly given to idolatry (Acts 17:16), if any place on this earth needs the pure gospel preached, I think it is Little Rock, Ark. Well, bless God, I am still in the work, and

"Singing I go along life's road,
For Jesus has lifted my load."

Strong convictions and undying devotion to them are essential to great success in any undertaking.

Editorial.

AN ILL-DEFINED TERM.

In lodge cant it is commonly claimed that a secret order is "Founded on the Bible." So is profanity. Not much profane language consists of other than Bible words. Perhaps rather more completely than lodgery, profanity is founded on the Bible. Nevertheless, the ostensible implication of this cant is that there is a good degree of identity between lodgery and Christianity. If possible, morals share the same implication rather more fully. Yet when lodge doctrine and Christian doctrine are put side by side, resemblance fades, divergence begins to appear, and finally mutual opposition becomes the prevailing tint. No longer appearing identical, the two kinds of teaching are found incompatible. Each excludes the other. By lodgery, Christianity is ignored; by Christianity, that foe of Christ is condemned. When in their turn the two systems of morals are compared, they are likewise found not identical but incompatible. Compared with Christian morals, lodge morality appears rank immorality. It is Masonically moral to protect and aid criminals, but Masonically immoral to be always honorable and righteous toward government, society, and individual men. Masonry adopts the sentiment, "Evil be thou my good."

Yet the orders continue to chant the same old graphophone refrain, "Founded on the Bible, founded on the Bible." The fact is that the judgment of those who thoughtlessly or fanatically advocate the societies cannot be trusted, and should not be acted upon. Moreover, not all members care what they say only so they blind outsiders. The Jesuit order is not the only one given to jesuitical methods. So long as either class continues to reiterate the familiar cant, we are free to reiterate the familiar advice, "Look before you leap," and to ask how the word "founded" is defined.

UNSEEING EYES.

Strong delusion that they should believe a lie, seems strangely to possess the minds of some men whose Christian character and useful labors make their adherence to a wicked system an overwhelming surprise. Like Aaron, they make a Golden Calf in the camp of Israel and before the solemn mountain where the Divine presence is manifested. How does any Masonic minister face a congregation containing men who know that he is sworn to conceal crimes as diligently as the perpetrators themselves? If the order had no other disgraceful secret to keep, it should still wish to hide this one, if only for shame. For by this obligation common decency is outraged; conscientious judgment of one's own duty is renounced; while society and the state, honor and civilization and religion are together contemned. Yet it is not unknown; in the congregation are those who have heard the disgraceful oath in the lodge, and who see in the pulpit one who defends and promotes the infamy. We are fain to think that these leaders of the blind are themselves strangely blind and would not deny them a possible application of the prayer, "Father forgive them, for they know not what they do." Nevertheless, here is an anomaly hard to comprehend.

A WEAK REFUGE.

Advanced age and consequent inability or reluctance to visit a lodge, is the excuse brought forward to account for Washington's never presiding in the one at Alexandria. That lodge paradoxically preserves its chair as a relic of Washington, while its order explains that he never sat in it because he was so old. Washington himself was not feeble but this explanation is. At the age of 52 he was made honorary member—nominal merely, and not real. Four years later, at 56, he was in like manner honorary and merely nominal master for one year during which he continued to attend lodge meetings nowhere. This is the year to which the explanation applies. At 56 he was too old.

A few brief questions are now in point. Do all Masons drop lodge attendance at 56? Was it his custom to accept office and not discharge its duties? Is it easier to preside over the United States eight years, beginning at 57, than over a local lodge one year

at 56? How could he ride around his plantation on horseback at 68, and not from Mt. Vernon to Alexandria, when 12 years younger, at 56? If he could not sit in the famous lodge chair a single evening, how dared he, a decade later, become lieutenant general of the military forces of America, accepting the appointment for the sole reason that the country appeared to be on the verge of a war with France?

He lived 12 years after that one to which the futile explanation has been applied, and was never decrepit nor senile. Still the chief military figure of America, he ended his life while the French war cloud hung over his nation and Napoleon Bonaparte was stepping into the imperial rank of First Consul. Yet twelve years earlier, he could not endure the onerous "child's play," as he styled it, of a subordinate lodge. Those who credit so lame an explanation of his admitted absence from the chair, lay themselves far more open to a charge of something even feebler than senility.

ONLY HALF MORAL.

"The adulterer and the adulteress shall surely be put to death," was the Levitical sentence when "Thou shalt not commit adultery" was the Sinaitic law. Written on stone, this had already been from the beginning an unwritten law. Something like it is observed even in the animal creation. Man is admonished by the purity of birds living above earth in the clear air and light of heaven. In the Christian world this unwritten instinct and written statute becomes a law written on the heart. Moral purity is a fundamental element of Christian morality. Its violation is exclusion from Christian life. "They which do such things shall not inherit the kingdom of God," such things as have been enumerated as "works of the flesh," in a list beginning with "adultery." Our Lord's own teaching searched the very thought and intent of the heart. The wildest and fondest dream of romance can set no finer or higher standard of ideal purity. The Christian law is perfect.

Nothing can vary from anything perfect except by being imperfect. It cannot be better than best. Therefore no space is left for superiority or even equality. Equality disappears, resolved into identity. A perfect law is equaled only by itself. Therefore, when Masonry is set beside Christianity as a perfect system of morals, it is necessarily announced as that identical system. Then it includes chastity, for otherwise it would be less complete and so not identical. Including chastity, it must include the identically perfect standard of that virtue. Through phraseology and through execution identity becomes evident when it exists. Phraseology indicates quality, execution demonstrates it. All good laws bear the test of effective application.

We will apply the test of actual operation to this law in the case of two men, one a Christian and the other a Mason. The Christian keeps Christian law. Incidentally, he is amenable to its secondary operation in church discipline. The Mason keeps Masonic law, amenable to lodge discipline. As we have singled out each man we select likewise two women, one of whom is a near relative of some Mason. The Christian observes moral law equally with regard to both; the Mason violates it with the woman who is not a Mason's relative. For that crime the church would have excluded the Christian; but the lodge cannot expel the Mason, for he has not broken any Masonic moral requirement. Neither in terms nor in effect are Christian law and Masonic law identical. Christian law is perfect, Masonic law is imperfect or worse. At the best, Freemasonry is only half moral.

POSSIBLY UNCONSCIOUS REBUKE.

We suspect that the editor of a rather brilliant organ of an evangelical denomination was only half aware of the width of the swath he was cutting, and was oblivious to Freemasonry, when he published a paragraph headed "The faces to the east," and spoke of "mystic and empty cults" sought by "poor deluded souls of the modern world." Of course the prophetic reference is to the eighth chapter of Ezekiel.

"The Faces to the East:—The Prophet Ezekiel was astonished as he entered the sanctuary, to notice that some of those whom he expected to find busy with their holy ministries had turned their backs to

the temple of God and had set their faces toward the east. Were he to come to America at the present time, how many of those who have taken the name of Christ upon their lips would he see assuming the same attitude, with their backs turned toward the temple of evangelical truth and their eager faces toward the mystic and empty cults of Eastern religious teachers? Poor priests! How soon they came to grief in those early days. Poor deluded, wandering souls of the modern world; how soon they will drink the cup of woe to its depth, and find bitterness and poison in it all!"

IS MASONIC THE WORD?

One of its "Editorial comments on current events" in the *Watchman-Examiner* of January 22, is this: "Arkansas has a prohibitory law that went into effect January 1, and that has some peculiar and effective and sensible provisions. All the saloons in the state were closed at midnight on December 31. To obtain a license to open a saloon hereafter a petition to the county judge must be signed by a majority of all the adult citizens in the community, men and women, and the names of the signers must be printed twice in some local paper. There are many persons who might sign a petition for a saloon; but to have their names published as having done so is a different matter. The Masonic grand lodge of the State has declared it a Masonic offense to sign a petition for a saloon, and many churches have declared that such an act would lead to expulsion." We fully agree with the *Watchman-Examiner* that the new state law has peculiar provisions, and that these are obviously sensible and effective. We also wish it the felicity of adding at no remote time, that it can now withdraw the word "peculiar," since other states have followed the example.

We purposely avoid confusing the query to which we now turn, as we might seem to confuse it if we touched certain other possible questions relating at least to churches. The point we do not wish to avoid is already stated in the words "Declared a Masonic offense." To declare is not necessarily to make. For example: a famous Roman Catholic council declared the Pope, when speaking *ex cathedra* in full pastoral activity, to be, thus far, Infallible. Or, again: the council declared his *ex cathedra* utterances Irreformable—that is, beyond reach of alteration; not subject or liable to possible change of form. Now in that case the declaration was an announcement of what must have already existed in the nature of the case if it existed at all. It was like the declaration of the Copernican system of the universe. It was analogous to that element in the declaration of independence which declares, as preliminary to its conclusion, that all men are born with inalienable rights, among which are some specifically named. The declaration did not profess to create any fundamental right, but it attributed all such as it named to the true Creator. This was pure declaration. Paul declared that Creator himself to the Athenians at Mars Hill.

We have thus dwelt on one definition of the word declare, for the particular reason that its use in the Editorial Comment which we quoted seems liable to have the effect of such a construction on many minds. While it is nevertheless true that some might, instead of this, understand that a new rule has been made by the grand lodge of Arkansas, affecting of course only the subordinate lodges of its own jurisdiction, and not founded on any fundamental or universal Masonic principle, yet, at the same time, the use of the adjective "Masonic" might impress others in connoting something Masonically universal, if duly recognized. This would make the declaration analogous to the declaration of Papal infallibility, or the declaration of the inalienable rights of man.

In point of actual fact it bears no such character. The Arkansas declaration pertains to no outside territory. It covers no history, and has no existence looking or reaching back of the year 1913 or 1914. It is directly rooted in no Masonic obligation which has been taken by initiates during the two hundred years of grand lodge masonry, with its universally recognized sanction of the custom of going "From labor to refreshment." It is, even now, strictly

confined to the act of signing a request for the opening of a public saloon. Yet, where Masonry is concerned, inferences are so easily drawn and claims so readily expanded, that the construction which we deprecate is almost to be expected. For this reason, we might wish that more guarded language had been prudently chosen. Far too much seems implied by so general a term as "Masonic offense."

THE WICKEDNESS AND FOLLY OF PROFANITY.

One of the amazing things in Freemasonry is its power to blind men to the senselessness and wickedness of its profanity and sacrilege. How some men can endure the foolish and criminal words and actions over which a veil of sanctimonious hypocrisy is thrown in the form of a fixed ritual, is hard to understand. The every day profanity of many men is also like "a tale told by an idiot—full of sound and fury, signifying nothing." Like this the various profanations of the lodge also seem well nigh idiotic. Hence it is harder to understand how men otherwise sensible can show attachment to what Washington stigmatized as "child's play."

Of profanity in general, an able editor says what throws startling light on lodge profanity in particular. These are his vigorous and merited words: "A man of refinement can scarcely walk the streets of a modern city without having his sense of decency shocked by senseless oaths and imprecations. The profane man turns speech into cursing, and before his time 'rehearses the dialect of hell.' The profane use of sacred words is man's method of expressing mere animal rage. Men do not think of the crime that they are committing when they call down the curse of God on their fellows. How blasphemous, how infamous, how senseless, how idiotic it is for a tongue set on fire of hell to invoke the curses of heaven upon man or beast or thing or circumstance of life!

"It is passing strange that men of education, social culture and apparent refinement are found often in the ranks of profane swearers. A writer in the *North American Review* well says: 'Indeed, in hearing some men swear the hearer is almost converted to the old doctrine of demoniac possession. What most impresses us is the utter senselessness, the pure insanity of his curses and maledictions, for it is the Almighty that this lump of animated dirt blasphemes.'

"The saddest thing about profanity is that it becomes so habitual that men actually use profane words without the consciousness that they are doing so. Yet they will offer this fact, this shameful fact that they have turned over their lips to the Evil One, as an apology for their profanity. Another sad fact about profanity is that it is infectious, and young and old are influenced by it. It is degrading to the individual, it is degrading to the community, morally, aesthetically, intellectually. It is a nuisance and pest to the ears, just as vile odors are an offense to the nostrils, just as filth is an offense to the eyes. Instead of affording a vent for strong feelings, it creates yet stronger feelings. The more a man swears the angrier he gets. Profanity is inexcusable. It is unpardonable. It is the evidence of coarseness of grain and sinfulness of heart."

LODGE DESTROYS RITUALS.

A fresh sample of lodge watchfulness and persecution is given in a letter from a friend ordering our books. Postmasters are often used as spies for the lodge and complaints to Washingtn do not seem to abate the nuisance. This is a rather unusual case, however, in that the lodge compelled our correspondent to turn over to it his antisecret library to be destroyed. It reminds one of the days of papal persecution, when the Bible was confiscated and burned. It has its source in the same spirit of intolerant bigotry which actuated men in the former days. Our friend writes: 'In sending mail here send it in a *plain wrapper,* as people are watching for secret society books and papers and if they suspicion that any one has any in his possession, the secret societies set up a kind of persecution against them, as I know from personal experience. I ordered some rituals from your firm some time ago and the postmaster at —— informed against me, and in order to get the secret orders to abate their harassment, I let them have the books and they destroyed them."

News of Our Work.

ANNUAL MEETING.

The Annual Meeting of the National Christian Association was held at the Carpenter Building, 850 West Madison Street, Chicago, Monday forenoon, May 17, at 10:30 o'clock. The attendance was large, all things considered, and there were a number present whose names and faces are familiar to the many friends of this reform.

It was a matter of special note and thanksgiving that the Carpenter Building is again entirely devoted to Christian work; the entire building, with the exception of that part occupied by the National Christian Association, being used for a missionary enterprise by the City Mission of the Christian Reformed Churches of Chicago. Through the courtesy of the officers of the City Mission we were permitted to hold our meeting in the mission hall.

We all rejoiced in the returning health of General Secretary Phillips. While not quite up to his old-time vigor, his recovery seems to be as speedy as could be hoped for and if God continues to bless we may expect many more years of service from him.

President William Stuart occupied the chair. Reverend Mr. Stuart has been a valued member of the Board of Directors for the past year, and we regret that his removal to a Michigan charge will deprive us of his services.

Rev. E. B. Stewart was missed from the meeting. His removal in April to Alabama ended a number of years of faithful and efficient service on our Board of Directors. Reverend Mr. Stewart served one year as president of our association.

Secretary Phillips gave an interesting and comprehensive account of the work done during the past year. Secretary Stoddard reported on the work in the East and reports of the Southern work were read from Agent Davidson and Mrs. Lizzie Woods Roberson.

Rev. D. S. Warner is our new president, and Rev. J. H. B. Williams is vice-president. W. I. Phillips was re-elected general secretary and treasurer. The board of directors has the same personnel as last year excepting that Mr. Herman A. Fischer, Jr., and Rev. James M. Moore were elected to fill the vacancies previously mentioned.

The outlook for the coming year is encouraging. Secretary Stoddard will prosecute the work in the East and Agent Davidson and Mrs. Roberson in the South. Secretary Phillips expects to spend more of his time than heretofore on the field, which ought materially to increase the financial support given this reform.

ANNUAL CONVENTION.

Secretary's Report.

The Forty-seventh Annual Conference of the National Christian Association, held with the Church of the Brethren in Flora, Indiana, opened Friday evening, April 30th, with devotional exercises conducted by Rev. C. C. Ford of the local M. E. Church. In the absence of General Secretary Wm. I. Phillips, Sec. W. B. Stoddard acted as Moderator.

Rev. I. C. Snavely, Pastor of the Church of the Brethren at Flora, gave the address of welcome. He spoke of the great importance and advantage of Christian people, of all denominations uniting wherever possible to oppose every form of evil. He urged a thorough investigation into the truth about secrecy that we may know what is right ourselves and how to be of help to others.

Rev. Mr. Stoddard responded in a well chosen acceptance of the welcome into the Flora church, and referred to the work and purpose of the Association—to exalt the Christ. The lodge system, he said, is a work of men, an inferior imitation of the Church which Christ established in the world. Whatever good there is in the lodge needs no secrecy, while the mixing of the evil with the good only results in making the good evil. The lodge appeals to the carnal rather than to the spiritual nature of man. A lodge never was known to hold a prayer meeting, for a prayer meeting would break up any lodge in existence.

The second session of the Conference was held on Saturday morning and the devotional exercises were led by Rev.

Mr. Stanley of the United Brethren Church of North Grove, Indiana. Rev. O. P. Haines, pastor of the Church of the Brethren at Cerro Gordo, Illinois, was chosen for Moderator.

A large number of letters were received from friends in many parts of the United States—from Massachusetts to California—whose hearts are in the work of the Association, but who could not be present. Extracts were read, which showed a widespread interest in the Conference.

The opening address was given by Rev. G. A. Pegram of the Wesleyan Methodist Church, of Peru, Indiana, on "Lodge Obligations." In every secret society oath, he said, there are four points to be observed. The obligation to secrecy, which is contrary to the Bible and destroys the frankness and confidence that should exist between husband and wife; the obligation to absolutely obey the superiors in the lodge, which works in opposition to the best interests of the family; the obligation to partiality, which is unjust and unscriptural, and the penalty attached to every obligation, which is sometimes expressed but always implied. The lodge member is bound under penalty to consider his lodge obligation above every church or civil duty.

Rev. Mr. Stoddard then answered a number of questions that had been raised about the work of the National Christian Association, opposed to secret societies. The speaker's wide experience enables him to meet these questions in a most skillful manner.

The afternoon session was opened by a Seceder's Conference. Eld. O. P. Haines, of the Church of the Brethren, Cerro Gordo, Illinois, presented a diagram giving a vivid description of the initiation into the Junior Order of United American Mechanics. His description brought out very clearly the mental cruelty imposed upon the applicant by the performance. Mr. T. U. Reed, of Chicago, followed with a graphic description of the initiation into the Modern Woodmen of America. Rev. Mr. Stoddard showed a catalogue of Modern Woodman supplies wherein are advertised for sale every piece of apparatus, to which the speakers referred in their description of the initiations.

A call was made and ten people stood as an expression that they had belonged to secret orders and had left them for Jesus' sake, and a number gave the reasons why they left the lodge.

The evening session was presided over by Rev. Mead A. Kelsey, pastor of the Friends Church at Spiceland, Indiana. The devotional exercises were led by Rev. A. M. Hagenbuch, pastor of the M. E. Church at Bringhurst, Indiana.

Rev. L. V. Harrell of Grand Junction, Michigan, Presiding Elder of the United Brethren Church, opened the session with an instructive address on "How to Use Exposures." Strong emphasis was placed upon the fact that the secrets and rituals of the lodges are available. Elder Harrell recited some of his experiences in dealing with lodge men, which showed clearly that excellent results can be obtained by a strong stand against the works of darkness.

Pres. Chas. A. Blanchard, of Wheaton, Illinois, discussed the subject of the "Civil Government and Lodges." He said that God has established three institutions, the home, the church and the state, and that the lodge is the antagonist of each of these divine institutions. Special emphasis was placed upon the fact that Freemasonry is continually thwarting the cause of justice in our civil courts.

The Sunday morning session opened with Eld. I. C. Snavely as Moderator. The devotional service was conducted by Prof. Moses H. Clemens, of the United Brethren College, Huntington, Indiana.

Pres. C. A. Blanchard preached on the subject, "Our Object, the Exaltation of Jesus Christ." He said there are just two classes of religion; one seeking to bring men to God through Jesus Christ, in harmony with the Scriptures, and the other endeavoring to bring men to God without the faith of Jesus Christ. There are over three hundred secret orders in our country with membership of about eleven million, and all profess to have a good purpose. However, a true faith is necessary to a high ideal of morality, and it is impossible to join a false faith with good morals. Passages were read

from the "Mackey's Masonic Ritualist," showing that the lodge has rejected Jesus Christ from its ceremonies. Emphasis was placed upon the inconsistency of hoping for salvation through a Christless lodge.

The afternoon session was opened with prayer by Eld. J. G. Stinebaugh, of the Lower Deer Creek Church of the Brethren, near Flora, Indiana.

"Religion Without Salvation," was the subject of an able address by Rev. Wm. Dillon, D. D., of Huntington, Indiana, the Editor of the *Christian Conservator*. Dr. Dillon said the secret lodge system does not hold a single principle of Christianity. The Masonic lodge is said to uphold the moral law, but their own authorities say this moral law does not refer to the Ten Commandments. No Mason is required to believe in the Bible. They do not recognize Jesus Christ, and they do not require a belief even in God. On the other hand the lodges endorse and practice many things that are wrong. The penalties in Masonic oaths are most awful and their obligations require them to keep the secrets of a fellow member of the lodge whether that member be right or wrong. Their claim of salvation through the lodge is contrary to the Word of God.

Three, who had been members of the Odd-Fellows and had left, testified to the fact that the name of Jesus is not used in that order. Twelve stood as an expression of their having left the lodge for Jesus' sake.

Rev. Mr. Pegram spoke of "Christian Charity vs. Lodge Selfishness." He said the lodges and labor unions are unfair in that they interfere with the efforts of men to make an honest living, and he referred to several cases as illustrations. Furthermore, those whom the Scripture says should be shown charity are the ones the lodge excludes.

The Sunday evening session was opened with prayer by Eld. James M. Moore, of Bethany Bible School, Chicago, Illinois.

Rev. Mead A. Kelsey, pastor of the Friends Church, of Spiceland, Indiana, addressed the convention "Why I Do Not Believe in Secret Societies." Five reasons were discussed. First, the lodges are secret, which is wrong in the light of Christianity and sooner or later brings them into conflict with the civil government. Second, the taking of oaths of any kind is contrary to the words of Jesus Christ. Third, the lodges bring into close and fraternal relationship good and bad men, which is opposite to the teaching of the Scriptures. Fourth, the lodges promote worldliness and the use of high-sounding titles, which is also in conflict with the teaching of the Gospel. Fifth, the false religion of the lodge makes it impossible for a true follower of Jesus Christ to have any fellowship with any secret society.

Pres. Blanchard gave the closing address of the Conference on "The Duty of the Hour." Concerning our present duty, he said that we should all be informed on the subject of secrecy. The Bible is the best book on the subject, but many other good books are available. When lodge members come to the light and are led to come out from its evil association, they should bear testimony as to having been redeemed from the bondage of sin. It is the duty of all who are not in the lodge to stay outside, and it is the business of all Christian men and women to bear testimony against the evils of the lodge. This will mean sacrifice, but the cause of righteousness calls for men of principle who are willing, if need be, to give their lives for that which is right.

A large majority of the audience stood by way of a confession that they had not been as diligent as they might have been in opposing the lodge, and also as an expression of a determination to work more faithfully in the future.

JAMES M. MOORE, Secretary.

REPORT OF WASHINGTON CHRISTIAN ASSOCIATION.

On my own behalf, and also on behalf of the Washington Christian Association, I wish to extend my hearty good wishes for a successful meeting, already assured that your labor will not be in vain in the Lord.

It would be a great pleasure for me to meet with you, and to enjoy the help that comes from being united in fellowship with others in the same cause.

We on the Pacific coast have not forgotten the blessing that was brought to us two years ago by the holding of your Annual Convention in our midst. The results of those meetings are still with us, not only in the formation of our State Association, but in the deliverance of at least one man, who, although not attending a single session of the convention, had his attention called to the work and was brought thereby into contact with the influence which has since led to his deliverance. I mention this fact for your encouragement, and to stop the mouth of those who say there is no good to be accomplished through a public meeting. Even if no converts are made at any particular meeting, the revival brought into the hearts of those of us who have always believed these things, is worth all a convention costs.

Our work during the past year has consisted largely in the distribution of literature, especially that bearing upon the subject of Fraternities, which we put into the hands of the freshmen of the State university, and also of Dr. Blanchard's "Modern Prophets of Baal," which we sent, accompanied with a personal letter, to quite a number of the ministers of this State. The writing of a personal appeal to each minister to whom the literature is sent is a tedious and expensive method of work, but has many obvious advantages, and let me recommend it to the members of this convention. We can all do personal work by correspondence, and if each one who knows the truth will enlist himself to the extent of writing at least one letter a week to some victim of secrecy, he will be interested in some of the answers received; and, whether the appeal is effective or not, has introduced the personal element that is so much more effective than indiscriminate work.

Our plans are made for the holding of our convention on June 29th and 30th. The convention of the Shriners to be held here in July makes it specially needful that you support our efforts by your prayers that we may be given wisdom and power and charity in the presenting of the truth.

(Rev.) Thomas M. Slater,
President.

Seattle, Wash., May 15, 1915.

SECRETARY STODDARD'S ANNUAL REPORT.

It is my privilege to report another year of progress. God has graciously sustained me. Monthly letters appearing in the Cynosure have given in part what has been accomplished. It is impossible to measure the good done from year to year. There are many cheering evidences that the seed sown has not fallen largely on stony ground. After considering the evidence presented some have renounced their lodge allegiance. The larger good is perhaps the strengthening of friends and the warning of those who, but for knowledge, would be ensnared. "In vain is the trap set in the sight of any bird."

Replying to the question often asked regarding our progress it is always safe to say, a truly Christian effort is never fruitless. God has declared, "My word shall not return unto Me void." Can any sane man seeing how marvelously God hath wrought, and how today he i bringing things to pass, doubt that evil is to be put down? For long years the slave cried under the lash of a cruel taskmaster, but the clock struck God's time and slavery was no more. The cries of widows and orphans, the moans and groans from penitentiary and asylum have for years ascended in the ears of the Lord of Sabaoth, while strong drink has been destroying not only lives but whole communities through the saloon. The clock is again striking, and our lawmakers are saying, this destroyer must go. The lodge evil but awaits its time. The "foe in hiding" is more difficult to reach, but people grow wiser with experience. They are not ready to accept as pure gold, every lodge that comes along, even if it declares that it is "all founded on the Bible." It is the evil deed that seeks darkness, and the lodge, held up in the light, "writhes in pain and dies amid its worshippers."

Reviewing the past year I find I have delivered 228 addresses, 171 of which were antisecrecy lectures. I also made by my estimate, over two thousand five hundred calls. One thousand and five subscriptions to the Cynosure, have been secured. Friends, to whom God has intrusted some of the wealth of this world, have declared their intention to

contribute considerable sums in the aid of this work. There should be an active agent in every state. I believe men could be found who would undertake it were the means for their support provided. The Christian contributes first in support of his church, but reforms are usually looked upon as secondary. In years like the one just past our reform is apt to suffer materially.

I have held conventions in Ohio, Indiana, New York and Pennsylvania. New friends have been found at each, and those of other years cheered and strengthened. Our Annual Convention, just held at Flora, Indiana, brought an unusual blessing. The attendance was large, the friends much encouraged, the enemy greatly stirred.

The new fields reached this year have been many. My first trip in six of our southern states was exceedingly interesting, and rich in experience. It was a joy to carry the message of light to thousands in southern schools. A knowledge of the crying need of the South has brought millions upon millions of dollars from their more favored northern friends, to be invested in schools for the uplift of the negro race. I found several schools established and supported by the colored people, and but one maintained by the southern whites. Both the white and colored of the South have great problems that can only be solved where there is Christian education. I found white colleges in the South that welcomed my message; a few tolerated it, while a larger number refused to hear me. As a rule the colored people listened respectfully to the white man's message, even where they largely belonged to the lodges. It is probable that I addressed 20,000 people, mostly students, during my trip of fifty-two days. Both North and South I find the schools, which are friendly to our work, fruitful fields for labor. At what period could lives be influenced with greater result than between the ages of fifteen and twenty-five? Think of it! At these ages large numbers of the children of former slaves are today reading Latin, Greek and even Hebrew in these colleges. Many of them, however, have a strange conception of what constitutes a Christian life. But few know that the lodge system is opposed to Christianity. Surely the antilodge message was to them most timely.

In the Pittsburgh, Philadelphia, and New York districts our work grows with each succeeding year. Never have so many CYNOSURES gone to the states of Virginia and Maryland as during the year past. The acquaintance of many years has helped greatly in these fields. I think without exception the places where conventions have been held would welcome them again. Before the conventions, well meaning friends often question whether or not the agitation will be a real help to the cause. At its close they would welcome more of the same kind of agitation. This year we have invitations in advance for the holding of the Ohio and Indiana state meetings.

That there are many trials in our work goes without saying. Had there been no Philistines with their Goliath to defy, there would have been no David with his sling. There is surely much to cheer if we look for it. We must never forget that our success depends upon Divine favor. During the past year we have looked for the last time on earth into the faces of some of those who have stood by our side in this conflict. We feel lonely at times without them. The workers pass on, and yet the work moves forward. God still reigns and the right shall triumph.

(REV.) W. B. STODDARD.

"LIZZIE WOODS'" ANNUAL REPORT.

I have done my utmost this past year to break down the Devil's den wherever I could get a chance. The churches are glad to have me lecture or teach, if I would only leave out the lodge question, so that cuts me off from many places that I might get into. In the winter I can get into the Holiness churches and school houses. The Baptists will not let us in their churches at all, not because there are not some good men and women in them, but because they are afraid of their leaders. They turned me out of the Women's Central District Association because of my stand against the lodges. I still have many friends among the Association who love God, but they are afraid to testify. The Lord has

saved many from the snare of the Devil through your humble servant and the tracts you sent me. When the weather is warm we hold open air and tent meetings. Bless God, I have victory through the blood.

I was at Jackson, Tennessee, a few days ago, where I tried to find out how that man was killed there in the Masonic lodge thirteen years ago. I could not get the names of the parties, but one young man was so scared that night they killed him, he could not sleep. His wife says they smothered him to death. I don't know whether he was smothered in a coffin or not, but he was left at the bottom of the steps dead, after the feast was over. This young man, who was so frightened, never went back to the hall again.

I found out how they laid a plot to kill me while in this same city three years ago. A Mrs. —— invited me to her house to supper. She was not a member of the lodge, but her husband expected soon to be made Worshipful Master of the Masonic lodge. I went home with her, and after supper I showed my Masonic ritual. I could see her husband's face redden, and as I read and explained the ritual he turned pale. He went out and called in another brother, and they sat and listened to me. They wanted the book. I told them they could get it for the price. They said, "It is our book and we can take it." I said, "All right, you are two strong men, I know you can take it from a weak little woman if you are determined to." They said, "We will not take it from you, but we have a right to do so." Well, God used me in that home as never before. We kneeled and prayed, and when we got up they all had tears in their eyes. After all that, the man who was to become a Worshipful Master went to the lodge on Tuesday night and reported me. They said, "We will have to kill her," and told these two men to get me to come to their home again and kill me. One of them said, "She is a holy woman and we are afraid to kill her." The Worshipful Master said, "Holy be d—d; if you two are afraid to kill her, who in here will volunteer to do it? We have thirteen hundred dollars in the treasury to get you out of trouble." Four men said, "We will kill her if Mr. —— will get her to come out to his house, and, when we call her outside, let his wife come out with her so she will not think anything is wrong, and we will shoot her and will not hurt Mrs. ——." But these two men would not let their wives ask me home with them on that night. Now, one of these men told me this, and said, "Sister Roberson, if you had gone to that house that night they would have killed you. When they found you did not go they came to the church to kill you and we were so scared that we left the church and came back just before the meeting closed. When we got there you had gone to your room, and we said, 'She is dead,' for we missed you from the congregation. When we learned that they did not kill you we were glad and gave ourselves to God. The next night we came to the altar, and Jesus pardoned and saved us from the lodge curse and all our sins. We quit the lodge and they talked about taking us out and whipping us to death. There were three of us who quit the lodge at that time. The third man was unconverted, but stood up in the hall and told them that he would not kill that woman of God and further said, 'I will not stay in here with a lot of murderers.' He left them immediately and came right on to the church and was converted that night. He never went back to the lodge. He died last year in the faith." I saw Brother —— and heard him state that God had saved him through Sister Roberson's ministry. The brother that related the plot to me is the one whom Mr. —— called in to see the ritual. He said he had not been in the lodge long when this occurred, and that he went into the lodge for protection and not to kill men and women. Thank God, I can say, "No weapon that is formed against Thee shall prosper: and every tongue that shall rise against Thee in judgment Thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is for Me, saith the Lord." (Isa. 54:17.)

I have visited several towns and many places throughout this country, and can report victory. The panic is severe on my people. They just get work enough to keep them from starvation. We don't

get much in the collections for traveling expenses, and yet God blesses me and enables me to get over the road. I have put out a large number of tracts and secured a few subscribers for the CYNOSURE. There is very little money in this country. The farmers could not even sell their cotton since the great war has broken out.

Brethren, I cannot get to the meeting, but I can pray God to give you the victory. I thank God for you all. I expect to fight the lodge evil until, like Sister Elizabeth Cook and Sister Amanda Smith, He says, Enough done, come up higher.

LIZZIE ROBERSON.

SOUTHERN AGENT'S ANNUAL REPORT.

I find pleasure in presenting to you my annual report for the year, beginning April 1st, 1914, and ending March 31st, 1915.

I preached 234 sermons and gave 118 lectures, and made 1,075 house-to-house visits, where I had prayer and discussed the lodge. Six hundred and forty-one subscribers to the CHRISTIAN CYNOSURE were secured. I traveled in Louisiana and Texas 8,335 miles, and received from all sources $508.87, while my traveling expenses, including postage and stationery, were $294.69.

During the year I visited one National Sunday School Congress at Beaumont, Texas; two state conventions at Crowley and Plaquemine, Louisiana; three District Associations at Longville, Fullerton and Baton Rouge, Louisiana; six Executive Boards at Neame, Barham, New Orleans, Sulphur, DeRidder and Thibodaux, Louisiana; three Woman's Conventions in Plaquemine, Algiers and New Orleans; three Sunday School Conventions at Carson, Bon Ami and Lake Charles, Louisiana; one State Conference at Shreveport, Louisiana, and four Ministers' County Conferences at Dorcyville, White Castle and New Orleans, Louisiana. I held eight Ministers' and Deacons' Institutes at Fullerton, Cravens, Abbeville, Rayne, Sulphur, Pickering, Bon Ami and White Castle, Louisiana, and visited two citizens' mass meetings and delivered antisecrecy addresses at each. I held revivals at Orange, Call and near Kirbyville, Texas; Abbeville, Rayne, Sulphur, Carson, Cravens, Fullerton, Alexandria, Leesville and White Castle, Louisiana, at which some fifty souls were saved and much light was shed on the secret lodge question.

My earnest prayer is that the Holy Spirit may crown the coming annual session with abundant success and that many may be convinced of the sinfulness of secret societies and all kindred evils.

(REV.) FRANCES JAMES DAVIDSON.

AN APPRECIATION.

The Annual Convention of the National Christian Association, which was held in Flora, Ind., from April 30 to May 2, inclusive, was a most excellent meeting. I was led to ask to have it held here because the lodges were soliciting my young brethren for membership. The soliciting was done very slyly, and has made me wonder why, if the lodge was such a good thing as they claim it is, they did not come to me and tell me that they would like to have me and my men join their lodge. But such was not their course—the first hint that I had that they were working for my members was when my young men began to come to me for help on the lodge question. I gave some help, but that did not satisfy them, for the lodge men replied that only a few ignorant people who belonged to our church oppose the lodge any more.

Considering the matter carefully, I decided to ask the National Christian Association to hold a meeting here, to demonstrate that there are more people opposed to the lodge than our church alone. When some of our members realized more thoroughly what they had asked for and received, they began to quail, fearing that such a meeting in our church would only make enemies for us.

The meeting came in due time and we are still here, although the lodges are pretty well stirred up and are saying a good many things about the meeting, but nothing that makes me regret having it here. The reason why our members questioned the propriety of holding such a meeting is because they have had very little teaching about what the lodge is really doing, and seeing only the good from the outside, some were made to

think the lodge is a good thing, but when shown by brethren of our own church what it means to be initiated into the lodge, and what its real purposes are, they have come to the conclusion that the convention accomplished a good work.

The speakers were all fine spiritual men, desiring to see the work of the secret societies put down. They discussed the work from the various angles and showed conclusively that the secret societies are a menace to the home, the church and the nation. If there is any good in the lodge, why should it be kept secret, is a question that no lodge can satisfactorily answer. If there is evil in it, it ought to be exposed. It will pay every church of the brethren to have the National Christian Association meeting in your church, to show the younger members what the work of the lodge really is. If we expect to maintain our position on the lodge question we will have to teach the younger members about the evils of the lodge, so that they will be informed for themselves.

(Eld.) I. C. Snavely.

Flora, Ind.

ANNUAL CONVENTION LETTERS.

Brooklyn, N. Y., April 17, 1915.

I am sorry that other matters will prevent my presence with you and the brethren and friends of the Association. The longer I live the more deeply in sympathy do I feel with the purposes of the Association. I pray that God may greatly bless the work during the coming year.

(Dr.) Jesse W. Brooks,
President, Union Missionary Training Institute.

Groton, Vt., April 22, 1915.

I have been deeply interested in opposing all secret societies from early youth. I attended the United Presbyterian and Reformed Presbyterian Churches, which gave me opportunity to hear the truth regarding the lodge set forth from time to time. About forty years ago, in the Old Walter Harvey Meeting House of the Reformed Presbyterian Church, in Barnet, Vermont, I heard Edmond Ronayne lecture on Freemasonry, and work the first three degrees. From that time my opposition to secretism has been settled and more or less intelligent.

I wish I could do more for the cause. It would be splendid if we could have antilodge lectures in every community at least every five years.

Frank L. Gibson.

Fairfield, Iowa, April 27, 1915.

I attended the convention at Oskaloosa last year and found it interesting and instructive. It was an inspiration to come in contact with so many in one place who are convinced that the fundamental principles of organized secrecy and especially Freemasonry, are anti-Christian.

(Rev.) John Waterson.

Chicago, Ill., April 27, 1915.

I am glad to be a member of the National Christian Association, because I believe that in this organization we are bound together in a fellowship of light for the purpose of opposing a Satanic fellowship of darkness.

It has been a pleasure and a source of strength, as a member of the Board of Directors, to walk with men who have the Christian faithfulness to separate themselves from the lodge and who have the Christian courage to work with untiring energy to get their fellow men to come from among the superstitions of darkness and be clean from their sin.

I believe we fight against "principalities and against the rulers of the darkness of this world," when we fight against the lodge; that Jesus is leading in the great conflict and that everyone of us should be encouraged to follow close after Him, who said, "Be of good cheer, for I have overcome the world."

(Rev.) Thos. C. McKnight.

Covington, Ohio, April 22, 1915.

Over twenty-five years ago I spent nearly five weeks in the vicinity of Flora, Indiana, in revival service and the ingathering of souls closely reached the hundredth mark. It was a most precious pentecostal season in which there was much rejoicing of the kind that I trust continues today.

On my visit with them, to which I have referred, I made allusion to the degenerating influences of secret orders. A

few of those whose hand we took in membership were associated with secret orders, but they at once renounced the evil. I admitted that secret orders had some good things in them, but they did not have any good thing that was not in the Church of Christ, hence their order was useless, and to do good and be good it was not necessary to be bound together and banded together with terrible oaths, and to hold meetings after night with doors barred and window curtains drawn, which gives just grounds for grave suspicion. Above all church doors, the motto is either written or understood: "All are welcome," but not so with secret orders. A lack of money, or being helpless physically, or your skin not the right color will debar you from their meetings. These are not antisecret but they are anti-Christian. Secret orders have a worship, but they have not the name of Christ in their prayers and songs. In quoting Scripture in which the name of Christ occurs, nearly all drop that precious name, hence their worship has no Christ in it. Remember: "Whosoever denieth the Son, the same hath not the Father," hence the religion of secrecy as defined is a heathen religion.

(Eld.) I. J. Rosenberger.

Boston, Mass., April 24, 1915.

I will pray that you may have an excellent convention and that the power of the Holy Spirit may be present "convicting of sin, of righteousness, and judgment to come."

Anna E. Stoddard, Cor. Sec.
New England Christian Assn.

Goshen, Indiana, April 22, 1915.

That it is necessary to agitate our cause was again demonstrated when I recently met some lodge men, professed Christians, who were surprised to learn that anyone should object to lodges. They consoled themselves with the thought that bishops, judges and many of the leading men belong to some lodge, which is a deplorable fact and makes it all the more necessary that we "cry aloud and spare not."

T. H. Brenneman.

Princeton, Indiana, April 21, 1915.

Not by might nor by power, but by my spirit, saith the Lord. We have a great enemy in organized secrecy, but we have a greater Saviour, Jesus Christ, our risen Lord. He never loses a battle. Victory comes only by fasting and prayer. Fear not, little flock, for it is your Father's good pleasure to give you the kingdom.

R. A. McCoy.

Seattle, Wash., March 8, 1915.

Here in this city Methodists and Baptists have had the cornerstones of their churches laid by Masons in the name of the grand lodge of the state without mentioning the name of Christ, and these same churches spend thousands of American dollars gathered among innocent but well meaning American Methodists and Baptists to do proselyting among our Lutheran people, saying that we are not Christians, and yet *they* favor the Christless lodges and *we* testify against them. No wonder the people lose confidence in the whole church work, when they see these things and lack the larger view of Christ and his Church. I confess that I am at sea. I see the Baptist and Methodist brethren commit the blasphemous act of letting lodges, in the religion of which Christ is systematically and consciously left out, lay the cornerstones of their churches, and they seemingly go on without any compunctions of conscience, as satisfied as ever. I ask you: "How can we reach these people?"

(Rev.) B. E. Bergesen.

Pikeville, Ky., April 13, 1915.

God has wonderfully blessed my labors in this part of His vineyard and many have deserted the lodge. One lodge has returned its charter and closed up and several of the members have been saved and are living witnesses against the lodge evil.

The handwriting is on the wall; the lodge is doomed. A few weeks ago a certain Mason was arraigned before the order for misconduct with a young girl of our town, and the members of this lodge are doing their best to oust him but he is more than a match for his brethren, for he has gone to the records

of our court and produced evidence showing that a certain lodge brother had caused a separation between a brother Mason and his wife. It reminds one of trying to prosecute the Devil in hell. I believe this happening will tear the lodge to pieces.

May the dear Lord bless you and your work.

A. D. CLINE.

Buckeye, Wash., April 25, 1915.

Be assured my prayers go up to Jesus every day that He will inspire and fill your hearts and souls with divine wisdom that your world-wide association may unite in one Gospel fellowship all the true loyal lovers of Jesus and His Church. I humbly request your prayers that I may remain loyal, uncompromising and steadfast to the end. This may be my last greeting as my bodily strength is failing fast. I was born June 10, 1830. Old age is gripping me hard.

Cordially, humbly, hopefully yours in the Lord,

(REV.) GEO. L. COFFIN.

Volga, S. Dak., April 24, 1915.

I have watched your work for years, and if the N. C. A. had not prepared me, what would I have done now, since I am located in a small town, where many lodges are thriving, and I feel constrained to testify against the worldliness and wickedness of the lodge system? Onward, brethren! After a "day" of hard toil comes "the rest" for the children of God.

(REV.) J. B. VAN DEN HOEK.

Brockton, Iowa, April 29, 1915.

We are greatly encouraged here at Brockton. A little while ago the lodge was seldom mentioned by the pastors, and when they did it was always favorably, but they found that their best working members were opposed to secret societies. During revival meetings this winter, some of the Odd-Fellows seemed under conviction, but would not yield. Finally they told the minister that if they should only live up to their obligations as Odd-Fellows, they would be saved. Since then the preacher has been giving faithful warning along this line. It seems so dreadful that men will stake their eternal destiny on anything except the atoning blood of Jesus. That God's richest blessing may rest upon you is our prayer.

M. W. SIEMILLER AND SISTERS.

Lack of space forbids us to give extracts from all of the many Convention letters received. Among those heard from were Bert Humphrey, Greenfield, Iowa; Hon. J. H. Conant, Willimantic, Conn.; J. T. Cullor, Savoy, Texas; John Hoogenboon, Goshen, Ind.; Mrs. M. E. McKee, Clarinda, Iowa; Mrs. Mary C. Fleming, Lima, Ind.; Mrs. Mary P. Morris, Roxbury, Ohio; Mrs. Alice A. Miller, Lehigh, Iowa; Miss Eliza F. Potter, Leonardsburg, Ohio, and Rev. P. Beck, Grafton, California.

The readers of the CYNOSURE will unite with us, we are sure, in expressions of sympathy with our brother, Rev. G. A. Pegram, of Peru, Ind., who learned immediately after the annual convention, which he attended, at Flora, Ind., that his father was quite seriously ill at Summerlee, W. Va. He hastened to reach the place, but to his surprise and grief learned that his father had not only died, but had been buried. The death was very sudden. His age was 87. He was a man who had "never belonged to any lodge and usually used his influence against them." The specially comforting thought, however, is that Brother Pegram's father was a Christian and ready for his Home-going.

WASHINGTON CONVENTION.

To Discuss the Principles of Secretism. Seattle, June 29 and 30.

In his address before the Massachusetts Antislavery Society in 1852, Wendell Phillips said to his fellow abolitionists: "We are apt to feel ourselves overshadowed in the presence of colossal institutions."

At that time slavery had behind it the support of the government, the organization of parties, the influence of the press, the odds of majorities, the omnipotence of wealth, and to a large extent the sanction of the pulpit. The protest of its opponents was contemptuously referred to as "a pistol shot against Gibraltar." Yet Phillips and those of like

mind kept up the agitation, and in a little more than a decade from the time those words were uttered the colossal institution of slavery went down.

It is not surprising if the friends of the open life at times feel themselves overshadowed in the presence of an institution like secrecy. Yet many considerations encourage us not only to hold fast to our convictions, but also lay upon us an obligation to hold forth a faithful testimony concerning this institution.

We believe that secretism, like slavery, is of the devil, and must eventually be rooted up.

We believe that Christianity is the only religion that saves, and that the lodge offers a salvation without repentance, faith in the Lord Jesus Christ, or reliance upon the Holy Spirit.

We believe that the lodge is the enemy of the family, the church, and the state; that "it is needed for no good purpose and may be used for any evil purpose whatsoever."

It is the truth alone that enlightens and makes free. Information on the lodge question is more needed now than ever before, and especially so since the coming of the national convention of the Shriners to this part of the country cannot do other than great harm to those who lack instruction.

For these and other reasons we have issued this call for a public convention to discuss the principles of secretism, to be held in Seattle, June 29 and 30, 1915, under the auspices of the Washington Christian Association, Opposed to Secret Societies.

REPORT OF EASTERN SECRETARY.

REV. W. B. STODDARD.

Much interest centered in the National Christian Association Conference at Flora, Indiana. Upon my arrival there, I found that Elder Snavely, assisted by J. L. Cunningham and others, had advertised the Convention extensively and had made every arrangement to meet the local needs. The attendance at the different sessions of the Conference ranged from three hundred to a thousand. The strong program was carried out, as planned, except that two of the speakers were absent. During the seven sessions the lodge question was viewed from many different angles. It was reported that lodge people were to come in a body and answer our objections to the lodge system. I was told that several attended, but they made no reply to our addresses. It is hoped that they saw the folly and sin of their associations. The revelations of the initiations in the Junior Order of the United American Mechanics and the Modern Woodmen, made by Brethren Haines and Reed, were very interesting, for they showed that all lodges are practically one in spirit and practice. The arrangement of the room and general conduct in these minor lodges are much the same as in the Masonic, the main difference being in the extent of folly and sin in the performances. Some one must have "sat up nights" to work out the tricks played on the candidates, and no pure minded men could enjoy such folly.

The Flora brethren stood nobly by the work in every way. May God bless them and keep their young men from being ensnared by the lodges of that place. I spent the week preceding the Convention in the vicinity of Flora. Three addresses were given to good audiences in the Bachelor Run, Brethren church. I also spoke in the churches of the Brethren at Deer Creek and Logansport. They all said come again. I visited Brother Pegram and wife at Peru, where he is pastor of two Wesleyan Methodist churches. He prepared the way for the antisecrecy address, which I gave in connection with the church's prayer meeting. It was suggested that Peru would be a good place for the Indiana State Convention. The state officers, however, will determine the place of gathering and announce it in due time.

I found our good friends at the Radical United Brethren headquarters, Huntington, Indiana, as active as ever. I could not stop then to give the lectures they desired. At LaFayette, Indiana, I enlarged our list of subscribers, but this season of the year did not suit them for lectures. The day spent at Fort Wayne, Indiana, was strenuous. I spoke in the morning to the students of the Bible Training School; in the afternoon I addressed about two hundred and sixty students in Concordia College, of the Missouri

Lutheran synod, and in the evening I lectured to one hundred or more who gathered in the Ft. Wayne Mennonite Mission Church. I can also report an increased subscription list at Ft. Wayne. One pastor was almost persuaded to subscribe when his wife remarked that she thought he had better keep his dollar and give it to some poor, needy soul. I naturally take exception to that sentiment, for there will always be poor, needy souls as long as institutions exist that make men so. The lodges stand together. Christians ought to do the same.

As is my custom at this time of the year, I have delivered addresses in several of the Mennonite missions and churches of other denominations in Chicago. The missions are doing a blessed work for those in need. Visits at Wheaton, Aurora, Maple Park, Elgin and Batavia all contributed to the general good. As I turn again homeward it is with thanksgiving to God for His many mercies to us in the past and expectation for the future.

REPORT OF SOUTHERN AGENT.

REV. F. J. DAVIDSON.

Since my last letter I visited one ministers' conference and also made several rural points where I preached, lectured and made house to house visits. On invitation I visited New Orleans, where I preached to the St. John and Good Hope Baptist and the First Baptist churches, and in New Hope church, Gretna, just across the river from New Orleans. I also did house to house missionary work in New Orleans.

I was not successful in arranging for an antisecrecy conference in New Orleans. Those pastors who are not unequally yoked with unbelievers in the lodge are afraid to allow the use of their churches for an antilodge conference, for fear of lodge persecution. I might rent a hall for a two or three days' convention and work up a meeting that would prove very effective, but such a course would cost from $50 to $60, including advertising, and I am not able to undertake the expense myself, and those in this section who seem to desire such a meeting are likewise unable to bear its expense. Several ministers and laymen assured me of their co-operation if I could secure a place for a meeting.

I had a lengthy conversation a few days ago with a very prominent and influential Odd-Fellow, who at first attempted to vindicate his lodge and justify its existence as a religious and benevolent institution doing great good for the human race, but after a careful searching of the Scriptures, and examining the oaths and penalties of Odd-Fellows and Masons, I showed him from personal experiences how the lodge influences stifle truth and how it persecutes and slanders those who oppose it. He admitted that he had been misled by ministers and others high in lodge and church counsels, and that he never knew before that Masonry rejected the name of Jesus Christ from their rituals and monitors. He promised to pray for power to give up his lodge. He is now a reader of the CYNOSURE. Praise God that the eyes of many are being opened to the sinfulness of the lodges as they read the CYNOSURE and antilodge literature. If it were possible to keep three or four good lecturers in the field with an abundance of antisecrecy tracts and keep them continually traveling and working, the rapid multiplication of new lodges would cease and older ones would die out. Let the Gospel light in and the lodge and every other work of darkness must vanish.

Seceders' Testimonies.

In a private letter, dated March 31st, 1915, a resident of Maine writes:

"I am pleased to say that on receiving your letter I sent dues in full, asking to have my name erased from the roll of membership, as I was permanently withdrawing from the lodge. As yet have received no answer. I have read 'Modern Secret Societies,' which was a blessing of God to me and I want to praise God and thank President Blanchard very much for the same."

Among the dozen or more seceders present at the National Convention at Flora, Indiana, were those who had been members of the Ancient Order of United Workmen, Farmers' Mutual and Protective Association, Masons, Rebeccas,

Grange, Modern Woodmen of America, Independent Order of United American Mechanics, and Odd-Fellows.

Under date of May 1st another man has written, giving thanks to the Association for the help which it gave him, and stating that he has withdrawn from the Masonic Order and never expects to go back, and that he renounced all Masonic obligations as not binding upon him. "I thank God for the National Christian Association and am much interested in its work."

Elmer Star, Evangelist, whose home is in Columbus, Ohio, has recently been assisting in the Quaker Quarterly Meeting at Alum Creek, Ohio. He wears on the lapel of his coat a button marked with a cross and a crown, underneath which is written "Jesus Only." In one of his discourses at the place heretofore mentioned, he referred to the wearing of badges and said: "Jesus cannot get to the heart of a person wearing emblems, badges or pins of secret orders and clubs." At the close of the meeting a man came to him, who had on an Odd-Fellow pin, who said: "Brother Star, your pin is for Jesus only; mine is for Odd-Fellowship only." He then took his pin off and gave it to the evangelist.

Later the evangelist, having no use for it, handed it to the pastor of the church. May we not hope that the pastor will follow the example of the evangelist in faithful warning and also have the joy of seeing men renounce the hidden words of darkness because God has spoken to them through it?

A lady writes us that a few years ago she was persuaded to join the Order of the Eastern Star, but that she soon found it to be an institution which self-respecting Christian people ought not to support. When she tried to drop quietly out of the Order, she found it not an easy matter to accomplish. The members wanted to know her motive and when they learned it, they first tried to keep her from leaving by coaxing and then by threats to compel her to continue her membership. Not succeeding, they have hounded and persecuted her ever since. She says that "these lodges are well named 'a menace' to the whole church and Government." Four of the five ministers in her little city are lodge members, the Methodist minister being both a Mason and an Odd-Fellow, and she writes: "It is not strange that Christians are spiritually dead."

For genuine Christian courage and endurance, commend me to one of our friends who, without any capital except his faith in God, has made one of the bravest fights of the present time. Some twelve years ago the Masons were desirous of securing him as a member, and because he did not wish to join, they put a pressure on him to make him see that it was for his interest. About eight years ago, at a time when our friend was ill, the Worshipful Master of the Masons came to him and told him that if he would join, the Masons would call off the trouble they were making him. He said that he concluded that if that would fix matters up that "I would go in and pay my dues and then leave them alone." But he found that that would not satisfy them. They said that he must take the Chapter degrees, which he did. Then they began to urge him to take the Knight Templar degrees, but he would not and finally told the Worshipful Master what he thought about Masonry. It is a very unequal fight for one man to oppose the lodge combination, but this brother is pluckily maintaining his testimony and distributing among the people where he labors "Masonic Obligations" and other literature.

A pastor whose church is in Ontario, Canada, writes: "I was at one time a 'joiner,' but have become a 'quitter.' I have discovered that secret societies limit the power of good, and place a man's soul in danger of eternal damnation. More power to you."

Blaine, Wash., April 5, 1915.

Eternal vigilance is the only thing that will keep us awake on this subject. I give my magazine to those to whom I believe it will do the most good, after I have read and reread it myself. May God hasten the day when men shall see the evil of secret societies.

(Mrs.) John Nicoll.

The Coming Conflict

BY

EDWIN BROWN GRAHAM

CHAPTER XXI.

(Continued.)

Foul Is Fair.

"Dr. Hulman, I am glad to meet you," said the superintendent, giving him the grip.

"Thank you," said Hulman, returning the pressure of the third knuckle with the thumb.

After being seated in the superintendent's office and conversing a few minutes in a friendly way, in order to introduce the subject of Masonry, Hulman mentioned the grand display of the order in the funeral.

The superintendent remarked that such things seemed necessary and did very much towards awakening a desire in many to become members, and asked how the lodge was prospering in Megapolis.

Hulman answered that it was quite flourishing, but that there was danger of trouble in regard to that matter of Dr. Warren. He added, also, that the man who died was quite prominent in the affair, and that in his delirium, before death, he almost let the secret out, and that he himself had come up to see Warren and get the matter all arranged.

"You are a Mason, are you?" asked the superintendent sharply.

"I was initiated, passed and raised in St. John's Lodge in Megapolis," was the answer.

"'How do you know that you are a Mason?'" was the first question in the examination.

The answers and the questions were all according to the established customs.

"'By being often tried, never denied, and willing to be tried again.'"

"'How shall I know you to be a Mason?'"

"'By certain signs and tokens.'"

"'What are signs?'"

"'All right angles, horizontals and perpendiculars.'"

"'What is a token?'"

"'A certain friendly grip whereby one Mason may know another in the dark as well as in the light.'"

"'What is this?'" asked the superintendent, taking Hulman's hand and pressing the third knuckle with his thumb, thus omitting all other due-guards and signs to this point in the third degree.

"'Pass-grip of a Master Mason,'" said Walter.

"'Has it a name?'"

'It has.'"

"'Will you give it to me?'"

"'I did not so receive it, neither can I thus impart it.'"

"'What will you do with it?'"

"'Syllable it with you.'"

"'Syllable and begin.'"

"'Nay, you begin.'"

"'Nay, the word is yours; you begin.'"

"'Bal.'"

"'Tu.'"

"'Bal.'"

"'Cain.'"

"'Tu.'"

"'Bal.'"

"'Cain.'"

"'Tubal-Cain it is. Be off or from?'"

"'From.'"

"'From what, and unto what,'"

"'From the pass-grip of a Master Mason to the true grip of the same.'"

The change was made and the correct answer was given by Walter.

"I am glad to meet a brother. What can I do for you?" said the superintendent.

"Brother Floridale, the sheriff of our county, reports to Brother Judge White that Dr. Warren or Groves (giving the superintendent a sly wink) cannot be found. There is danger of trouble down there, and I would like to find him a few minutes. I think I can make him safe enough."

"I am under order to allow no one to see him."

"I understand that, but now you have a summons to allow me to visit him. I must see him," said Walter, giving the grand hailing sign of distress, which every Mason is bound to recognize.

The superintendent then led the way until they reached the cells for a certain class of dangerous patients. Then the leader turned the key, stood by the open door and let Dr. Hulman enter.

There was Dr. Groves, well, but pale and thin! They grasped and held each other's hand in silence. Groves was able to speak first.

"Walter Hulman! Is this you? How are my folks?"

"They are well and soon will be happy."

"How so?" asked Groves eagerly.

"See here, Mr. Superintendent," said Walter, pulling the writ from his pocket and reading it aloud.

The superintendent became as white as a sheet, when Walter continued:

"Well, Doctor, we'll go."

"I want an explanation," said the surprised superintendent.

"You'll get one soon enough," answered Hulman, sticking the writ into his pocket.

"I'll not allow you to remove this man until you explain," was the next demand.

"Sir, as you see, I am a deputy sheriff of Park County and have the legal papers to take this man with me, and I shall do so. I shall defend and support the law, which you and others have basely violated in depriving Dr. Groves of his freedom."

"I object, and shall call for help if you proceed."

"Speak a loud word or make a sign of resistance, and, by my lawful authority, I shall shoot you dead," fiercely said Hulman, drawing a revolver and pointing it at the superintendent.

"Now, sir," said the deputy sheriff to the superintendent, "walk quietly before us to the front gate. Alarm any one, or resist, and you are a dead man."

It was a very quiet, orderly procession through the halls, down the stairs and along the pavement to the gate.

"I am much obliged to you, Mr. Superintendent. Now you may return," said Walter, bowing courteously as he stepped into the carriage and gathered up the reins.

They reached the station in time for the noon train, and soon were whirling across the streams, along the valleys, through the villages and over the prairies toward Brandon. On the way Groves related to Walter the manner in which he had been captured, all he knew of the examination and all about his imprisonment. Walter, in turn, related the account of the search for him, the manner of obtaining a clew to his whereabouts and the means of discovery.

While no unbiased person would censure Walter severely for the part he bore in the proceedings, still there may be a question in the minds of some whether or not he did exactly right. The object of this history, however, is not to draw perfect characters, but to represent persons as found and to give a true account of them, with their faults as well as their virtues. Walter, however, was conscientious in all he did, and if he did wrong, he committed the sin of ignorance. He reasoned, perhaps incorrectly, in this way: I will take them on their own ground—"Once a Mason always a Mason." If I am under obligation to keep their secrets, which I have never revealed, I am also entitled to the advantages they give me. It is a desperate case, and Groves must be released. If they can use these signs and grips fairly for foul purposes, then vice versa.

While Walter may have erred in judgment and practice and his course may not be entirely commendable, still none can blame him severely, or reproach him at all. Who, under similar circumstances, would not have done the same? "Let him that is without sin cast the first stone."

They reached Brandon in safety a little before 10 o'clock that night. It was arranged that they should stop there until next morning, when Groves would appear before the judge for an examination of his case. Walter walked with Groves until they reached the gate befor the house, and then, because he did not wish to intermeddle with the joy of the family, and because he wished to reach his mother's before she retired, he left him there, telling him that he would call for him in the morning.

Edith and her mother were waiting with all the patience they could command. Walter had written to them every day of the progress of the investigation, and, before leaving Riverview, had sent a telegram announcing that the lost would be home on the night train.

It was a happy meeting, and yet, for a time, the words spoken were few. After tea, which they had kept waiting until his arrival, the doctor repeated to his wife and daughter the story of his abduction, farcical trial and imprisonment. Then Mrs. Groves and Edith told the story of their search and painful suspense while he was gone, and declared their unalloyed happiness at his return. Thus they talked until the wee small hours of the night began to grow large again.

CHAPTER XXII.

"Without a Thought Disloyal.

"Not that I loved Caesar less, but that I loved Rome more."

When Walter reached home on the night of Dr. Groves' return to Brandon, his mother had not yet retired. His father was also in the room with her. He had not been feeling well for several days, and was lying on the sofa at the rear part of the parlor. He greeted Walter on his entrance, not cordially by any means but politely. Walter, seated near his mother, briefly related the story of the discovery and return of Groves, carefully avoiding all reference to any conspiracy. Mrs. Hulman was greatly pleased at the announcement and her face was lit with joy. But if Walter had looked back on the sofa, he would have seen a very pale face on the white pillow. But he did not happen to glance in that direction, and as he had no suspicions that his father was especially implicated in the case, he did not look at him intentionally.

In a few minutes Mr. Hulman went to his own room, leaving Walter alone with his mother. Shortly after, she said:

"I can't imagine what is the matter with your father, Walter. He is so very gloomy. He has not been right for three months—I might say, a year."

"Perhaps he mourns over me and my waywardness," suggested Walter, who had before this explained to his mother his conduct, principles and intentions, and received from her a partial approval.

"No; I don't think he cares for that as much as formerly. He said one day that Masonry is a humbug, anyhow."

"Why don't he leave it, then?"

"Oh, he says that he hates to give up now and acknowledge that he was wrong, and that he is so involved in its affairs that he is a great deal safer in the lodge."

"Why, then, does he continue to use me so coolly?"

"You know, Walter, that you have crossed his wishes, and he so dislikes Edith's father. He does not want you to be married to her."

"Well, mother, I wanted to tell you tonight, now since Dr. Groves is home, that it will not be long, I hope, till we are married. What will father say or do then?"

"I don't know. I am afraid that the fact that his wishes are not obeyed, and that his only son marries the daughter of his enemy, and that, as he thinks every one knows his dishonor, will cause him to fret until he becomes sick. You know how such troubles always did worry him. Sometimes I am afraid that he may become deranged. He talks so much about insanity that I think he is afraid of it himself."

"O, mother, don't fear that. There is no danger."

"He is not well now, and I fear the result. He is in some great trouble which he will not mention to me. I don't want to delay your marriage, Walter, but I do hope that your father will be reconciled first."

"Shall we wait?" asked Walter.

"I don't insist that you shall. You have had so much trouble already. Make your own arrangements, and I will give you both my blessing; but if you would only wait until your father is willing, how glad I would be, how much happier you would be, and how much safer for us," said his mother, with tears in her eyes.

"Well, we'll see about it, and I will respect your wishes. There, now, mother, don't worry," said Walter, kissing her and adding as he rose to go to his room, "Good night."

(To be continued.)

Was Washington a Mason?

By PRES. CHARLES A. BLANCHARD

10c per copy, postpaid

This is the best, as well as the most interesting, contribution yet written on the question of Washington's relation to Freemasonry.

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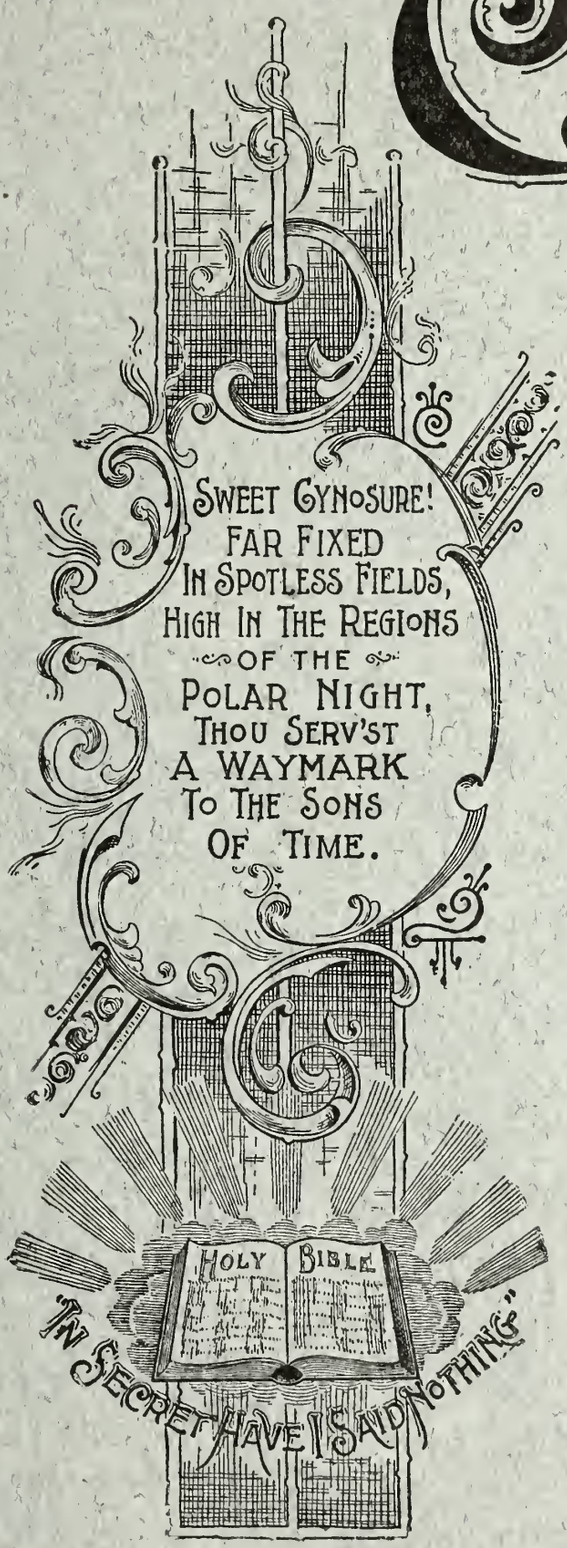

Christian faith is a grand cathedral; with divinely pictured windows. Standing without, you see no glory, nor can possibly imagine any; standing within, every ray of light reveals a harmony of unspeakable splendor.—Hawthorne.

If a man is not willing to go to heaven by the way of Calvary, he cannot go at all. Many men want a religion in which there is no cross, but they cannot enter heaven that way. If we are to be disciples of Jesus Christ we must deny ourselves and take up our cross and follow Him. Do not think you will have no battles if you follow the Nazarene; many battles are before you. But men do not object to a battle if they are confident that they will have the victory, and, thank God, every one of us may have the victory if we will.—D. L. Moody.

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"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

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HOPE ON.

There was never a day so misty and gray
That the blue was not somewhere above it;
There is never a mountain top ever so bleak
That some little flower does not love it.

There was never a night so dreary and dark
That the stars were not somewhere shining;
There is never cloud so heavy and black
That it has not a silver lining.

There's never a waiting time weary and long
That will not some time have an ending.
The most beautiful part of the landscape is where
The sunshine and shadows are blending.

Then let us hope on, though the way be long
And the darkness be gathering fast,
For the turn in the road is a little way on,
Where the home lights will greet us at last.
—Selected.

THE MORAL WARFARE.

BY J. G. WHITTIER.

When Freedom, on her natal day,
Within her war-rocked cradle lay,
An iron race around her stood,
Baptised her infant brow in blood,
And, through the storm which round her swept,
Their constant ward and watching kept.

Then, where our quiet herds repose,
The roar of baleful battle rose,
And brethren of a common tongue
To mortal strife as tigers sprung,
And every gift on Freedom's shrine
Was man for beast, and blood for wine.

Our fathers to their graves have gone;
Their strife is past—their triumphs won;
But sterner trials wait the race
Which rises to their honored place—
A moral warfare with the crime
And folly of an evil time.

So let it be. In God's own might
We gird us for the coming fight,
And, strong in Him whose cause is ours,
In conflict with unholy powers,
We grasp the weapons He has given—
The Light, the Truth, the Love of Heaven.

A STUDY OF SECRET FRATERNITIES

BY A FORMER MEMBER OF MANY FRATERNITIES.

Can a professed follower of Jesus Christ be consistent and belong to any or all of them? Their name is legion: is their influence for or against vital Christianity?

"How long halt ye between two opinions? If the Lord be God, follow him; if Baal, follow him."—I Kings, 18:21.

"No man can serve two masters; for either he will hate the one and love the other; or else, he will hold to the one and despise the other. Ye cannot serve God and mammon."—Matthew, 6:24.

This paper is not an exposure of the secret workings of any fraternity or lodge. The writer knows something of the secret work of no less than nine lodges and believes that for him to reveal their secret workings would do no good and would do the lodges no harm, as there is nothing to reveal that could possibly concern anyone outside the lodge. The object of this paper is to study these lodges with reference to Christianity and the advancement of the Redeemer's kingdom, and to determine whether or not a Christian can belong to any or all of them and do his best work for the kingdom of God in this world.

If these lodges constitute an agency that will make the world better and if they are a help to the Church, then it is the duty of all Christian people to join them. If, on the other hand, they hinder the work of Jesus Christ, no matter by how small a degree, then it is the duty of every one of His followers to come out of them, and place themselves where they have the greatest opportunity for Christian service.

When I speak of lodges I mean those with an altar, upon which is placed the

Holy Bible, and in which a pagan worship is practiced. If there are any secret societies which are organized for wordly purposes and do not have the Holy Bible, or an altar, and make no pretense of worship, such societies are not included in the scope of this article. We gladly admit that people have a right to organize for their protection in any line of human endeavor, but great wrong comes in making these societies semi-religious, which really is "Devil worship," and by which human souls are led to their everlasting undoing.

Lodge Influence Is Against the Chruch in Her Fight Against Sin.

The very fact that the Holy Bible is on the altar while the lodge is in session —in fact, some of them cannot lawfully open without the Book upon the altar— is an effort to satisfy the undying longing in the human souls for spiritual things. Thus at the very threshold of the lodge we find our Holy Book used to lure people away from the source of all light and make them satisfied with less than the full measure of light which Christ offers to the world through His only representative on earth, the Church. The lodge steals the time rightfully belonging to the Church and which is necessary for the propagation of the truth that the kingdom may speedily come. The man goes to the lodge of Saturday night, and then on Sunday morning he is too tired to think of going to church and Sunday school. The natural result is that he finds he cannot serve God and mammon, and by degrees he gives up the service of God and gives himself wholly to the service of mammon. He is thus lured to his utter undoing; his lodge soon becomes his all, and he works for it day and night. Nothing seems to do him so much good as praise for the number of people he persuades to join the lodge, which loosens their ties to the Church if they are members, or if not members, it may effectually prevent their joining the Church and making a public confession of Christ. The two do not work together, as every honest member of a lodge will testify. A man is a "good" lodge man, just in proportion as he neglects everything else, his religious obligations included, and makes his lodge his god. I do not claim that all lodge people realize this is true or will now believe it, but after years of study from the inside of the lodge room I am convinced that the lodge *per se* is opposed to the kingdom of God in this world and that its influence on its members must tend in the same direction. I have yet to see a single example of a spiritually minded Christian, either man or woman, who is at the same time even a passable lodge worker.

Their Worship Is Mockery and Nearly Idolatry.

The history of the lodge reveals the origin of their satanic propaganda. The Devil knows that people are naturally religious and makes the most of conditions as they are. He tells his dupes that the lodge is something as good as the Church. These people believe in the Bible, so they are permitted to use it as they worship in the dark. Sometimes a very small crumb will satisfy one's religious longing. Men and women are elected to conduct the devotional exercises, without the slightest regard to their spiritual fitness. All members of the lodges are saved, from the lodge's standpoint, and one is just as fit as another, so what difference does it make as to who offers prayer? I have seen one of the most profane men I ever knew, acting as spiritual conductor, stop in the middle of the written prayer, to explain some small matter, not connected with the prayer, with apparently no thought of solemnity, or that we were in the presence of God to whom we must give an account. The whole thing rattled along at a rate that must have pleased his Satanic majesty. All this occurred with the Bible, the Word of the Living God, opened upon the altar, and the lodge supposed to be worshiping its Author. Such worship can have nought but an evil effect upon everyone. I once saw a prominent citizen in the chair of a society, which above all others is supposed to be nearest the church, who in the most solemn and impressive manner brought the proceedings to a close, and in less than a minute after was mingling with the brothers and in the most open and blatant manner was blaspheming the God which a moment before, after the manner of the lodge, he had been worshiping. Men are placed

at the head of these lodges, as well as in the distinctly religious offices, without the slightest regard to their moral qualifications. If all worship not acceptable to God is rendered to the Devil, then we call upon every member of every secret society to witness that their worship is at least "near" Devil worship.

Their Use of the Bible Not Religious.

The Bible is always upon the altar, but just what use is made of it has never been explained to outsiders and it is not divulging any lodge secret to affirm, as I hereby do affirm, that it is not used at all. It is there wholly for effect. The religious leader never reads a word from its pages, the man in the chair never says a word about it, and with much experience inside lodge rooms, I never saw it used in any way except as a rest for the hands, during certain of the obligations delivered and received. The Devil knows that a majority of civilized mankind respect the Bible, and that any institution opposing it will of necessity come to naught, and as badly as he hates it himself, if he can by using it in that way, put human souls to sleep, and make them feel secure in their carnality, he is more than willing that it shall remain there and more than that, he is willing that the trumpet shall proclaim from the mountain tops, "Behold, we are founded upon the Holy Bible!" Its use then is exactly the same as the use the boy has for a piece of fish suspended above a steel trap into which the raccoon steps seeking the tempting morsel. It is not to feed the raccoon that the bait is placed there, but rather that the boy may secure the pelt. Let us then dismiss forever the idea that there must be some good in these secret orders, because they are founded upon the Bible, for such is not the fact. It is true that some of the lessons given in some of these orders are taken from the Bible, but it is done in such a way that their connections are destroyed so that a Bible reader can hardly recognize the Scripture. The Bible used in this way will never help any into the light, or save one soul from death.

The Name of Our Saviour is Omitted From All Their Rituals.

The presumption is that this is done so as not to offend infidels, agnostics, freethinkers and the Hebrews, who reject all accounts of the arrival of the Son of God. This fact was formerly concealed, but now the ritual of these orders has become common property, and none can deny or dispute the above declaration. This places the lodge entirely outside the Christian religion, and unless some way is found to be both Christian and pagan at the same time, it is a serious question how a Christian can belong to them. If he believe in Christ as the Saviour of the world, and that there is "no other name under heaven given among men whereby we must be saved," he must feel ill at ease to go into a hall or lodgeroom where his Master is stopped at the threshold with "all that are not members will please retire." Jesus says, if ye ask anything *in my name* I will give it to you. These lodges say, Ask nothing in the name of Jesus, lest you offend some dues paying infidel, or agnostic, or other enemy of Jesus. We are on a broad platform—too broad for Jesus Christ the Son of God to stand upon. Now my brother Christian, how can you fellowship men in any organization where Christ is excluded by law? There are societies, scientific, literary, political, commercial, etc., where the name of Christ might properly never be mentioned, and it can be easily imagined that sincere Christian men might belong to them without injury to their Christianity, but if any of these societies should enact that the name of Christ was under no circumstances to be mentioned at all, then every loyal follower of Christ should instantly withdraw his presence and patronage, or else give up his religion. Between these two there is no middle ground upon which to stand, and yet every professed follower of the Christ in the lodge does try to find middle ground to stand on. It would seem as if this truth were forcibly brought home to them, ninety per cent of professing Christians would withdraw from the lodge. If fifty per cent of the professed followers of Christ should sever their connection with the lodges, the lodges would collapse for lack of nourishment. It would seem, therefore, that the followers of

Christ by their support of the lodges, keep His worst foe alive and flourishing.

(To be continued.)

THE PREACHER'S DUTY.

BY REV. H. P. DANNECKER.

We know that the temptation is great for young men to join some secret order, and, if there is anything wrong in these orders, it is not only our duty but every preacher's duty as faithful watchmen on the walls of Zion to give the needed warning. If you don't believe this, take up your Bible and read Ezekiel 3:17-21. We want you to look up that passage in the Old Testament, because we want you to know what a serious thing it is to be a preacher and to say nothing about lodges, providing, of course, that there is something wrong about them. We don't like to be compared with another preacher who lets the lodge sin alone and makes people believe that they can be just as good Christians in the lodge as outside of it. It is not fair unless lodges are all right. Of course, if lodges are all right, if there is no wrong in them, if Christians commit no sin by joining them, then the church and its preacher, who oppose lodges, are all wrong, and the churches that take in lodge members and say nothing against these secret orders, are right. But if lodges are wrong, if a Christian commits a sin by joining them, then we want credit for doing our duty according to Ezekiel 3:17-21. Please read it, therefore, just to find out whether any preacher has a right to keep mum about the sin of lodgery, and make the impression on some people that it is all right for a church member to be a lodgeman. If a church member commits a sin by joining a lodge, he has no right to do it, and no church and no preacher, and I don't care who they are, has a right to tell him he may join or leave him under that impression. Won't you please read that passage, those five verses in Ezekiel? I am anxious to nail this point and to clinch it. Are you satisfied that it is a preacher's duty to preach against and to oppose every kind of sin? And if there is any sin in secret orders he should preach against that, too, and warn his people to keep away from these orders, should he not? And then you admit that, if it is wrong for a Christian to join a lodge, then the preachers are doing their duty in condemning the secret order and the Christian church is not doing its duty that declares that it is possible for him to be a lodge member and also a Christian and by such a declaration encourages young men to join a lodge. The question which every young man should ask himself before he joins a lodge is not: Does this or that Christian church, or this or that preacher condemn or sanction the lodge? but Is it *right* according to God's word for me to join such an order? That is the paramount question for every Christian in regard to what he should do and what he should not do. Not this or that Christian church or this or that preacher, but the Word of God is our rule of faith and life. And if anyone really is a Christian, he will hear the Word of God and not hide behind the skirts of some congregation that has nothing to say against the sin of secretism and misleads young men by its cowardly silence. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah 8:20. The Word of God must be the arbiter in the question about lodges.

—*Der Lutherische Unzeiger.*

MACCABEE BOY SCOUTS.

New Children's Lodge.

An organization of more than 50,000 boy scouts is to be formed by the Maccabees. At the convention here yesterday, attended by delegated representing 335,000 Maccabees in the United States and Canada action was taken authorizing such a movement. The boys will be known as the Maccabees Scouts with an independent lodge and ritual of their own.—*The San Francisco Call,* May 22, 1915.

IMPROVED ORDER OF YELLOW DOGS.

J. C. Clift, of Baltimore, is the Supreme Thoroughbred of the Improved Order of Yellow Dogs. The local lodges are called "kennels." The Yellow Dogs is strictly a fraternal order and is said to have kennels in nearly all of the large cities.

TESTIMONIES TO THE GRACE OF GOD.

(Continued.)

BY CHARLES A. BLANCHARD.

Other Incidents in and About Worcester.

In my last article I gave a general view of my work in "The Heart of the Old Commonwealth." There were, however, a number of special events connected with that campaign which I think are of interest. One of them had to do with the fears which even good men have when they resolve to abandon the lodges.

Just prior to the delivery of my lecture on "How Is a Man Made a Mason?" I was told that a certain manufacturer living in that city had been for years a seceding Mason and that he would be willing to bear testimony to the truth of the revelations if requested. I therefore called upon him in his office in a very large factory. I do not profess to know its exact length, but I should say that it had four or five hundred feet frontage on the street. It was filled with machines and men, fairly throbbing with industrial life.

When I came into his office there were one or two gentlemen there and he seemed a little bit nervous, so I waited quietly until he came to me. He knew me, as I had been in the city for some time and he had been attending my lectures in Washburn Hall. Having completed the task he was about, he came to me and invited me first out of the office and then out of the factory and into the street. He excused himself for doing so, saying, "You see, Mr. Blanchard, I did not wish those gentlemen to hear what we may say." I then stated to him what I had heard; that he was a seceding member of the order, and that as I was to lecture on the ceremonies and obligations, I should be glad, if he were willing to be present and tell the people whether what I said was true or not. He replied, "You will have to excuse me, Mr. Blanchard; I am very sorry, but I will have to be excused. There are many Freemasons who would not hesitate to burn a man's buildings and there are those who would not hesitate to take his life." It was a revelation of the power which the order has over members who had abandoned it and had not for years reckoned themselves as identified with it. Here was a Christian gentleman, a man of large wealth in one of the most beautiful cities of Massachusetts, who was actually afraid to tell what was true respecting a subject of great public interest lest the members of the order should burn his buildings or take his life.

When I mention facts like this in public addresses or private conversation men are continually saying to me that the whole thing is nonsense, that they would not do any unlawful deeds to defend their lodge, and some reckless ones proceed to say that nobody else connected with the order would do so. Men who have taken the oaths and remember the penalties are, however, when the question comes fairly before them always careful what they say. I have seen it scores of times and I know it to be true. A man who has sworn allegiance to his society under a penalty of having his throat cut across, his tongue torn out by the roots, his heart and vitals taken out, his body severed in two in the midst and his bowels burned to ashes in the center never becomes free from the terror unless Christ makes him free. Fortunately there are many such—men who by the fear of God have been delivered from the fear of men. It is a great pleasure to know them, it is a pleasure to think of them, but it is sad to remember that professed Christians, even ministers of the Gospel, have taken these oaths and by reason of shame or self-interest or fear maintain them.

A Visit to Wendell Phillips.

There was a group of great men developed by the antislavery struggle.

Their works are household words throughout the English speaking world: William Lloyd Garrison, J. G. Birney, Salmon P. Chase, Wm. H. Seward, Gerritt Smith, Wendell Phillips and many others.

Born as I was in the home of abolitionists, I early became familiar with these names. When I came to be a public lecturer one of the great joys of my life was from time to time to meet them and find that they were as strongly in sympathy with my work against the lodges as they had been with the efforts to remove American slavery. I do not at this time remember a single abolitionist who was not opposed to secret societies. The reason, of course, is obvious; all virtues go in company and all vices are related. A pagan religion naturally is the friend of human oppression, and one who hates the oppression is not likely to love the religion.

I went then to Boston one day to see Wendell Phillips. I did not then know that he had ever declared himself on the subject of secret societies. I did not know what his opinions were, but I thought it was worth while to ascertain. The old Phillips home was in Essex street just off Tremont. It looked like a doll's house. I never knew its exact width on the street but as I remember it, it was not more than sixteen to twenty feet. I would suppose more nearly the former than the latter figure.

Ringing, I entered a little hall, went up a few narrow stairs and turning to the right walked along the hall to his study and reception room. It was a tiny room, the whole wall covered with books from floor to ceiling on every side and books and papers which were not shelved lying on a table which nearly filled the rest of the room. I sat in a chair near the window. Mr. Phillips shortly came in and sat on a short lounge or divan near the door. I said to him, "Mr. Phillips, I am in the state of Massachusetts representing the National Christian Association Opposed to Secret Societies. We are hoping to hold a convention in Worcester on certain days in June. I do not know your opinion respecting secret societies but, if you are opposed to them, we should be very grateful if we might have your co-operation in this convention." He looked up as I finished speaking and said, "I am opposed to secret societies. I do not believe them to be necessary for any good purpose and I am sure they may be used for any evil purpose. I would gladly attend your convention, but June is the only month in the year in which I rest. If I do not take a vacation then, I do not have any at all. I do not dare to promise to be at your convention, but I will send you a letter which you may publish as widely as you like."

This he did, declaring himself in unequivocal terms as indicated in the remark above.

I saw Mr. Phillips several times after that, always with unmixed delight. His gentleness, his strength, his perfect clearness of thought were beautiful to know.

I had the pleasure of being at the home of John B. Gough in old Boylston near Worcester. He also was opposed to secret societies. I did not meet him at the time I was at the house, he being in Boston. I said to Mrs. Gough that I had hoped to meet her husband that I might learn his opinion of secret temperance orders as a means of promoting the temperance cause. She was a strong, positive nature, and answered quickly in decided tone, "I never speak for my husband, he speaks for himself, but if you wish to know what I think about secret societies I would just as lief tell you as not." I replied that I should be very pleased to know Mrs. Gough's opinion and she replied: "I think secret societies are sucking the lifeblood out of

every decent thing there is in this country." This was substantially her husband's opinion as stated in his public testimony.

My First Mob.

Careless speaking lodge men began threatening my life almost as soon as my lecture work opened. I cannot say that it was pleasant to have men intimate that I might be shot or knifed, but repetition dulled the sensation somewhat and I became after a few months quite accustomed to remarks of that kind. In fact I had come to believe that the only danger I need fear was that of a secret assault. I had reason to believe that lodge men of the baser sort would be perfectly willing to kill me if they could do so without danger of detection, but any assault which was public in character and subjected them to public notice I did not anticipate.

About this time I was invited to Vineland, New Jersey, for a week's meetings. I was the guest of a certain dentist, Dr. Welch, who at that time was beginning in a small way the manufacture of unfermented wine. He was doing this principally in the interest of the communion table, wishing to furnish to churches a nonintoxicating drink for the celebration of the Lord's Supper. Of course he was a man who antagonized lodges. I had a very delightful home with him and my meetings were large and interesting from the beginning. They were held in an unfinished building called Plum's Hall.

The public interest increased rapidly, as was evidenced by the crowds that came out. I spoke the first night in a general way, introducing the whole subject, the second night on the ceremonies of Freemasonry, the third evening on the obligations of Freemasonry and the fourth on the religion of Freemasonry and the fifth night on subsidiary orders. Excitement ran high and it was announced that on the evening following my last lecture a certain Unitarian clergyman of the city would reply to me. The hall was packed with people. Of course I was present. My opponent was a Mark Antony sort of man. Throughout his entire address he was apparently getting the people ready to make a deadly assault on me. All the time he was in words urging them to quietness and generosity. He would say, "No matter how deeply your feelings have been injured, no matter how deeply you may feel wronged, you ought not to be betrayed to any unseemly attack upon the stranger who has come into your town to oppose the honored institutions with which you are connected." I do not profess to repeat words at this distance of time, but this was the tone.

When he finished a disreputable sort of man got up and made a direct assault, waving his cane in front of my face, declaring that every person connected with my visit to the city ought to be hanged, etc., etc. Of course this was rather an unusual event. As I had nothing to do or say, I said nothing until their meeting was concluded, when I rose and asked permission to give a notice. Permission being granted by the chairman, I stated that on the night following I would reply in that hall to the addresses to which they had just listened, that the admission was free and everybody was invited.

Shortly after this the meeting broke up, but crowds of people remained speaking in very earnest manner in different parts of the hall. Prof. Willson, for many years an educational writer for Harper Brothers, New York, came to me and said in view of the local excitement he thought it would be wise for me to leave Dr. Welch's home and remain with him, which I was free to do. I thanked him for his interest and kindness, but said that I thought there was no danger and that I could safely remain with Dr. Welch. Shortly after this,

however, the doctor himself came to me, saying that he had been notified that his house would be destroyed if I remained in it and that I had better accept the invitation of Prof. Willson. Of course I did so, thanking him again for his kindness.

We waited a little for the people to leave the hall, but they went out very slowly, large numbers remaining. Finally, Prof. Willson turned to me and said, "I think we will go." At the time he offered his arm to his daughter, Miss Fannie Willson, Mrs. Willson took my arm and we started for the wide door which gave entrance and exit for the hall. We had hardly taken a step before a group of men gathered around and stepped between Mrs. Willson and myself, pushing her to one side and taking me by both arms. The two who held me moved with me rather rapidly toward the door and were surrounded by a group of twenty or more stalwart and determined fellows. I supposed I was in the hands of lodge men and for a moment was somewhat disturbed. But there was nothing to do but to go on, so I went on. When we reached the door, however, I saw that I was in the hands of friends and that my enemies were waiting for me there. This group of twenty men, more or less, who were with me pushed the men who were waiting in the door out into the street and still moving in a solid body about me advanced toward Prof. Willson's carriage, which was surrounded by friends from the rear of the carriage to the horses' heads. Just as I stepped into the street I saw a rail in the hands of certain men. As they were seeking to get near me my friends also pushed them out of the road and men and rail disappeared. Others said, "Where's that rope?" I did not see any rope. Whether there was one or not I cannot tell. The great crowd surged like waves of the sea but still the group of men who had me in hand pushed on toward the carriage. We reached it and were all seated when Prof. Willson gathered up the lines, took the whip in his hands and said to the men holding the horses, "Let them go." The men stood apart in two lines. Prof. Willson put the whip on the team and very rapidly we moved out toward his home. I saw nothing further of friends or enemies that night except the family into whose shelter I had gone, but I afterward learned that sixty armed men watched that house all night, the lodge men threatening its ruin and these men determined to protect it and me.

By the next night the lodge men saw that they had shot their bolt and failed. Public sentiment, which had been very strong for the truth before, became practically universal. The abusive speeches and the attempted violence satisfied a great number of persons who had never taken a position on the question that secret societies requiring such advocacy must necessarily be evils. My meeting the next night was attended by a great crowd; the opposition being invited to speak did not respond. I was requested to preach in one or two churches the next Sabbath day, which I did.

When I left the city three weeks after entering it, so far as one could see I had only friends there. Returning to Worcester, Massachusetts, I received not long after a gold watch bought at Tiffany's, New York, with a beautiful inscription engraved on the inner side of the front case. The words were substantially, "Presented to Charles Albert Blanchard by one hundred and ten ladies of Vineland, N. J. 1871." This watch I carried for many years. It was a beautiful timepiece, and was of course endeared to me by association with that great struggle. When my oldest daughter graduated from college I offered her the choice of this historic watch or a new one

which I would purchase. She chose the Vineland watch and it has since that day been in her possession.

The whole series of events constitute another proof that when we are engaged in the Lord's work we have need for no anxiety, that He is both able and disposed to take care of His own truth and those who advocate it.

At Worcester Again.

Returning to "The Heart of the Old Commonwealth" I found a pamphlet written and published years before by Judge Pliny Merrick, I believe one of the chief justices of the state. Judge Merrick had been himself a Royal Arch Mason. In the agitations which followed the murder of William Morgan, Judge Merrick made up his mind that no good citizen could remain in fellowship with the fraternity. His renunciation, as it was called, was one of the best pieces of English writing it has ever been my good fortune to read. Friends gave me about two hundred dollars for the republication of this renunciation. I therefore had ten thousand copies printed, which I sent to all ministers in the state of Massachusetts so far as I could secure their addresses. It is quite within bounds to say that the testimony of so highly respected a man as Judge Merrick produced a profound impression throughout the length and breadth of the old Bay State.

There are some things which one can do and say that they are done, there are other things which if done must be done again. When one, for example, pays a debt, it is paid, but when one washes his face and hands he must be prepared to repeat the process the next day and the day following and to keep it up through life, if he wishes to be personally clean. It is so with testimony to great truths such as are advocated by the National Christian Association. Generations who have received the truth and walked in it will pass away. They will be succeeded by others and these others must also be informed or they are likely to become the victims of many false religions or false fellowships which are placed before them.

Worcester, Massachusetts, is now about three times as large as it was when I entered it in 1871. The offices which were rid of their Masonic incumbents are again, I suppose, largely filled by Freemasons. The sober, thoughtful men and women of that day have largely been succeeded by persons of less serious and powerful personality. The churches which then declined to teach the people what they most needed to know still do the Lord's work but in part. The result is that the formal religion has decayed and that a worldly, unchristian church life has become more prevalent than we could wish. While this is true and to be lamented it is also true that in Massachusetts and throughout New England there are a great multitude of pious, humane, wealthy, benevolent men and women. I do not believe that there is at the present time a place in the world where the average of intelligence and conscience is higher than in New England. I never hear the rushing of its streams or look upon its hills or the quiet of its village streets, the thoughtful faces of its men and women without being thankful that there is such a place in this country of ours. These feelings of mine, I think, will be shared in by all who know the people as well as I have come to know them.

POSTAL SAVINGS BANK.

Every person in the United States 10 years old or over may open an account in a postal savings bank after July 1, according to an instructive leaflet on the postal savings system just issued by Postmaster General Burleson. This important extension of the service will be made possible by permitting persons living in

communities so sparsely settled as not to justify the designation of their local post offices as regular postal savings banks to open accounts by mail. An intending depositor, residing where there is no regularly designated postal savings bank, will apply to his local postmaster, who will see that necessary identification data is prepared and forwarded to a nearby post office authorized to accept deposits. The intending depositor will then be given permission to forward his first and subsequent deposits by money order or registered mail direct to the postmaster at the banking point for which receipts or certificates will be issued. He may withdraw all or any part of his postal savings by mail and on demand together with any interest that may be due him.

The new leaflet points out that any person 10 years old or over may open an account in his or her own name; that an account may be opened by a married woman free from any control or interference by her husband; that post office officials are forbidden to disclose to any person, except the depositor, the amount of any deposits; that withdrawals may be made without previous notice; and that the government guarantees to repay all deposits on demand with accrued interest.

GOMPERS WOULD DEFY INJUNCTIONS.

Washington, May 27.—The federal industrial relations commission today concluded hearings which have been in progress for more than a year, which have touched every phase of the country's industrial life and have taken the investigators from coast to coast.

Samuel Gompers, president of the American Federation of Labor, was recalled to allow him to answer criticisms of organized labor and himself.

He recited his experiences as a "victim of attempts to restrict the rights of free speech and free press" and reviewed his difficulties in the federal courts regarding injunctions and contempts.

"I have declared and have maintained," he said, "that when any court shall try by writ of injunction to deny me the rights of free speech and free press I propose to exercise my constitutional rights, the injunction of the courts to the contrary, notwithstanding." —*Chicago Herald.*

When it is remembered that the "right of free speech and free press" for which Mr. Gompers contends is the privilege of ruining open shops through "unfair" and "blacklist" methods, his statement becomes a defiance not only of the courts and laws of the land, but of the very principles of freedom guaranteed to every man. It is probably safe to say that public opinion was never more unfavorable to organized labor than today, and as long as such leaders as Samuel Gompers are retained, the cause of labor will suffer, for, in their realization of *power* the *cause* for which they were given the power is lost sight of.

TAFT ASSAILS LABOR LEADERS.

Former President Taft, addressing the National Association of Manufacturers at their annual banquet in New York on May 26th, said concerning trades unions:

"I fully approve," the former president said, "of the principle of labor unions. But the power their leaders have acquired by the principle of combination in their organization has intoxicated them and they have exercised a tyranny over society and over their own members that is certainly leading to a reaction and to a restraint of their great powers within proper and lawful limits.

"They have failed to condemn in any ways, as they ought, the use of criminal methods to which in a lawless spirit their representatives at various times have seen fit to resort.

"In other words, they have sought to make themselves and their agents a privileged class not subject to the laws that affect every other man and even themselves when not engaged in labor disputes."

Anton Kuepferle, the accused spy who hanged himself in a London jail on May 20th, pinned his spiritual hope to his Masonic beliefs. In his letter "to whom it may concern" he is reported to have said, "I hope the Grand Architect of the Universe will lead me to the unknown land in the east."

IS FREEMASONRY RESPONSIBLE FOR THE GREAT WAR?

[The following article, taken from *The Fortnightly Review* (Catholic), is printed because of its general interest. We have avoided discussions of the general issues of the European war as we have not seen anything affecting the special cause to which we are devoted. The following article is not inserted to stir up partisan discussion, but because of the possible light it throws upon the underlying causes of the war. The article is said to be contributed by a Franco-Belgian journalist whose name is withheld.—Editor.]

The Great War in Europe, as we all know, started from the premeditated assassination, at Serajevo, Bosnia, on June 28, 1914, of Archduke Francis Ferdinand, heir to the Austrian throne. It is not so well known that this brutal deed was predicted Sept. 15, 1912, in the Paris "Revue Internationale des Sociétés Secrètes" (No. 9, I, pp. 787-788). There, under the signature of "P. Esma" (which is the nom-de-plume of a French contributor familiar with German and Austrian affairs), appeared the following:

". . . The Emperor [of Austria Hungary] is faithful to the Pope, and the future Emperor seems to be even more faithful. This the Masonic sect cannot view with complacency. And so we can understand that, in 1898, when the Austrian Parliament by acclamation voted an appropriation for the jubilee feasts in honor of the old Emperor, two of the members were heard to exclaim: 'We shall stop these feasts!' The Empress Elizabeth fell under the knife of an assassin (Lucheni) at Geneva, where capital punishment had just been abolished. The knife of another assassin has but recently threatened the life of the Prince-Archbishop of Vienna and nearly prevented the celebration of the Eucharistic Congress. Perhaps some day we shall be able to understand and explain the following remark of a high-degree Freemason, recently made in Switzerland, in regard to the Archduke, heir to the throne: 'He is all right. It is a pity that he is condemned. He will die on the steps of the throne.'"

In the same "Revue Internationale des Sociétés Secrètes" for July 20, 1914 (pp. 12-15), under the caption "Le Drame de Serajevo," P. Esma said:

"This warning had been personally communicated to the Duchess of Hohenberg, consort of the Archduke, in September, 1912. On June 28, 1914, in Bosnia, both the Archduke and his wife, after having escaped a first attempt by a bomb which maimed several of the Prince's followers, were killed in the streets of Serajevo by the revolver of an assassin. Had they escaped the bullets of this assassin, other bombs were ready to accomplish the crime. Plainly there was a well-laid plot to do away with precisely the person sentenced to death by the chiefs of Occultism in 1912. . . .

"Within six hours following the crime, an alibi (if we may so call it) was forged (by the press) in favor of the secret society which had armed the Archduke's murderers. The crime, it was alleged, was attributable to a nationalist—Servian, Croatian, Albanian, any kind you like—plot. The Masons believed that the warning given in 1912 by the obscure Parisian 'Revue,' and upon which they had craftily thrown the cloak of oblivion or sarcasm, had been forgotten. However, on the evening of June 28, I sent to several newspapers a copy of the above-mentioned prediction, showing that the odious crime had been hatched in the secret international conclaves of the sect in Switzerland. The drama was enacted at the appointed time. It bears the earmarks, not of a Servian, Croatian or Albanian patriotic plot, . . . but of anti-Catholicism, anti-Papalism. The Archduke was a militant Catholic of fine character, . . . ever ready to do what he conceived to be his duty, to the end. The blind hatred unchained against him left him indifferent. This hatred was developed under the incessant action of the Masonic lodges, officially ignored in Austria. . . .

"The Archduke had personally inquired into the sources of this persistent hatred . . . and found it too frequently bearing the so-called French mark. Those who prowl about the Vatican gathering the crumbs of the pontifical policy, . . . knew that on the day when it would become necessary to shelter the Papacy or a conclave, an Austrian cruiser would come up to receive the sacred keys of St. Peter, and that the Archduke Francis Ferdinand would be the first to board that cruiser at Trieste. The victim of Serajevo understood that the focus of the hatred roused against him, and of which he followed the trail to Switzerland, lay in France."

The number of the "Revue Internationale des Sociétés Secrètes" containing these last-quoted remarks is dated July 20, 1914, and the article from which they are extracted must have been written at least one month before the outbreak of the war. "P. Esma" is known among French Catholics as a trustworthy and well-informed writer. He knew the source of the prediction concerning the assassination of the Archduke and the identity of the high-degree Freemason responsible for that prediction. No doubt the time will come when all the details of the secret meetings held in France, Switzerland and Belgrade will be brought to light. We may depend upon the reliability of P. Esma's information regarding the inquiry made by the warned Archduke in regard to the so-called French mark, the focus of hatred lurking against him in France, and the

trail leading to Switzerland. Until the whole truth is brought out, would it be preposterous to assume that that "French mark" was Masonic, that the "focus of hatred" was lurking among French Masons, and that the trail leading from France to Switzerland, and thence to Serajevo, was a Masonic conspiracy?

Those who have made a study of Masonry know that it is essentially international. International Masonry has been at the helm in France since 1877. The present French Republic was officially styled "the daughter of Freemasonry" at the Masonic "Convent" of Paris, September, 1910. Would it be preposterous to suppose that, after a careful inquiry, Archduke Francis Ferdinand, who was an intimate friend of the German Emperor, brought the results of his inquiry to the knowledge of the Kaiser, who, contrary to the traditions of the Hohenzollern family, is not a Mason but a Christian? Would it be preposterous to believe that the Masonic international plot thus unearthed was directed not only against Catholic Austria, but likewise against her close ally, the German Empire? Perhaps we might then better understand why Austria, wishing to ascertain the extent of Servian official complicity, first struck at the Servian government, which refused to make a fair judicial investigation of the crime conjointly with Austria, and why Germany, when the Russian government threatened to interfere in favor of Servia, struck simultaneously at the French Republic, Russia's ally.

To me the true character of this war is that of an international plot against the Catholic Church and the Papacy, aiming at the destruction of Catholic Austria and its ally.

International Masonry is now very powerful in Europe, throughout the British Empire, and in the United States. Witness the role it has been playing in the recent relations between the United States and Mexico. It is at the helm in France and Portugal. It made modern Italy. It is spread throughout the Balkan States. In 1884, Pope Leo XIII wrote in his Encyclical "Humanum genus": "Within a century and a half the sect of the Freemasons has made incredible progress. Combining audacity with craftiness, it has invaded all ranks of the social hierarchy. It is beginning to assume, in the modern States, a power which is equivalent to sovereignty." Has any modern State, since 1884, made serious opposition to the Masonic power? Has not rather that power grown and increased? Have we not reason to believe that the occult power of international Masonry, born in London at the beginning of the eighteenth century, and today almost omnipotent, is promoting an international revolutionary war against Christian peace and civilization?

Let me quote, in conclusion, a few words from Mr. Arthur Preuss' famous "Study in American Freemasonry," first published in 1908, and which has appeared in a complete French translation in the same international review that gave publicity to P. Esma's sensational prediction. Mr. Preuss concludes his searching study of American Masonry as follows: "As for us Catholics, if we remain longer in ignorance of the true character and aims of American esoteric Freemasonry, and neglect to take the proper precautions, in obedience to the oft repeated warning of our Holy Mother the Church, it will serve us right if the Masons succeed in obtaining the balance of power in the United States, as they hold it today in France, and treat us in America as our poor brethren are treated in that beautiful but unfortunate land."

UNION VANDAL DEFACES HOUSES.

Sergeant Ralph Ackerman of the Fifth United States Cavalry was passing the residence of R. J. Beatty in Highland Park early yesterday when he noticed a man walking about the house.

He went closer, and saw the man apparently was daubing the house with paint.

The sergeant was curious. He could not understand why anyone should paint his house after midnight. He approached the man, and questioned him.

The painter dropped his bucket and brushes and darted away. The sergeant pursued and caught him after half a mile run. There was a struggle and the sergeant's opponent got a black eye.

The village police force was awak-

ened by Mrs. F. L. Wean, who had become alarmed at the noise made by the sergeant and his captive.

The prisoner told the police his name was John A. Jones, of 718½ North Clark street, Chicago. He was a painter. The police found in his possession a union card. He refused to give any explanation.

Painted by Nonunion Men.

Daylight explained his presence with the paint bucket at the Beatty home. The house which recently had been painted white by Edward Wendling of 14 Green Bay road, a nonunion man, was smeared and splotched with black, pitchy stuff which it was almost impossible to hide by painting over.

The residences of Alfred Austrian and G. J. McBride, close by, which had also been painted white by nonunion workmen, were daubed and streaked with the same material.

"I don't care if I go to jail," one of the policemen said Jones told him. "I'll get paid for every day I spend there."—*Chicago Herald,* June 14, 1915.

MASONS AID ABORTIONISTS.

Dr. Rudolph W. Holmes, at one time chairman of the Chicago Medical Society's criminal abortion committee, testified before a council subcommittee of the existence of a rich and powerful "abortion trust" employing "a suite of offices, a business manager, stenographers and the best criminal lawyer in Chicago," says the *Chicago Daily Tribune* of June 11, 1915. Speaking of his experience when investigating abortionists. Dr. Holmes continued: "Midwives were shown abortion instruments and instructed in their use. The trust had alibis, evidence, and witnesses on tap to protect its members.

"One man was arrested. Two charges of murder had been laid against him. Again wires were pulled. Masons, priests, and politicians—character witnesses and alibi witnesses—came forward and interceded for him. On neither charge of murder was he ever tried. The cases were quietly nol-prossed."

Onsted, Michigan, is a village of about five hundred inhabitants and has seven secret societies.

JEALOUS CAMPS.

President Wilson says: "My urgent advice to you would be not only always to think first of America, but always to think first of humanity. You do not love humanity if you seek to divide humanity into jealous camps."

Daniel Webster said: All *secret associations,* the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are naturally sources of jealousy and just alarm to others; are especially unfavorable to harmony and mutual confidence among men living together under popular institutions, and are dangerous to the general cause of civil liberty and good government."

THE LAW SUSTAINED.

Having belonged to the Kappa Sigma fraternity while in Millsape College, an applicant for admisison to the Law school of the State University of Mississippi refused to sign a pledge not to aid the organization or perpetuation of any fraternity while a member of the state university. He also proceeded with educating himself in law so far as filing a suit was concerned. As a result he has now learned that the antifraternity law of the state of Mississippi is, after all constitutional. The lesson has taken the form of a Supreme Court decision rendered the first day of June. His aim was to have the law found unconstitutional, and then compel the University authorities to admit him to the law course. The law thus confirmed, now bars fraternities from the state controlled and supported university even more securely if possible than before this assault. The young man himself is already grounded in knowledge of one state law, and if he ought to be a lawyer, we may wish him continued success from this beginning to the end of his course.

The gospel records seem to indicate that Jesus never made a choice in life without a prayer. Surely His followers who are called upon to make choices between good and evil, right and wrong, cannot hope to escape the pitfalls of sin and error if they neglect the great privilege of prayer.

The Coming Conflict

BY

EDWIN BROWN GRAHAM

CHAPTER XXII.

(Continued.)

"Without a Thought Disloyal."

The next morning Hulman was sick, indeed. His wife persuaded him to allow Walter to prescribe.

"For his mother's sake," he said, but really for his own sake, for he was alarmed at the symptoms, "he can do as he thinks best."

Walter examined his father and found him very sick. He offered to return every day to visit him until he should get better. His father gladly consented. He had no confidence in Dr. Slim. He would not, when seriously sick himself, employ a physician in whom he had no confidence, although he had persuaded others to send for Slim instead of Groves.

After writing a prescription and giving the necessary directions, the medical deputy sheriff started to get his prisoner, to take him before the judge. He called at Groves', waited until time for the train and started to the station. As they walked along the streets of the village, all were astonished to see Groves; some were delighted, a few seemed afraid of him, and some were evidently sorry for his reappearance.

As soon as they reached the city, Groves was taken before Judge White, who immediately set an hour for hearing the case and summoned the witnesses. At the appointed time the examination was begun. Groves was allowed to testify. Dr. Drake was compelled to give his testimony. The driver of the carriage was found and put on the stand. He gave clear and direct testimony, tending to show a conspiracy to kidnap Groves. The commissioners were called, but their testimony amounted to very little, chiefly because they had strangely forgotten almost all they ever knew about the case. Several other witnesses were called, some of whom answered in a straightforward way, and some as though they were under an obligation to ever conceal and never reveal the truth.

The judge without any hesitation gave Groves his freedom, administered a severe rebuke to any and all who helped or in any way sympathized with such an outrageous crime as that of which the abductors were guilty, and issued a warrant for the arrest of John Flagg on the charge of kidnaping.

The warrant was placed in the hands of Sheriff Floridale. There was no excuse for neglect of duty this time. Flagg was seen every day on the streets. Still he was not arrested. After several days, Judge White appointed a new deputy sheriff and put a warrant into his hands. At once Flagg left the city. Several citizens started in pursuit, overtook and arrested him and committed him to Park County jail. Upon a writ of habeas corpus he was brought before Judge Henry and admitted to bail in the sum of two hundred dollars! The circuit court met the next week. Five more men were needed to fill out the panel of the grand jury. James Lowle, the senior warden in a lodge; John Brix, the secretary; two other Masons, and Jerry Daller, an ardent friend of Flagg, were placed on the list by the sheriff. The rest were young and inexperienced men. No bill of indictment was found. Dr. J. B. Lumm wrote a glowing account of the discharge of Flagg, which was published in the Megapolis Journal, whose editor-in-chief, as well as all others connected with the office, even down to the devil, was a member of the order. A paper in reply, written in behalf of the people of the county, and signed by Judge White, Dr. Hulman and a score of others, was sent to the same journal for publication, but never appeared. In that reply they say:

"With the grand jury we have nothing to do; but with the same testimony as was given before Judge White, we will venture to say that there cannot be found twenty-

three candid, respectable and intelligent men in the world who would not have found an indictment."

Groves returned to Brandon as soon as released and resumed the practice of his profession. He was urged by his friends to bring a civil suit for damages against Flagg. But he heard the sneering remarks of the brethren of the mystic tie, "Who are your judges? Who will be your jurors? Who will be your witnesses?" He knew the trial would be a farce and leave him to pay the costs. He did not fear Judge White. He believed White, although a member, to be above the influence of the lodge. But he knew that the Masons, supposing they could not get injustice done to him from Judge White, would ask for a change of venue, swearing that they believed that they could not get justice. Some of the witnesses would be members of the order, and he remembered the teaching of the great Masonic author Rob. Morris.

He was asked:

"Does the Master Mason's obligation debar his giving evidence in a judicial investigation when it is against a Master Mason?" He answered: "If prior and weightier duties do not prevent, every man should be ready to give any information when called upon to do so."

Again it was asked:

"Ought not a Master Mason, who loves strict integrity as well as Masonry, to stand up under all circumstances and tell the truth in evidence, even though it condemns a guilty Mason?"

Morris dares to print and publish this answer:

"Whatever is told must be the truth; but, as we have intimated, there are many occasions on which we are not compelled to tell at all."

Again the writer instances a case in court and says:

"We hold that B should not answer the question unless the lodge grants him permission. If the court is stupid enough, let them send him to jail or impose a fine; we should glory in thus testifying to the strength of our Masonic integrity."

Again he says:

"Should our own obligations ever come in conflict with statute laws, we shall first see that the law of God is not violated by our course, then refer the question to our lodge. Whatever is thus authoritatively given us we will follow with all the strength of mind we possess."

Groves also remembered that Hon. John C. Spencer, the contemporary of William H. Seward and Millard Fillmore, wrote once as follows:

"Magistrates and sheriffs have interposed every obstacle in their power; witnesses have been concealed and spirited away by them, the guilty have been assisted in escaping, or if brought to trial have been succored and sustained by money, by professional aid the best the country could afford, and by the presence and sanction of their brethren. Masons called as witnesses have refused to testify in cases where they could not implicate themselves, and have submitted to fine and imprisonment in order to screen their brethren; others more hardy have directly perjured themselves on the stand; when sitting as jurors they have utterly disregarded their duty and their oaths, and by obstinate perseverance have procured the acquittal of their brethren, or compelled the courts to discharge them. The very fountain of justice is polluted; the conservative principle upon which all depends, the obligation of a judicial oath is corrupted. The power of the fraternity is equal to its need. It reached our present executive (De Witt Clinton), who had once as a judge applauded the spirit that was excited by the abduction of a law abiding citizen, and converted him into an indifferent spectator of the means used to bring the offenders to justice. He disclosed my official, confidential communications, in consequence of which my efforts were baffled and I was subjected to every species of obloquy."

He had also read of two recent cases in the metropolis of the Pacific coast. Two Masons, in different courts, refused to swear to facts which they knew because they should perjure themselves to the lodge by so doing. One said to his brother, the judge, "Your honor knows how it is yourself," and the other merely declined. One was excused and the other imprisoned a short time for contempt of court; but neither was compelled to testify! Both judges were members of the order of Freemasonry.

Groves was also reminded of the following in the oration of Brainard, the eminent Masonic orator.

"What is Masonry now? It is powerful! It comprises men of all ranks, wealth, office and talent, in power and out of power, and that in almost every place where power is of any importance; and it comprises among other classes of the community, to the lowest in large numbers, active men, united together and capable of being directed by the efforts of others, so as to have the force of cement through the civilized world. They are distributed, too, with the means of knowing each other, and the means of keeping secret, and the means of co-operating, in the desk, in the legislative hall, on the bench, in every gathering of business, in every party of pleasure, in every enterprise of government, in every domestic circle, in peace and in war, among enemies and

friends, in one place as well as in another! So powerful, indeed, is it at this time, that it fears nothing from violence, either public or private; for it has every means to learn it in season to counteract, defeat and punish."

Groves remembered all these facts and wisely hesitated. While he believed there were some Masons like Judge White, he knew there were many of the other kind, and that it was no use for him to try to secure justice by the law. But the end of the case was not yet.

The term of office for worshipful master soon expired, and he was at once arraigned before his lodge on the following charges, signed by several members, among whose names appear those of Dr. J. B. Lumm and John Brix:

David A. White is a member of St John's Lodge, No. 56, A. F. and A. M., under the Grand Lodge of the state of ————, and is guilty of the following unmasonic conduct, which being proven, should be attended with the penalties of the broken obligations.

In the excitement grown up in this community out of a charge of crime against our brother John Flagg—

1. The said David A. White has not ceased to charge individual brothers, and by inference the lodge, with conniving and arranging to defeat the ends of public justice. In so doing he has headed and been regarded by others as the head of an antimasonic excitement, and the bitterest antimasons among our people quote him exultingly as authority for their charges against the order and individual brothers.

2. At a public meeting held at the courthouse in Megapolis, the 4th day of Oct., D. A. White did say substantially these things: "That the sheriff, a brother Mason, had a warrant against Flagg, and saw him, and had it in his power to arrest him and would not do it." Being asked by R. P. Golden, our postmaster, why Floridale would not arrest Flagg, Judge White answered, "Because he is a Mason and Odd-Fellow."

3. He also, at the same place, improperly made allusions to the obligation of a Master Mason.

4. In the presence of Dr. J. B. Lumm, and to an excited crowd of outsiders, he said that he had learned that the Masons were going to attack him in the lodge because he had done his duty in pursuing a murderer, and that he was ready to defy and meet them.

5. In the lodge he has reiterated the same statements, and defied the lodge to interfere with him.

6. Many other things are reported of him which may be true or may not be; and we, the undersigned Master Masons of St. John's Lodge, No. 56, believe that he is rapidly rushing toward open and avowed hostility to the order, and feel perfectly convinced that the safety of the institution requires immediate action on the part of the authorities.

There are other particulars which we cannot communicate by writing, which press us to this measure, and we do earnestly urge immediate and energetic measures. Given under our hands at Megapolis, this 28th day of Nov.

Signed, J. B. Lumm, John Brix, and others.

The judge had not the remotest idea of being disloyal to the lodge. He did not consider that he had broken his obligations in the least. He did not understand Masonry in the same way as did his brethren. He thought his course of action was required by justice and would be the most favorable to his order. He made the following answer to the charges:

1. I deny I implied that the lodge was guilty of any offence. I charged individuals with endeavoring to defeat the ends of justice and improperly using the lodge to secure their object. Neither have I in any sense headed the antimasonic movement. All I did tends to defend the honor of the lodge.

2. It is a fact that the sheriff would not arrest one charged with a crime, when directed by proper authority, and had it in his power to do so. At the meeting in the courthouse I denounced the conduct of the sheriff, repelled the charges made against our order, and assured the people that Masonry taught the contrary and that these men were acting on their own responsibility, and in derogation of their duties not only as officers and citizens, but also as Masons.

3. I deny that I made any improper reference to the obligation or secrets of a Mason.

4. I admit the language was used by me and am ready to prove it. I was informed by Brother Fulton that it was arranged that I should be assassinated by certain members of this lodge. It was by my defiance and by the fact that the excited populace were guarding me that I escaped death at the hands of brethren in obedience to Masonic oaths.

5. This charge is too indefinite for answer. I confess that the conduct of some of the brethren is rapidly driving me toward open and avowed hostility to the order One thing is apparent to me: We have Masons here who construe their obligations precisely as has been charged by the enemies of the lodge. But I have never so learned, and I have never so taught, Masonry. If I shall now learn that such is Masonry, then I will swear by the Great Supreme Architect, and by the God of gods, that I have had enough and the world has had too much of it. As I have learned Masonry I am still a loyal member, and so I subscribe myself,

Yours fraternally, David A. White.
St. John's Lodge, No. 56.

This paper was sent to the secretary of the lodge one week before the regular meeting at the full of the moon.

On the evening of the meeting when the call was made for papers, Judge White presented the following:

We hereby charge J. B. Lumm and John Brix, Master Masons in St. John's Lodge, No. 56, with the following unmasonic conduct:

They each and both do hold and teach and urge upon the lodge and its members views of the duties and obligations of Masons to each other, and inculcate principles which are at variance with individual rights, derogatory to the interests of morality, in violation of the laws of the land, in derogation of the order and well-being of society, and calculated to jeopardize the rights, property, liberty, reputation and lives of those who do not belong to the fraternity.

Specification: At different times and places, especially in lodge assembled, they have taught: That a Mason has no right to expose a brother's crime; that the greater the crime the greater the obligation to conceal it; that the first duty of a Masonic state officer or citizen is to his lodge; that the lodge has the power of life and death over its members; that it has a right even by force to defend itself from the attacks of its enemies; that a member has no right to call on the state authorities to protect him from assassination by the lodge; and that one must deceive and lie, if necessary, to ever conceal and never reveal the secrets of the order.

Signed, David A. White, Peter T. Akern.

In his remarks on the admission of this paper, the judge said:

The first time I ever noticed these views was at the initiation of Brother Akern. When I, as worshipful master, told him that the assurance which I had given him at the altar, that nothing in Masonry would conflict with his duty to himself, his family, neighbor, church or state, was not falsified by any subsequent proceeding, teaching or ceremony, these men were offended. They then and there contended that Masons were bound to stand by and protect each other at all hazards and under all circumstances. Since that time, often in lodge and out of it, they have taught the same doctrine. I have found many other brethren who hold the same views. I have never so understood Masonry, and I never will. I bring up these charges so that if this doctrine is contrary to our principles these brethren may be only silenced; and if it is according to Masonry I wish to know it, and hereafter I will forever let it alone.

Dr. J. B. Lumm objected to the admission of these charges on the ground that the principles and teachings were not censurable, because not contrary to Masonry. He proved from the wording of the obligation and numerous authorities that his views were correct and that the judge was in error. The lodge by a three-fourths vote sustained the objection. Judge White then gave notice of appeal to the Grand Lodge.

When the time for his trial came he claimed that the lodge lacked jurisdiction over him in this case because the offense was alleged to have been committed while he was worshipful master, and that he must be tried by the Grand Lodge. This objection also was sustained.

At the meeting of the Grand Lodge, after a very brief consultation, the decision of St. John's Lodge in regard to the irrelevancy of the charges against Lumm and Brix, was confirmed. Thereupon Judge White and two others gave notice, that since Masonry, as defined by its highest court and understood generally by its members, was contrary to true patriotism, sound morality and the Christian religion they did and would henceforth renounce all connection with it. The Grand Lodge, therefore, after they had retired, expelled these three brethren for gross unmasonic conduct.

(To be continued.)

The seventh edition of Modern Secret Societies has now been issued by the N. C. A. and includes, for the first time an edition in stiff paper binding, which sells at 50 cents per copy, postpaid. We are now able to supply those who wish to purchase for distribution among ministers and Christian workers at small cost. The book will be furnished to those ordering *ten* or more at 30 cents per copy, carriage not paid.

The publishing house of the Church of the Brethren, have sent out to their ministers and Christian workers, to date 2,497 copies of Modern Secret Societies, cloth bound.

President Blanchard reports that the past year has been one of the best years for Wheaton College, financially, spiritually and educationally.

Dr. Blanchard's conference engagements for the summer are as follows: June 18-27, Prophetic Conference, Berne, Ind.; July 11-25, Wheaton Bible Conference; July 18, preach for Rev. Mr. Dean, Chicago, Ill.; July 23-29, Erie-Side Bible Conference, Cleveland, O.; August 1-6, Bible Conference, Old Orchard, Me.; August 8-12, New York Bible Conference.

Parents or others wishing to confer with him respecting school matters will be able to see him at the places and times designated.

Editorial.

MASONRY IN CHICAGO POLITICS.

Masonic tradition denies that Masonry is in politics. Nevertheless it is well known that it is in politics, although, working behind closed doors it is easy, in a measure, to conceal the facts.

Masonry, that unchanging (?) institution of antiquity (1717) moves cautiously so as not to ruthlessly upset its alleged traditions. Masons approach the subject of Masonry in politics half apologetically. For instance: "*The Masonic Chronicler* has never presumed to tell its readers for whom they should vote * * * *The Chronicler,* however, feels that it will not have done its duty to the craft unless it points out a candidate for office who has vehemently denounced all secret societies," etc.

In numerous pre-election editorials, the same paper violently opposed the Democratic candidate (a Catholic) for Mayor of Chicago, and in a subsequent issue claimed credit for his defeat. Says that Masonic journal:

"*The Chronicler* insisted that it was the duty of all Chicago Masons, every one of whom was, because of his Masonry, pledged to patriotic citizenship, to take the strongest stand for the public schools * * * "

"*The Masonic Chronicler* considers the preservation of the little red schoolhouse vital to the cause of Masonry. It is, in fact, a Masonic question. *The Chronicler* presented so many facts to its 100,000 readers that they were fully awake to the situation, and they did not need to be urged to vote for any particular candidate. The vital question was uppermost in their minds and the search for the candidate was neither long nor arduous. *The Masonic Chronicler* does not pick candidates for office. It discusses Masonic principles, and the intelligent Mason is capable of deciding on the man for office."

The American Freemason says that "*The Chronicler* takes some justified credit to itself for having placed the situation fairly and truly before the brothers * * * ," and quotes *The Chronicler* as follows:

"It is a source of congratulation that at least 95 per cent of the 70,000 Masons of Chicago voted for the little red schoolhouse. This enormous vote was more than doubled by the wives, mothers, sisters and daughters, who were equally earnest and enthusiastic in the battle for the schools."

That is to say, Masons claim that something like 140,000 of the 150,000 votes cast for Wm. H. Thompson were placed by Masons, their "wives, mothers, sisters and daughters." We would not belittle Masonic influence in politics, but it would appear to be another case of claiming everything within sight for the order. Impartial observers lay Mr. Thompson's sweeping victory to far different causes. For instance, *The World's Work* for June, 1915, says that the landslide for the Republican candidate was due to the unfortunate injection into the situation of European war sympathies.

Mr. Joseph E. Morcombe, commenting editorially in *The American Freemason* warmly commends *The Chronicler's* "pre-election campaign" and intimates that Masons are possessed of a peculiar sort of patriotism, which makes them the only fit guardians of the public school system. He says:

"Duties of a positive nature are imposed [on initiation] and these are incumbent upon us as a part of our Masonic obligations. It can be insisted upon that we are bound, *even more than others,* to support the institutions of the republic and to uphold its principles. That such institutions and principles are akin, in essence, to the ideas and ideals of Freemasonry is plain to those within and without the fraternity. Nor will it be disputed that because of the very confidence we have in each other, owing to the Masonic relationship, we may the more readily approach subjects of common concern, and more easily agree upon a common course of action deemed likely to result in greatest good. Between those pursuing a like course in merely partisan politics there is no such bond, nor do we as Masons seek to influence each other in affairs where wide differences of honest opinion are to be expected.

"It was a real patriotism, as viewed from the clearest standpoint of informed Freemasonry, that prompted *The Chronicler's* pre-election campaign, and that impelled almost the entire Masonic strength of Chicago to work and vote as they did for American and Masonic ideals. If there are still those who hold that such voters were wrong, in sentiment or action, or that they have misused their Masonry in sensing the danger and unitedly opposing its further progress, I am glad to believe such critics are few in number and insignificant in influence."

Encouraged by what they professed to believe a great Masonic victory, *The Chronicler* turned its attention to other officials, one being the Fire Marshal, a Catholic, whom it hopes the Masonic Mayor will depose.

Their chief opposition, however, was waged against Judge John Gibbons, for

many years an able and conscientious jurist in the circuit court of Chicago, because he had characterized secret societies as a "menace to law and order," and did not except the Masons. Under the title of

Judge Who Denounces Secret Societies.

The Chronicler proceeded to prophesy that, on election day, the "superior intelligence" of Masons and members of other secret orders would call the judge "to the bar of public opinion to receive sentence." The editorial is as follows:

"*The Masonic Chronicler* has never presumed to tell its readers for whom they should vote. It is not within the province of this paper to do so. Moreover, Masons as intelligent as those in Chicago would no doubt resent such an intrusion upon their rights. *The Chronicler,* however, feels that it will not have done its duty to the craft unless it points out a candidate for office who has vehemently denounced all secret societies, with which, of course, is included the Masonic fraternity.

"Judge John Gibbons is seeking re-election as judge of the circuit court. In 1912, according to a report in the daily press, Judge Gibbons branded secret societies as 'enemies of the state and foes of our Christian civilization.' Whether or not an exception was made of the K. of C., the judge sayeth not.

"It was during a hearing in the circuit court which involved a fight against the 'frats' at the Oak Park high school that Judge Gibbons made his attack on secret organizations. According to the *Chicago Tribune* of Sept. 1, 1912, the judge said:

"'Secret societies are and always have been a menace to order and law. They inculcate in their members a spirit of insubordination, prevarication and falsehood, and thereby indirectly, if not directly shield from punishment members leagued together by secret pledges and pass words.

"'From the days when Robespierre and other Jacobins hoisted the red flag of the commune to the night when McNamara and other anarchists blew up the *Times* building in Los Angeles, every vile conspiracy that has shocked mankind and convulsed the nations may be traced to the evil influence of secret societies.'

"Under the sheer weight of the opinion delivered by this 'learned' jurist it might reasonably have been supposed that fraternalism in Chicago would have been made round-shouldered if not borne down to the very ground. But, it was not. Then, when he classed the Masonic brethren and other fraternalists with anarchists and dynamiters it seems miraculous that by this time the secret society men are not all in jail. But, they are not.

"Today practically every man, and a lot of the women, belong to some secret order, and to those who have watched the remarkable growth and who have seen the fraternal good of these various organizations during the last half century, the utter imbecility of Judge Gibbons' assertions must be evident. If his opinions and his reasoning are as radical, bigoted and altogether unsound along other lines as they seem to have been in this case wherein a secret society was involved it may be seriously mooted if he is a man capable of that mental breadth and poise which should characterize those permitted to sit in judicial positions.

"Judge Gibbons in his utterances above quoted invited the condemnation of all Masons and other fraternity men in Chicago, regardless of their party affiliations. Should they visit their condemnation upon him it will not be because of the 'evil influence of secret societies,' but because of the superior intelligence of Masons and the men and women members of other kindred societies who will sit in judgment on June 7, when John Gibbons will be called to the bar of public opinion to receive sentence."

Public opinion is still *public* and not Masonic, for Judge Gibbons stood nearly at the head of the list, being fifth in position in number of votes received, among forty-seven candidates. His summons "to the bar of public opinion to receive sentence" sounds strangely like a commendation.

If the election of Mayor Thompson was due to the "superior intelligence" of Masons and their ilk, why was not the same psychic phenomenon manifest in the judicial election? The public seems to rather like men who are not afraid to state their convictions, even at the expense of the superior intelligent, would be, secret guardians of public morals.

Masonic political power may ultimately have to be reckoned with, but thus far the leaders have not been able to get away from Masonic traditions sufficiently to control the votes of their members and grasp the power they see within their reach.

Bombastic Claims.

Masonry considers all men brothers. *Hence, were Masonry ruling the world,* there would be no wars.—*Texas Freemason.*

The United States was founded by Masons; the spirit of its constitution is Masonry; and to insure its permanence it is *necessary to see that none are put in control* who hold principles antagonistic to the liberty of speech, free press and free public schools. — *Masonic Trowel.*

The fight for the preservation of the public schools is not politics, but *it is*

Masonry—spreading the light—and a Mason who through indifference permits the system to be crippled by permitting it to fall into the hands of its enemies is guilty of neglecting a Masonic duty.—*Texas Freemason.*

THE CRAFTSMEN LEAGUE.

Conclusive evidence of the determination of the Masonic fraternity to control the political situation in Chicago is found in the Craftsmen League with headquarters in the City Hall Square Building. D. R. Roller is president and Wm. P. Meyers, secretary. Two "Ward Directors" are assigned to each of the 35 wards of the city. The secretary of this Masonic political machine sent the letter, which we quote below, to the membership of the craft throughout the city during the recent mayoralty campaign:

Dear Sir and Brother:

Some time ago we mailed you a card to be filled out, endorsing Wm. Hale Thompson for Mayor. If you have not yet filled it out, do so at once and mail it in. The above named League was organized for the purpose of mutually benefiting its members and because of the class and character of its members, we feel that we will *hereafter be one of the factors to be considered by all political parties.*

You were selected as one of its members because all of its charter members are your brothers, and know that you are interested in seeing good men in charge of our Municipal, State and Government Institutions.

Heretofore, no *public recognition* has been given *to any one of our Fraternity,* and we feel, that numbering *seventy thousand* strong in this city alone, *we should have representatives of our Fraternity in public office,* and *they should be placed there by the co-operation of all the members of the Fraternity* for the public welfare.

No doubt, this thought has been in your mind for some time and now is your opportunity to help bring about this much needed organization. We are permanently located at the above address and are holding meetings every Tuesday evening at 8:00 p. m. You are cordially invited to attend and assure you a most enjoyable evening. No dues or initiation fees of any kind is necessary to become a member. Simply signify your intention by signing the enclosed card and return to us as soon as possible.

Expecting to have the pleasure of your company at a very early date, we remain,

Fraternally yours,

WILLIAM P. MEYERS, Secretary.

The war waged on Freemasonry by the Catholics has forced the Masons out of cover and to a certain degree to acknowledge their political ambitions. One can scarcely pick up a Masonic journal without finding considerable space devoted to "saving the little red schoolhouse." There is no doubt but that the American school system needs to be saved from its enemies, but that is a duty facing every loyal American and no more devolves upon the Mason as such than it does upon the Methodists or Baptists or any of the denominations in their religious capacities. The great hullabaloo then is only the cry of thief, raised to distract attention while the real fight for power goes on. It is a shrewd move and undoubtedly has added thousands of patriots to the ranks of Masonry who do not understand the real design behind the cry of patriotism.

WEEDS SPROUT AGAIN.

It has been a surprise to find that in a certain city where some years ago the high school frat trouble seemed to have been somewhat allayed, it has continued or reappeared in aggravated form. How serious the present affliction may be is inferred from first page news headlines, which may be copied here without their original display features.

"Torture boys who join secret high school societies; Greek letters burned on their bodies at midnight; ceremonies are on tomb; school board to move for suppression of "frats"; good name of city's schools at stake; evil practices and habits result from membership; rumors of immorality cause concern; power of committee sufficient.

Rites that rival the tortures of mediaeval times are alleged to have attended the initiation of members of the city's Technical high school. "In this particular society, Omicron Pi Sigma, the initiates' shoulders were branded with the three Greek letters," by flames blown from an alcohol lamp such as is used for pyrography.

Previously, however, the victims had been taken to the bank of a wide river where, after debate, it was decided not to throw them in and let them shift for themselves. Instead of this, they were taken to a large park, where they were placed on the top of a tomb. Of course we are telling the case as alleged and reported. It was now eleven o'clock at night. Their outer colthing being re-

moved, the boys were held while the letters were slowly burned into their flesh. Festering sores afterward remained, with a suggestion of the possibility that blood poisoning could develop.

Shocking as initiations like this may seem, when practiced by a large number of societies in two high schools, reports of moral conditions are even more so. "The two boys' societies first named," says one report, "have in their membership many well known men who joined many years ago, before 'booze parties'—and even worse parties—were considered the proper thing by modern children's secret societies. Even members of these fraternities say they ought to be abolished; for they know chums and friends who have been ruined by the habits they acquired while members of them." In the discussion of high school societies at the earlier time to which we have referred, there was a compromising settlement which seems to have failed of accomplishing a radical cure of the evil which of late appears to be rampant.

DEATH BENEFITS UNPAID.

What a sanctimonious drift seems to pervade the whole raft of secret orders! One thing which keeps it constantly manifest is the nomenclature of orders and degrees. In one city a "United Order of Pilgrim Fathers" has a lodge named "Hope Colony." It is said that this order has, in spite of such encouraging names, so disappointed the hopes of those who trusted its allurements, that the insurance commissioner has notified the officers that something must be done to rectify conditions due to failure to pay death benefits, and to the huge indebtedness incurred. A deficit of $150,000 is alleged as part of this society's trouble, yet it is not the whole. Increase of assessment rates brings larger returns from some of the members of course; yet also of course, sinking away of membership follows, and the larger premium comes from fewer patrons. There is an almost amusing report that the supreme officers held a meeting after which they announced that "if the members stood together the deficiency would soon be overcome." "Much virtue in an If!" We can safely predict that the members will not stand together if it is true that about half of itself is about to be added to the premium which a member must pay.

"'Tis the old, old story surely,
'Tis the same old story still."

WORSE THAN A FRATERNITY.

It is paying the college fraternities no florid compliment—it is not even making a great concession—to admit that, bad as they often are, they are not rated in our estimation with the Masonic order, so far as the more radical and deeper evil in fundamental principle is concerned. Without dwelling on the question whether they are in practice and in moral influence inconsistent with true religious life, we do cling to the belief that they do not descend so deeply as Masonic societies into "The depths of Satan." Hence we regard it as seeking a "lower deep" when a college organizes a Masonic club. The case is aggravated when the institution is known as a Young Men's Christian Association College, as is the case of an institution located at Springfield, Mass. This looks like a peculiarly glaring contravention of the rule not to be "unequally yoked with unbelievers."

One of the city papers has reported in a morning issue that "Plans were made by a group of Young Men's Christian Association college students who are members of the Masonic order for the organization of a permanent Masonic society in the college, at a camp-fire social held in Garrish grove last evening." A committee served refreshments to their "brothers" who were seated "around a roaring camp-fire," after which a member of the faculty—as we judge—headed a discussion of Masonic affairs; upon which, three members of the party were chosen as a committee to formulate plans for organizing a college Masonic club at the beginning of the next college year. At least five Masons are expected to enter the college course at that time, while there are already fifteen Masons in attendance. One of the announced purposes is "To come into closer relation with the members of the fraternity in the various Masonic lodges of the city." It is easy to divine an ulterior purpose

of filling the position of Y. M. C. A. Secretary in various cities and villages with Masonic incumbents, who will not only be favored in obtaining preference without full reference to genuine qualifications, but will also be depended upon to promote the interests of lodges in the vicinity of Y. M. C. A. branches. This we cannot fail to regard as an evil purpose.

THE GAME OF SUBSTITUTION.

Both the Masons and Eastern Star auxiliary attended Sunday service in a body, May 23, in one of the Congregational churches of a New England college town. Taking Romans 1:25 as a text, the pastor spoke on "The game of substitution." According to the report giving an extremely brief abstract of the sermon, he appears to have dealt gently and favorably with the orders before him, yet according to one of the brief reports "He discussed the substitution of holidays for holy days, the lodge for the church and the home, and the teachings of man for the teachings of Christ. He said that such substitutions are the cause of losing in the game of life."

We note as a coincidence that another speaker preaching at the same hour in the college chapel near by, said that the energies of Paul's mind were "focussed upon an object worth while," and remarked that "The enemy of the highest is the content with the second best: light gray, not black, is the destroyer of pure white." Such an illustration fits well the idea that substituting some organization that professes to steal the livery of the court of heaven, and borrows from the biblical vocabulary something to use for a password, attains as a result not gaining but "losing in the game of life."

There come to mind such words of our Lord himself as, "Verily, verily I say unto you, he that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber"; "Beware of false prophets, who come to you in sheep's clothing but inwardly they are ravening wolves."

News of Our Work.

THE N. C. A. ANNUAL MEETING.
Review of the Year.

BY SECRETARY WM. I. PHILLIPS.

Copies of the CHRISTIAN CYNOSURE have gone, month by month, during the past year into 46 of the states of the Union and into Canada, Brazil, Turkey, Argentina, South Australia, Cuba and Japan. The total issue for the year was 37,125. Through the use of sample copies in stock, many more than the foregoing number have been distributed.

A few more than one thousand books and booklets were placed in school libraries and given to theological graduates and others where, in the judgment of your officers, they would do the most good. Between one and two hundred thousand pages of tracts were also gratuitously distributed by paid or voluntary agents in many states of the Union and in foreign lands.

Many more books and tracts were sold, of course, than were given away. The tract sales also were little better this year than last, when their increase was 200% over the previous year. This is doubtless due to advertising. Some of the leading religious papers refused the advertisement of our "Christian Workers' Tracts" on the ground that the matter was controversial. If it is true, as reported to us, that the editors were themselves Masons, that may have had a bearing on their action. These papers were *The Continent*, presbyterian; *The Congregationalist* of Boston; *The Northwestern Christian Advocate;* and *The Christian Herald*. Our advertisements were placed in *The Christian Workers' Magazine, Homiletic Review,* and in some of the papers of the following denominations: Congregational, Methodist Episcopal, Presbyterian, Lutheran, Christian, Baptist and United

Presbyterian, some twenty different publications in all.

Agents Stoddard, Davidson and Murrman gave 620 addresses during the year, and by private conversations and the distribution of tracts reached many minds and we may hope with lasting results for good.

We must not forget the labors of Lizzie Woods Roberson, Rev. J. L. Davis, Elder G. B. Crockett, Mr. A. J. Loudenback, Rev. Philip Beck and many others, whose efforts have been constant and largely a labor of love, with comparatively little expense to this Association. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." We have many illustrations of this truth. A farmer at the present time is offering his farm for sale and preparing himself by study, intending to give his whole time to preaching the gospel of separation with constant reference to secret societies. There are several others, also, planning to devote more or less of their time in a similar way in different parts of our country. The National Christian Association is the chief source of supply for all such and hence the propriety of mentioning them in this place. Indeed we get many a commendation from people of different denominations whose churches are well-known antagonists to organized secrecy. A letter just received from a pastor of the great and strongly antisecrecy Lutheran Church states:

"I feel as though I should in some way support the splendid work of the National Christian Association and therefore enclose my check ($1.00) as a subscription to the CHRISTIAN CYNOSURE for one year, and am satisfied that I shall be more benefited by the reading of your fearless and determined publication than your Association could be by my meager subscription. Wishing you God speed, I am," etc.

A missionary from the interior of China, Rev. E. R. Beckman, recently visited our office for information as to a certain secret society. We were much interested in his statement that every one of the thousand missionaries of the China Inland Mission, of which his mission is a branch, make sure by careful inquiry and investigation that a Chinaman applying for membership has abandoned every secret society with which he may have had any alliance in the past. This is done before his baptism and admission into the church. Three years ago this missionary's converts withstood a severe test. His male members came to him and told him that they were required on pain of death to join a revolutionary secret society for the overthrow of the government; that the branch at his station had decided to destroy all Christian Chinese who would not join them and all foreigners were also to be slain. Notwithstanding they were in danger of death, only one member, and he a backslider, joined this lodge. The revolution came more quickly than was anticipated and this missionary's poor wife and daughter, and a number of his helpers, were slain, he himself barely escaping with his life. Word finally came from the central power of this revolutionary lodge that foreigners were not to be killed, and so this missionary's life was not only spared but the work at his mission station is again going forward. Isn't it a cheering thought that a thousand of such missionaries are doing the very work in Central China that we are endeavoring to do in our own land? Ought it not to put us to shame for being so cowardly when we find such primitive faith among the Chinese? Said this missionary: "We could have thousands of converts instead of hundreds if we did not require such thorough work." Is it not heart-sickening to think of the fear in which we live of antagonizing the lodge lest we lose members and suffer persecution?

Some of the incidents of special in-

terest of the work of the past will be found in the reports of Secretary Stoddard, Agent Davidson and Mrs. Roberson to be read in your hearing to-day, and hence need not be mentioned here. Rev. Adam Murrman's strenuous campaign in Nebraska was short, beginning at Rulo and ending at Humboldt. His experience at Rulo and other places was quite interesting and unusual, and reached its climax at Humboldt, where mob violence was threatened and was only prevented by the prompt action of the mayor. His labors as a witness, however, are not ended. An incident in his service for the King of kings will not be amiss. He became pastor of a Presbyterian Church and agreed to stay for six months. His predecessor, a Masonic pastor, had just left. Instead of small congregations which had characterized the church in the year preceding, they were large, at times taxing the capacity of the church. Instead of three men in an evening service, there were a goodly number present. Church offerings also were largely increased. When he preached on the relation of the church to the lodge, the audience room was taxed to its utmost capacity. At the end of the six months' period, a large majority of the church wanted him to continue with them.

The seventh edition of "Modern Secret Societies" was published by the Association during the past year. The book is now furnished in paper, cloth and full leather binding at prices ranging from 50c to $1.00. The seventh is an addition of 3,300 copies.

We are thankful to advise this annual meeting that the entire Carpenter Building is once more fully occupied in Christian activities. The National Christian Association has rented for Christian work to the City Mission of the Christian Reformed Churches of Chicago all that portion not used in its own work. The alterations and improvements put in by the Association, necessitated by the coming in of the Mission, amounted to $1,750. In addition to this, the Mission installed its own steam heating plant at a cost of something over $500, which the Association will take over if the time shall come when the Christian Reformed Churches give up evangelistic work in this particular section of the city.

State Conventions have been held in New York, Pennsylvania, Indiana and Ohio. Others were planned, but because of unforeseen obstacles were not held. The Iowa State Convention will be held (D. V.) at Waterloo in the early fall. The Washington State Convention will be held in Seattle in July. The Annual Convention, which was held this month at Flora, Ind., was well attended and accomplished good not only to the visitors from abroad but to the membership of the church in which it was held and the community round about, as is evidenced by reports from the pastor of the Flora church and others.

It is the first time, we believe, in the history of our Association, when so large a number of active members have entered the "Ageless Land" in the same year. Two of these had been for a number of years members of the Board of Directors, giving valuable time and counsel to the affairs of the Association, and, though constant contributors, they saw to it that their largest offering should be the one as they took their departure. We refer to Judge George Bent and Eld. Joseph Amick.

Mrs. Amanda Smith, whose voice in exhortation and song had been heard not only on the N. C. A. platforms, but far and wide over our land, as well as in Africa and India, for every good cause —Amanda Smith, born a slave and freed; and enslaved again by the lodge; born again "from above" and freed from the lodge and all her sins, was present

with us last year by cheering letter in which she said:

"I am glad for the National Christian Association and for the work it is doing in opening the eyes of the blind and setting free many who are bound with chains stronger than iron."

Another, who in point of length of service antedates all others, was Mrs. Ezra A. Cook. From 1869 to the day of her departure she was active in making and placing antisecret literature where it might enlighten all lands. Forty-six years in this service! And her labors do follow her. She also left a bequest to the Association.

In the June issue of the CYNOSURE will appear an interesting autobiographical sketch of one of our Association's oldest friends and most persistent workers. A. Judson Millard of Little Rock, Arkansas, was a well-known contractor and builder both in his own and neighboring cities. Late in life he was ordained to preach the gospel and did so, without compensation, in the needy places about Little Rock. In his letter to the Annual Meeting last year, among other things he said, "I know that I have been the means of leading hundreds of Masons out of lodge bondage." All things considered, his was a remarkable life, and what an abundant and warm welcome into rest such a faithful one must experience.

May I be permitted a word of acknowledgment of the deep obligation which I personally feel towards the members of your Board of Directors for their untiring service in the work to which you called them? Without their aid your General Secretary could have done nothing. And to see men loaded to the gunwales with church or commercial and other duties, coming together time after time, and patiently and faithfully considering and directing the affairs of this Association, and giving time and strength, without a cent of compensation, and aid that is worth more than money—this has been an inspiration and assistance to your Secretary that words of mine cannot fittingly express. I wanted to state this fact with the hope that it shall stimulate you to prayer and sympathy for the new Board to be chosen today.

The past year is a closed book. We must face forward. Let us "look up, lift up."

The same force of helpers that served the Association last year may be maintained, we hope, during the coming year. If it shall seem best to you to elect James E. Phillips Assistant Secretary and Editor, then, if continued in office, your General Secretary and Treasurer may spend, he hopes, a large share of his time on the field in special work that shall be helpful, he trusts, to the cause.

It seems to me that the services of Secretary Stoddard should be more widely used, if possible, than in the past. The campaign of two months last year in the South, and his unvarying success in whatever state he has labored, shows that it is practicable. Then instead of three or four State Conventions, we could have two or three times that number. And an increase in contributions such as ought to be experienced and may be expected will enable the new Board of Directors to put another agent into the field for at least a part of the year.

Our great problem is financial support. The past year has been a hard one in which to secure contributions. Some of the people have had the money—there are many good bank accounts in the names of antisecretists,—but they hesitate about enlarging their bank account with God. Is it because they do not know how the present war shall end or is it for some more important reason? We

are hoping for better things this coming year. Indeed, thankfulness to God that we are free from the horrors of war should stimulate giving. And pity for the poor deceived people who are building temples for the lodge God, as well as sorrow and sympathy for the churches so lacking in spiritual life and courage that they have not strength to attack the weakest devil, should determine us to make the greatest financial sacrifices possible. If we are to spend eternity in heaven, ought it not to be our chiefest concern and happiness to have an increasing bank account up there?

"Watchman, what of the night?" Naturally, we love peace and lament agitation. It is not a long step to detesting agitators! And yet they are the best moral tonic that a community can have. Stagnant waters breed pests. Evil unassailed becomes more and more strongly intrenched until people, ceasing to contend for freedom, cease to appreciate and lose it. It was but yesterday that a little girl at play in this city was horribly slain; and many men have experienced the same fate on the same street. "The Black Hand," you say! Yes, and these people are passive under its awful rule. There are no reformers among them!

Think of the generations that have come and gone since antisaloon agitators first appeared in the land. The hearts of many had grown faint and weary with hope deferred, when, lo, the world in a year suddenly declares the saloon an outlaw. Why was the saloon such an impregnable fortress for ages? Why are secret societies so deeply intrenched in this country? Because during most of the time opposition has been so fitful and feeble. How much public instruction is the pulpit and press giving to combat the lodge evils? God is not pleased to have it thus. He will plague the churches and communities until they change into aggressive opposition. Slavery would have been wiped out and a million lives saved and untold wealth conserved, had church and press given needed instruction. The lodge is worse than human slavery and it is not sectional, and its blight is upon church and home and state. All hail to the Gideon band of agitators in our broad land who, seeing the evil, are not to be discouraged because there are only "three hundred," while the Philistines fill the earth. We dedicate ourselves anew today to the service of agitation and agitation until we see victory, or He shall come, who will destroy all evil by the brightness of His appearing.

ANNUAL CORPORATE MEETING.

Secretary's Minutes.

The forty-first annual business meeting of the National Christian Association convened at 10:30 a. m., May 17, 1915, in the Carpenter Building, 850 West Madison Street, Chicago.

The meeting was called to order by Rev. Wm. Stuart, President of the Association. Prayer was offered by Pres. C. A. Blanchard.

Minutes of last annual meeting were read by the recording secretary.

General Secretary W. I. Phillips read his annual report. He stated that the CYNOSURE had gone into forty-six states of the Union and seven foreign countries during the past year. He also called attention to the large number of addresses given by Secretaries Stoddard, Murrman and Davidson and to the invaluable services of other helpers. He spoke of Rev. George Bent, Joseph Amick, Amanda Smith, Mrs. E. A. Cook and Mr. A. J. Millard, who have "entered into rest" during the past year; and referred to the work of the Board of Directors with deepest appreciation.

It was moved by Pres. Blanchard that the Secretary's report be referred to the incoming Board with instructions that at their discretion it be made public. Voted.

Treasurer's report was read by Mr. James E. Phillips, also the Auditors' report. The latter was signed by J. P. Shaw, G. W. Bond and D. S. Warner.

Rev. A. B. Rutt moved that we accept these reports and that they be placed on file. Voted.

Rev. W. B. Stoddard being called upon gave his yearly report, which was full of hope and was received with much favor. Voted to accept.

The President of the Association, Rev. Wm. Stuart, at this point made a few kindly remarks of appreciation as he was leaving for Grand Rapids, Mich., and he requested Rev. D. S. Warner, Vice-President, to take the chair. "God be with you til we meet again" was sung as Mr. Stuart went out.

Mr. Phillips read reports from Mrs. Lizzie Roberson and Rev. F. J. Davidson, Southern Agents, which were full of courage and faith and showed that much good is being accomplished among the colored people of the South.

Moved by W. B. Stoddard that Secretary Phillips write to these absent friends, expressing our interest in their work, and our sympathy for them in their difficulties. The motion was duly seconded and carried. Moved by Rev. T. C. McKnight that the reports of Lizzie Roberson and Rev. F. J. Davidson be accepted and published in the CYNOSURE. Carried.

Moved by Secretary Wm. I. Phillips that *all* pastors of churches, which have a testimony against secret societies, be made corporate members of the National Christian Association in so faar as they are willing to become such. Voted.

J. L. Cunningham, Flora, Indiana, and Herman A. Fischer, Jr., were recommended by W. B. Stoddard, Pres. Blanchard and W. I. Phillips for membership and were received by vote.

President C. A. Blanchard moved that the chair appoint a committee to nominate officers for the coming year. Voted. The chair appointed W. L. Ferris, T. B. Arnold, Edward Kimball, J. H. B. Williams and T. C. McKnight.

The following register of those present was handed to the secretary by J. E. Phillips: Messrs. P. J. Hoekenga, W. B. Rose, G. J. Haan, Thos. C. McKnight, P. A. Kittilsby, A. B. Rutt, Nathan Frost, Alfred Berry, Wm. Stuart and Mrs. Grovene Stevens; Messrs. T. B. Arnold, D. S. Warner, W. B. Stoddard; J. H. B. Williams, Jno. P. Barrett, Edward Kimball, Charles A. Blanchard, W. L. Ferris, J. E. Phillips and W. I. Phillips, Mrs. N. E. Kellogg and Mrs. W. I. Phillips.

While the nominating committee was consulting, President Blanchard gave a brief and interesting address on the present situation; and spoke of the special efforts the lodges are now making to overthrow the cause of Christ.

"Guide me, oh thou great Jehovah," was sung.

Moved by President Blanchard that the chairman with Brethren G. J. Haan and P. A. Kittilsby prepare an expression of our sympathy for Brother Wm. I. Phillips, who has been seriously ill, and of our gratification at his returning health. Mr. Phillips had retired to rest. The motion was duly seconded and carried. The resolution is as follows:

"We, the National Christian Association, in session in Chicago, May 17, 1915, desire to express our sympathy with our General Secretary, William I. Phillips, in his serious illness, and of gratitude to God for restoring him thus far to health. We hope and pray that he may be fully recovered and may be spared for many years to come for service in the cause of Christ. David S. Warner, Gerrit J. Haan, P. A. Kittilsby, Committee."

Moved by Rev. T. C. McKnight that we recommend that the Board of Directors make an appropriation of $200.00 for Mr. Wm. I. Phillips, on account of his recent illness and as a token of appreciation of his labors during the past years. Carried unanimously.

Dr. Ferris reported for the nominating committee, recommending as officers for ensuing year: President, Rev. D. S. Warner; Vice-President, Rev. J. H. B. Williams; Secretary and Treasurer, Wm. I. Phillips; Ass't Secy. and Editor of CYNOSURE, James E. Phillips.

DIRECTORS: H. A. Fischer, Jr., in place of E. B. Stewart, and J. M. Moore, in place of Wm. Stuart; others the same as last year, viz.: J. H. B. Williams, A. B. Rutt, C. A. Blanchard, G. W. Bond, D. S. Warner, G. J. Haan, T. C. McKnight, M. P. F. Doermann, P. A. Kittilsby.

Moved by Pres. Blanchard that the Resolutions Committee be appointed by

the chair, at his convenience. Carried.

Minutes read and corrected. After prayer, Rev. A. B. Rutt leading, adjournment was had *sine die*.

NORA E. KELLOGG, Secretary.

ANNUAL CONVENTION LETTER.

Grafton, California, April 20, 1915.

Dear Brethren and Co-workers:

A Methodist minister, who had taken three degrees in Masonry, but had left them, said to me a few years ago that Masonry was the Devil's church, and he was right. Our conflict is between the Church of Jesus Christ and the churches of the Prince of Darkness. No wonder they must have closed doors and impose obligations of secrecy. The Church of Jesus Christ will, with its almighty leader, gain the victory and Satan will be cast out and down into the abyss to deceive the nations no more. May that promised day and time come soon. Then righteousness will cover the earth and all will know our Saviour, Jesus Christ, from the least to the greatest.

We, as an association, are working, sacrificing, suffering persecution, privation, and other trials, but God be praised for the consolation given us, that if we suffer with and for Him we shall also reign with Him, that all our conflicts, sufferings and trials are not worthy to be compared to the glory which shall be revealed. Let us take courage, cheerfully doing our duty for our redemption, and complete victory draweth nigh. My time on this earth cannot be very long. I will be 79 years old the 19th of May, but be my days few or many, I want to be identified with the true army of Jesus Christ while for me it is called today. I want to go home rejoicing and not regretting when our King and Master calls me.

I am preaching more or less nearly every Sabbath and when the subject is salvation only through the atonement made by Jesus Christ, I show that there is no other way, no other door, no other mediator between God and man than Jesus Christ. I distribute tracts and antisecret periodicals, and show that no one can get to heaven except through Jesus. Talking with two Odd-Fellows and a Methodist minister (a Mason for over twenty years), they said that a man who is a good Odd-Fellow or Mason is a Christian. Many say that. I showed them that Jesus said, "No man cometh to the Father but by me" and "I am the door," etc. I also told them they had no secrets that were not known and published. The Masonic minister stated the old remark that a man who violates his oath to keep secrets could not be believed. He also warned me that, if I did not cease my opposition to the lodges, I might be put into the river,—the Sacramento River was only a few steps away. What will become of such ministers at the day of judgment? Will the Devil or Jesus Christ claim them? Will the lodge influence be the means of more persons missing eternal life than gaining it?

The Episcopal pastor in Woodland, California, belongs to several secret orders, including the Elks. A few months ago they held an Elks' Lodge of Sorrow for departed brothers in the Episcopal parsonage, and in their resolutions, as printed in our county periodicals, they passed the departed into blissful immortality. Following this, the young men and ladies of that church had a fine supper and held a dance to raise money for a new organ. No wonder the spirituality of church members is low. It is caused principally by the influence of the secret lodges. The men controlling the secret lodges must be cast out of the so-called Christian churches before the spirit of Jesus Christ can rule, and the Kingdom of Christ, consisting of righteousness, peace and joy in the Holy Ghost, be set up in the hearts of the members. Then will peace come to the inhabitants of the earth instead of war and carnage.

May God soon make an end of the kingdom of Satan, and usher in His glorious kingdom of righteousness and peace.

(Rev.) P. BECK.

Rev. P. A. Kittilsby, for several years an efficient member of our Board of Directors, has resigned the pastorate of the Lake View Lutheran church of this city to become Field Missionary in Chicago.

Only when the heart is a broken vessel can it carry the water of life.

BOARD OF DIRECTORS.

The meeting of the board for organization and the transaction of necessary business took place June 7th. General Secretary Phillips called the meeting to order and read the names of the members-elect. There were present Messrs. Warner, Kittilsby, Bond, Haan, Blanchard, Rutt and Fischer. Rev. D. S. Warner led in prayer for God's guidance and blessing upon the session.

Organization.

Chairman, Rev. D. S. Warner; vice chairman, Bishop Albert B. Rutt; secretary, Wm. I. Phillips; committee on finance, Messrs. Bond, Warner and Fischer; on field work, Messrs. Blanchard, Williams and Doermann; on building, Messrs. Phillips and Rutt; on publication, Messrs. Kittilsby, Haan and McKnight.

Unfinished Business.

The nominating committee of the Corporate Meeting, by some oversight having failed to nominate and elect a recording secretary and auditors, the Board elected Mrs. N. E. Kellogg for recording secretary and the finance committee together with Prof. J. P. Shaw of the Metropolitan Business College, Chicago, for auditors.

The request from Cerro Gordo, Illinois, that the next annual meeting be held at that place, for lack of time to consider it, was laid over until the next meeting.

In carrying out the vote of the Corporate body on May 17th, viz.: that all pastors of churches which have a testimony against secret societies be made corporate members of the National Christian Association in so far as they are willing to become such, the Board approved of the following letter to be sent to each of the ministers designated.

Dear Sir and Brother:

At the corporate meeting of the National Christian Association on May 17th, you among others were unanimously elected to membership. Your enrollment, however, depends upon your acceptance of the honor intended. A letter of acknowledgment will be sufficient.

We are assured of your interest in the efforts of the National Christian Association to represent the Christian movement against the secret society system of our times; to furnish to the ministry and others a thorough exposition and critical analysis of the principles of secret lodges, and their relation to the Church, the Home and the State.

The eight-paged leaflet enclosed speaks briefly of the organization and methods of carrying on the work.

The body electing you to an active membership in this Association hopes you will avail yourself of the opportunity to take part in its deliberations at future Annual Meetings, and that your prayerful interest in our work will be increased. You are under no financial obligation to the Association except as God shall incline you to make offerings from time to time.

It would be a help to the cause if you could interest some one of your congregation to become a Life Member, which is obtained by the payment of $50.00; and very possibly there are those whom you could interest that would like to become Sustaining Members for one year by the payment of $2.00. The CHRISTIAN CYNOSURE, organ of the Association, will be sent to Sustaining Members for one year without charge, and to Life Members as long as they shall live.

If any questions arise, upon which you would like further information, I shall be pleased to answer you to the best of my ability. May I not hear from you at your earliest convenience, and oblige,

Yours very truly,

A vote of appreciation and thanks was sent to the superintendent of the Helping Hand Mission of the Christian Reformed Churches of Chicago, for the courtesy extended by them to the Annual Meeting in the use of their Hall for its meeting, May 17th.

Arrangements were made for carrying on the field work as last year, and in addition, Mr. Charles V. Farnham of Nyack, New York, a student, was engaged for service on the field during the summer vacation. Other possible agencies for field work were referred to the committee of Field Work, to be reported upon at the next meeting.

The next regular meeting of the Board will be held, Wednesday, August 4th, 1915.

President C. A. Blanchard, fraternal delegate from the National Christian Association, addressed the Quadrennial Conference of the Free Methodist church, which was held in Chicago last month.

Mrs. Lizzie Woods Roberson, our Southern correspondent and co-worker is now on a tour through Arkansas, Mississippi and Louisiana.

WASHINGTON STATE CONVENTION.

The Second State Convention of the Washington Christian Association, held in Seattle on the 22nd and 23rd of June, presented a very strong program. In our August number we hope to give a full account of this interesting meeting. The addresses and speakers are as follows: "Putting Secrecy Under Debate," Rev. T. M. Slater; "The Holy Spirit vs. the Lodge Spirit," Rev. J. M. Hannum; "Why Did the Masons Murder Morgan?" Rev. Mrs. R. A. Best; "Christian Fellowship With Secrecy," Rev. H. D. Brown; "Benefits of Lodge Membership," Rev. S. G. Reading; "Using Anti-secret Literature," Rev. J. K. Odell; "Do Lodge Oaths Mean Anything?" Rev. Oscar Fedder; "Women's Lodges," Mrs. Jessie E. Millican; "Secret Fellowship—Is It Consistent With the Teachings of Jesus Christ?" Rev. F. L. Hayden, D. D., Ph. D.; "Who Are the Shriners?" Rev. F. D. Frazer; "The Position of Lodge Ministers," Rev. P. A. Klein; "Masonic Use of the Bible," Rev. E. B. Bergeson. In addition to these addresses, time will be given for general discussions, testimonies of seceders, open parliament, etc.

REPORT OF EASTERN SECRETARY.

REV. W. B. STODDARD.

Following my last report, some helpful meetings were held in Chicago. Notwithstanding the rain which came at the hour of service, a congregation of nearly 200 gathered in the Sixty-second Street Reformed Church to listen to the third lecture on the lodge evil it has been my privilege to deliver there. On Sabbath, May 16th, I was entertained at the home of our good friend and director, Bishop A. B. Rutt, and spoke to his people in the morning. In the afternoon I took part in the opening of a new mission, conducted by Rev. W. W. Miller of the general synod Mennonites. The attendance exceeded expectations and the outlook for a strong organization is bright. It does me a great deal of good to see these churches which testify against the false worship of our time prospering and growing.

Leaving Chicago, I stopped for a week in Michigan, first visiting Grand Rapids, the "Jerusalem" of the Christian Reformed Church whose well known support of our work has been more pronounced than other denominations. In Grand Rapids is found their theological seminary, many Christian schools and some fifteen large congregations with as many more in outlying districts. Rev. E. J. Tanis promised to stir up the friends and arrange for an antisecrecy convention very soon. Such a strong reform center with so many devoted friends in the Christian Reformed and other churches ought to have a rousing convention every year. I had the pleasure of bringing the greetings of our Association to the Classis of the Eastern Grand Rapids district which was held in Rev. P. Ekster's church. The president of the Classis in responding, assured me of their appreciation of the N. C. A. work and of their continued prayers and support. The hearty Godspeed of these brethren was cheering.

Kalamazoo, Grand Haven and Battle Creek were very briefly visited.

Taking the Wolverine Express for my home in Washington, I passed through Canada from Windsor to New York state, near Buffalo, and on down through Pennsylvania during the night, approaching the Capital City in the morning. The Canadian country appeared very beautiful to me and the farms were generally well cultivated.

The days of rest soon passed and found me on my way to Hershey, Pennsylvania. I succeeded in visiting many towns on my way there. Hershey has been the cynosure of thousands of eyes for many days for it was here that the great annual meeting of the Church of the Brethren was held. What a meeting it was! There is probably no Protestant church in the United States where the membership annually seek to get together in conference as do the members of this denomination. The attendance was variously estimated at from 40,000 to 60,000 and over 1,000 automobiles were counted there in one day. The lodge question was given a good hearing. Not only did the committee on arrangements give your representative an excellent place on the program, but mention of the great need of antisecrecy work was made by

many of the speakers, and brethren I. N. H. Beahm, of Nokesville, Virginia, and B. F. Petry, of Milton, Ohio, especially emphasized it in their addresses. The meeting was interesting from beginning to end and was probably the most far reaching in its results of any that this church has ever held.

For several years I have desired an opportunity to speak in the churches of the United Zion's Children (sometimes called River Brethren), and found in Lebanon county. This denomination is said to differ but little from the Brethren in Christ. Elders Light and White arranged for me to speak in the churches at Palmyra and Annsville, Pennsylvania. The attendance was good and the responses showed the people spiritually alive. Several spoke of their deliverance from the lodge and of their joy that something was being done to warn those in need of light. Some subscribed for the CYNOSURE and I trust will give our readers their lodge experiences. Zion's Children seem to be a good kind of Christian grown folks and children. May the Lord bless them.

I trust I shall be able to go to the great conference at Northfield, Massachusetts. D. L. Moody always welcomed anti-secrecy light. Are those who follow as faithful?

REPORT OF SOUTHERN AGENT.

REV. F. J. DAVIDSON.

Since my last report, I have attended a minister's conference at Plaquemine, Louisiana, in St. Matthew's Baptist church, of which Rev. C. H. Vaughn is pastor. I was warmly received, and besides delivering a sermon in the evening, I gave my special lecture on "The Evil Influence of Secret Societies on the Church and State." Judging by the applause, many approved my remarks and three ministers later told me that they had decided to give up their lodges.

I have recently delivered several special sermons and lectures on the lodge. I delivered the dedicatory sermon at Pilgrim Baptist church, Bayou Goula, Louisiana, where I reproved the unfruitful works of darkness and advised Christians to separate themselves from the lodge. Rev. A. L. Davis, the pastor of Pilgrim church, has been convinced of the wickedness of secret societies and has withdrawn from the lodge.

I am now stopping at Dorcyville, Louisiana, where I will remain for from ten to twelve days preaching and lecturing and doing house to house missionary work.

A new lodge, the True Friends, held their grand lodge session in White Castle and it was attended by a large delegation. Somehow hard times do not prevent the lodges from gathering a bountiful harvest whereas the church and other beneficial enterprises have to struggle for their very existence.

While at Plaquemine, I had another opportunity to fire a shrapnel of God's Word into the secret lodge camp, when I addressed the Progressive school at their closing exercises.

I had just been discussing the lodge question with a minister and a deacon who are both lodge men and its staunch defenders. They finally confessed to me that they had found the lodge to be detrimental to the home, the church and society, and agreed to give it up. They expressed, however, fear of persecution should they publicly oppose the lodge. One of them had already had a taste of lodge persecution when he refused to help shield a Masonic brother who had broken up another man's home. Thank God that when the light shines the darkness must disappear. The unfruitful works of secret societies must be rooted up. If the preachers but preach the whole gospel and the churches take their stand on high moral ground, the Secret Empire will fall.

"LIZZIE WOODS' LETTER."

Argenta, Ark., June 8th, 1915.

Dear CYNOSURE:

Following a lecture against the lodge a few days ago, an Odd-Fellow came to see me and said, "Sister Roberson, I think you are too hard on our lodges. I belong to but one, the Odd-Fellows, and it is based on the Bible." I replied, Yes, I know you play David and Jonathan in your first degree; the good samaritan in the second degree and your

third degree is a mixture of the all-seeing eye, the axe, skull and cross bones, scythe, heart in hand and that sort of tomfoolery. The two first degrees are stolen from the Bible to get good religious men like you into it, and then comes the third degree with the all-seeing eye, coffin and that sort of stuff to let you know if you don't keep all the secrets you will be done away with. He laughed and said that he was a Christian but thought there could be no harm in joining the lodge so as to furnish insurance protection to his family. I said, "For what is a man profited, if he shall gain the whole world, and lose his own soul?" (Matt. 16:26-27). When I had read these verses, he said, "Tell me, please, what is wrong with my lodge." I said, The religion of your lodge is idol worship and all of you good Christian men are tied up in the order with drunkards, liars, thieves, and even murderers, like that bundle of sticks you use in the third degree. You see you are tied up with unbelievers and the Bible says, "Be ye not unequally yoked together with unbelievers" (2 Cor. 6:14).

When we read this verse, he said, "My mother was a lodge member and I am sure she went to heaven." I replied, In John 8:12 we read that Jesus said, "I am the light of the world! he that followeth me shall not walk in darkness but shall have the light of life." My brother, you want to believe in Jesus as the Scripture hath said. He said, "I don't know the Scripture; I don't read my Bible as I should." That is why you think Odd-Fellowship is right, I said. If you would read your Bible you would see that the Odd-Fellows have stolen parts from the Bible and mixed them up with heathen worship. If your mother was a lodge woman and went to heaven, that is no sign that you will go too. She did not know that secret societies were wrong and you do. There was a time when we did not know it was wrong to drink whisky. We know about it now but meanwhile it has nearly damned this whole world. Once we did not know that it was wrong to use tobacco and cigarettes. We have learned it now when so many of our young people are threatened with consumption on that account. Slavery at one time was considered right, and witches were burned at the stake here in America, but when people began to search their Bible they found that all these things were wrong. But even then America had to suffer for the sins of the people and lost many of her noble sons in trying to do away with the evils.

You know that the first verse of the first Psalm reads, "Blessed is the man that walketh not in the counsel of the ungodly." Are you not in the counsel of wicked men in the lodge? He said, "Yes, it is the truth. I am mixed up with them." I said, Then you are not blessed. You are standing in the way of sinners and sitting with men who scorn the way of righteousness. My friend said, "I have put all my money in the lodge, and I don't know what to do." We turned to Revelation 18:4, where a voice from heaven said, "Come out of her my people, that ye be not partakers of her sins and that ye receive not of her plagues." The fifth verse says "her sins have reached unto heaven, and God hath remembered her iniquities." I said, My brother, God is pouring out His wrath on this whole nation, so don't you go by what your mother or father did. You have no cloak now for your sin.

Another wicked thing about your lodge, I said, is that you protect your brothers, even if they are murderers. He said, "Yes, we are sworn to help each other out of trouble." He is a good Christian brother but he hates to turn away from his idol. He said, "Sister Roberson, you trouble my very soul. I want to live so that I can go to heaven when I die." I said, You are like Balaam. You want to die the death of the righteous but you have forsaken the right way and love the wages of unrighteousness (2 Peter 2:15-16). "Sister Roberson," he said, "pray for me that I may be received in the eternal city at the end." I replied, Only those who do His commandments will enter the city (Rev. 22:14).

Pray for me that I may let my light shine and be a teacher sent from God. Yours for service,

LIZZIE ROBERSON.

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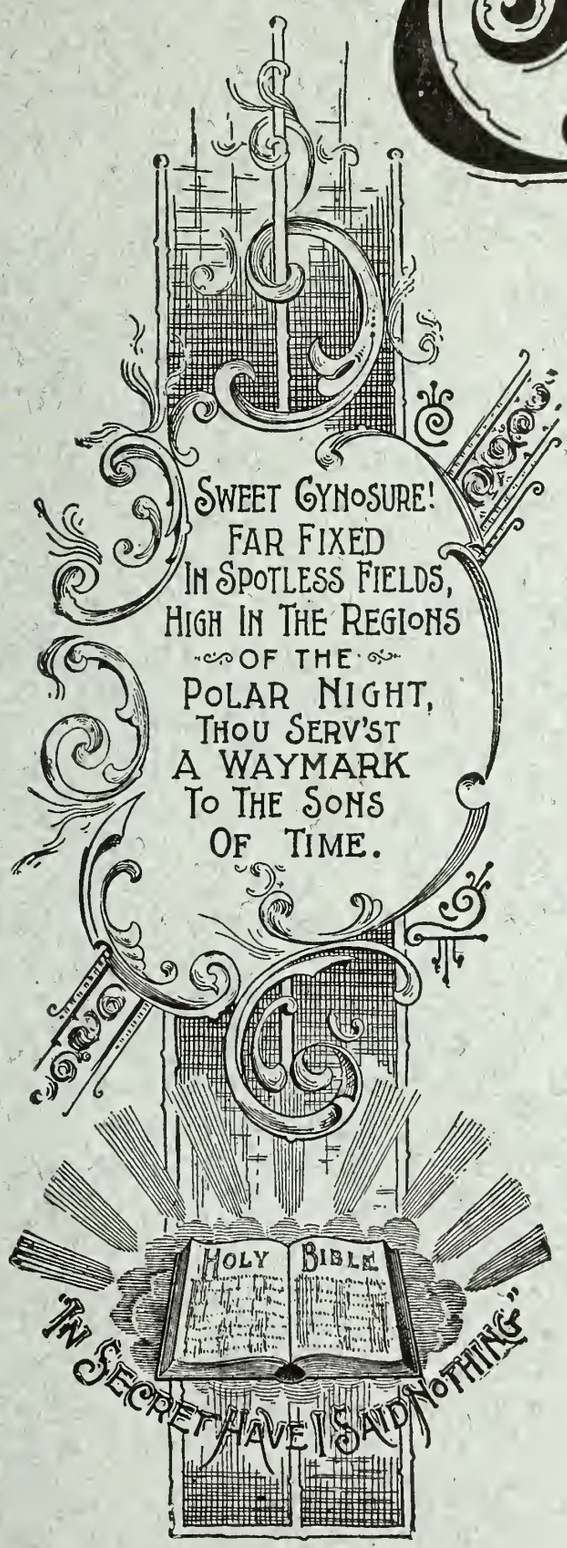

And I?

Is there some desert or some pathless sea
Where Thou, good God of Angels, wilt
send me?
Some oak for me to rend; some sod,
Some rock for me to break;
Some handful of His corn to take
And scatter far afield,
Till it, in turn, shall yield
Its hundredfold
Of grains of gold
To feed the waiting children of my God?
Show me the desert, Father, or the sea.
Is it Thine enterprise? Great God, send me.
And though this body lie where ocean rolls,
Count me among all Faithful Souls.

—Edward Everett Hale.

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"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

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"A crowd of troubles passed him by
And he with courage waited.
He said: 'Where do you troubles fly,
When you are thus belated?'

" 'We go,' they said, 'to those who mope,
Who look on life dejected,
Who weakly say good by to hope:
We go where we're expected.' "

"The wind that blows can never kill
The tree God plants;
It bloweth east, it bloweth west,
The tender leaves have little rest,
But any wind that blows is best.
The tree God plants
Strikes deeper root, grows higher still,
Spread wider boughs, for God's good will
Meets all its wants."

—*Interior.*

"God moves in a mysterious way
His wonders to perform;
He plants His footsteps on the sea,
And rides upon the storm.
His purpose will ripen fast,
Unfolding every hour.
The bud may have a bitter taste,
But sweet will be the flower."

The Catholic Institute of Buffalo, N. Y., decorated its facade lately in honor of the Veiled Prophets of the Enchanted Realm, a Masonic organization, which was holding its "conclave" in that city. A writer in the *Echo* (Vol. 1, No. 19) justly censures the Knights of Columbus for this ineptitude and for "extending a welcome hand to a Masonic fraternity which Catholics are forbidden to join." —*The Fortnightly Review.*

WHO ARE THE SHRINERS?

BY REV. FRANK D. FRAZER.

[A paper read before the Second Washington State Convention at Seattle, June 23rd, 1915.—Editor.]

In answer to this question, we shall have nothing to say of the character of the individual "Shriner" further than that the lodge snare, like the spider's web and the fisherman's net, catches of all kinds, both bad and good. The presence of some worthy and honorable men shall not be permitted to blind our eyes to the character of the society. We shall speak freely of this and present such facts as will enable you to form your own judgment of the same.

The "Shriner" is a member of a secret society known to the world as the "Ancient Arabic Order of the Nobles of the Mystic Shrine," which is said to be "a social and benevolent order with a ritual and history linked to Arabic traditions, in which oriental mysticism, names, legends, and titles are freely employed." Each local organization is called a "temple" and is given an additional Arabic name. The 1915 World Almanac states that there are 137 temples in the United States having a total membership of something over 200,000. It has been growing, during the last eight years, at the rate of more than 10,000 per year. The insignia of the order is a crescent (the universal sign of Moslem power), made of two claws of a tiger, joined, base to base, on a gold setting. This gold setting is often engraved with an Arabic motto which, in English, reads, "*Strength and Fury.*" The crescent is suspended from a naked scimitar, the emblem of Oriental cruelty. When on exhibition, the shriner wears a fez, the distinguishing head dress of Moslems, and perhaps other articles of clothing imitative of the Arab costume.

Origin of the Shrine.

Like members of some other secret orders, the Nobles of the Mystic Shrine have sought to throw a veil of mystery over the origin of the order that it may appear to be rooted in the occult wisdom of hoary antiquity. It seems that there has long been a politico-religious order established in various parts of Europe, under Mohammedan control, and termed the "Bektash." We are told that in the year 1870 an American traveler, William J. Florence, a thirty-second degree Mason, on the strength of his Masonic connections, was introduced into a meeting of this Mohammedan order in the city of Marseilles, France. After the meeting he asked for and obtained a copy of the ritual and laws of the order from the Illustrious Potentate of the Bokhara Shrine, Yusef Bey, who was also present. He then went to Algiers and other Moslem cities and was everywhere received by this order and admitted into their innermost secrets, and supplied with the documents which preserved these secrets in Arabic with certain basic and exemplifying quotations from the Koran. It is not explained how it came about that those Moslems were so ready to give their secrets to an uninitiated stranger, even if he was a thirty-second degree Mason. Perhaps that was sufficient. Be that as it may, we are further told that Mr. Florence returned to America with these documents the next year. In New York City he communicated with one, Walter M. Fleming, a thirty-third degree Mason, who had also received portions of the written work of this same order, and, furthermore, had received authority from another Illustrious Potentate, a Mohammedan in London, to establish the order in America. These two men then conferred the new order on eleven thirty-second and thirty-third degree Masons. With the help of an Arabic translator a ritual and code of laws was framed, based on the Arabic documents, and in 1872 the first, or parent, temple of America was instituted in New York City. This was called the Mecca temple. A portion of the work of the American ritual was also taken from various degrees of the Rite of Memphis, now outlawed, of the Scottish Rite and the York Rite Masonry. In 1876 an Imperial or Governing Council was organized. The growth of the order was very slow for the first ten years, but when this Council got down to strenuous work it began to grow until it reached the large membership which it has today. It is this Imperial Council which meets annually in various large cities of our country.

I have not been able to find much information as to the Moslem order of which the Shrine is said to be a descendant. Mr. Fleming himself has written a history and traces the order back to the year 644 A. D. when it is said to have been founded by a son-in-law of Mohammed, the false prophet of the terrible Moslem religion. "It was founded," in the words of Mr. Fleming, as given in the "Cyclopedia of Fraternities," "as an Inquisition, or Vigilance Committee, to dispense justice upon criminals who escaped their just deserts through the tardiness of the courts, and also to promote religious toleration among cultured men of all nations." We well know what kind of religious toleration Mohammed preached and infused into his religion. But mark this purpose of the parent order!

Membership in the Order.

The absolute prerequisite for membership in the Mystic Shrine is that one be either a thirty-second degree Ancient and Accepted Scottish Rite Mason, or a Knight Templar of York Rite Masonry. One black ball is sufficient to reject a candidate.

In this connection let us recall that a thirty-first degree Mason has been constituted a "Grand Inspector Inquisitor Commander"; and that a thirty-second degree Mason has been made a "Sublime Prince of the Royal Secret," and by virtue of this supreme trust he is a member of the Consistory, or Masonic Court, governing the lower degrees of Masonry, *with the right of inspection and inquisition.* The lower degrees are under his control and some of them sworn, in particular, to obey him at all times. And he himself has sworn, in addition to all his other terrible oaths, *"to take revenge on the traitors of Masonry."* If, on the other hand, or in addition to this, he be a Knight Templar, he has drunk the so-called "Fifth Libation," and has taken

the "Sealed Obligation," drinking wine from a human skull, and placing a blasphemous curse upon himself, with the words, "*should I violate any obligation of Masonry,* which I have heretofore taken, take at this time, or may hereafter be instructed in." We remember, as a matter of history, that one of the murderers of Morgan "was, according to Masonic law, upon avowal of his crime under the seal of the Fifth Libation, and under hot pursuit by the officers of justice, furnished by an encampment of Knights Templars in the city of New York, with the means of escaping from this country." (Letters of John Quincy Adams on Masonic Oaths, p. 108.)

Religion of the Mystic Shrine.

We are told that "Mohammedanism is not advocated by the ritual of the American order, but the same respect is inculcated for Deity as in Arabia." The same respect is inculcated for Deity as in Arabia! According to our missionaries in Arabia this would not be very elevating for a Christian. It would be unspeakably degrading. It is probably true, however, that Mohammedanism is not taught by the American ritual, nor any other religion, except Selfishness. Nevertheless we have this bit of evidence published in the New York *Herald* of March 30th, 1914: G. W. Millar, one of the thirteen Masons who organized Mecca Temple, died. The notice of his death is written "in the name of Allah, Merciful, Compassionate." It is stated that he had been "admitted to the Unseen Temple, March 28th, 1914." Also that "his life was imbued with purity of thought and deed and the exercise of all those attributes which are the active elements of every true Mussulman's daily existence. No longer will he listen to the solemn call, 'Allahu Akbar,' but from the minaret of Allah's Mosque may he be the Muezzin to make the call, 'Ashadu an la ilaha ill' Allah' (I bear witness that there is no god but Allah)." If that is the supreme ambition of a Shriner for the future life, what must his training be in a supposedly Christian country?

Since no one can reach the Mystic Shrine except through the gates of Masonry, we are sure that Jesus Christ is not there, and hence His religion cannot be.

It is not strange that an institution such as Freemasonry, which absolutely rejects the true God, as revealed in Jesus Christ, and practices secretly that which is abomination to Him, should be found worshiping a false god at its secret shrine. We are told in the Scripture that when "the children of Israel did secretly those things that were not right against the Lord their God," because they had rejected Him, they became idolaters and were carried into captivity. It is not strange that the inner shrine of the foremost institution of darkness, which levels all religions to one universal cult, and admits the Mohammedan and the infidel on the same basis as the Christian, and closes the Christian's mouth, should be, so far as selfishness will permit, devoted to a god whose religion is a synonym for darkness, deceit, degradation and secret cruelty.

The Position of the Shrine in the Realm of Secrecy.

Let us see now the peculiar position which this order of the Nobles of the Mystic Shrine occupies in the realm of secrecy.

It is a Secret Shrine within a Secret Temple. This is even physically true, for the local Shriner temple is often located within the local Masonic temple. Only high degree Masons can gather there. Only a god approved by Masonry could be worshiped there.

It is a Secret Lodge within a Secret Lodge. It is claimed that the Shrine is not a Masonic order, that it forms no part of Masonry, and that it is independent of Freemasonry in origin and government. Nevertheless its dependence upon Masonry and Masonry's fostering of it are all too patent. It is a lodge within a lodge. Its gates are approached only through the gates of Masonry. It is hidden from the light by all the darkness and secrecy of Masonry. It is the blackness of the darkness of secretism. It is the secret of secretism. It is protected by all the oaths of Masonry. It is protected by all the laws of Masonry. It is protected by all the secret courts of Masonry. A Shriner is not only a Mason, he is a *protected Mason.* So far as the ingenuity of darkness has been able to accomplish its ideal, the Shriner is under the protection and domination of a powerful system of secrecy for what-

ever purpose it may require him. No matter what religion he may profess in the outside world, he is at the Shrine brought into close touch with the ideals of a religion which has perfected in this world the art of secret cruelty and degradation of man and woman.

The very existence of such an order as this is proof of the inevitable tendency of secretism. Another oath is always being required to keep previous oaths until the human will is completely under the domination of the power of darkness. The spider must weave his web round and round his victim, and inject fresh doses of poison, before he can suck out its life blood. As a lodge increases in membership a new secret association of the elect becomes necessary for the same reason that it was itself first instituted.

The Purpose of the Order.

But we ask more particularly just what is the purpose of the Mystic Shrine? Its purpose will reveal its true character. It claims to be a social and benevolent order. The character of its social life is known to those who live in cities where its temples are, and especially where its annual conclaves have been held. These latter have been characterized as revels of debauchery; an insult to law and decency; a time when "the wicked walk on every side and the vilest men are exalted." Last year the gathering was in Atlanta, Georgia. A carload of liquors was shipped into that Prohibition state for the Shriners' use. One writing from that city spoke of the gathering of the devotees of Allah as a great curse to the city, and added, "May God deliver us from the awful judgments that would justly follow such strenuous efforts to commit and glorify sin."

The benevolences of the order are said to be extended to Masons both within and without the Shrine. It is added that the public seldom hears of these charities for they are given without ostentation. It is doubtless true of the Shriner, as of the man who had so many poor relations, he never could give to anyone else.

But we look closer to find the real purpose of the order. The "Cyclopedia of Fraternities," supposed to be written under the sanction of the orders themselves, mentions the social and benevolent purpose of the Shrine, but adds these significant words, "It has also a secret purpose made known only to those who encircle the Mystic Shrine." The real purpose of the Mystic Shrine is secret. Just what we have been led to expect.

Mackey's Encyclopedia of Freemasonry divides secret societies into two classes: *First*, those whose secrecy pertains to methods of recognizing members, and to certain symbols and instructions obtained after initiation and promise of secrecy. *Second,* those whose secrecy pertains also to the object of their association. We may not accept this classification, knowing, in the words of Wendell Phillips, that "secret societies are not needed for any good purpose, and may be used for any bad purpose whatsoever," yet it puts the Mystic Shrine where it belongs.

But what is this secret purpose, which is "only passed from mouth to ear"? What would you expect from the offspring of a Moslem Inquisition, when you see it skulking in the darkness and behind the walls of Masonry with scimitars and tigers' claws on its black flag? What would you expect from the nursling of Masonry? Yes, its father was the lawless cruelty of Arabia and its mother, Masonry. But it professes to be law-abiding. Certainly. An Inquisition, even at the height of its lawlessness, will profess to be executing the law—its own law. We are reminded of the Fehmic courts that flourished in Westphalia and other parts of Germany in the Dark Ages. They were formed for the secret but certain punishment of criminals. There was apparent justification for their existence in the abuses of the times, but their secrecy soon transformed them into more terrible instruments of lawlessness and tyranny than had before been known.

The Masonic Star Chamber.

The ritual of the Mystic Shrine contains these words, in speaking of its own temples: "Although possessing all the powers and material of the Inquisition, if required, they still continue to thrive as charitable and social organizations, as well as being inquisitors upon the flagrant outragers and desecrators of Masonic vows."

In other words, Masonry, for its own protection, has perfected for itself an Inquisition, to be used "if required," which can take care of any violators of Masonic vows "within the hour, leaving no trace of their action behind." Or, if perchance it be traced, it will be to the Shriner and not to the Mason as such.

This service may not be "required" every day. The Mystic Shrine may spend most of its time in selfish sociability and benevolence, yet the secret purpose is the controlling power of its existence. Suppose for a moment that the order is devoted primarily to social and benevolent ends, it is a terrible risk to take on fallen human nature to suggest such things under the subtle influences of secrecy. It is dangerous, to say the least, to take a man into the darkness; assure him the All-seeing Eye is only the eye of the god of Masonry; assure him of the protection of all the walls of Masonry, which stand one within the others having all the gates locked and sealed and guarded by friendly Masons, and leave him there to the seductive power of a system of selfish pride. He will probably worship at its shrine no matter who the god; he will likely do its bidding no matter what it be.

SHRINERS AT SPOKANE MAKE SUNDAY HUM.

[Extracts from *The Spokesman-Review* (Spokane, Wash.), Monday, July 12.]

"More brilliant, more varied as to uniforms and merrier than any previous fraternal parade in the history of Spokane was the general verdict as to more than 20 Shrine patrols, bands and fezzed-capped nobles that yesterday marched over nearly two miles of Spokane streets.

"The entire Sunday was a red-letter event for Spokane Masonry. Twenty-eight special trains, carrying, by official Shrine estimate, not less than 5,000 visiting members, arrived during the day, and with the Shriners were many of their families.

"Most of Sunday was spent in the city by the visitors, who participated in luncheons, receptions and concerts, which began at 8 a. m. and lasted until 11 p. m.

"Hundreds of Shriners who arrived in the city yesterday on the specials availed themselves of an invitation to take a dip in the swimming pool at the Y. M. C. A. before visiting the various churches of the city, where they attended service.

"The Rev. Francis Burgette Short, who had arranged to hold services at the Clemmer theater yesterday, spoke to an audience which filled the theater. His congregation and local Shriners brought many visitors from the various states. He took as his subject, 'At the Shrine of the Unseen.'

"The parade left the Masonic temple at 2:30 p. m., headed by El Katif band of 30 pieces, in their white and gold uniforms, followed by the Arab patrol, dressed in green.

"Camels, goats and donkey served their place also, adding a touch of the nomadic Arab life which is part of the whimsical equipage of the Shrine.

"Upon their arrival at 4:40 p. m., the Chicago nobles, headed by a large kettle drum corps, pushed through the crowded foyer of the Davenport hotel in lockstep and, circling about the fountain, put a stop to all other music until the crash of their band was concluded. Several songs followed, and then the party charged up the stairway to the Shriners' club.

"A foretaste of what Algeria temple, Helena, Mont., will stake at Seattle was given Spokane yesterday when Frank B. Linderman of Helena, dressed in Indian garb worth $500, strode at the head of Algeria patrol carrying a coyote in his arms. The coyote is the Helena mascot and it created more excitement at the Davenport hotel yesterday than any other mascot, chewing its tether in two in the baggage room and biting a hotel attendant before one of the nobles recovered it.

"Educated in all the luxuries of modern life is the donkey which yesterday paraded the streets of Spokane with El Maida temple, El Paso, Texas, on his way to his fifth consecutive session of the imperial council. Yesterday forenoon he was bathed in the fountain that adorns the center of the lobby of the Davenport hotel and later he was taken to the roof in the elevator and viewed the city from the roof garden. He probably is the most distinguished "mascot" of all the fifty or more Shrine temples that yesterday had representatives in Spokane.

Pastor Glad to Be Member.

"The Rev. Thomas Canady Middleton, pastor of a Methodist church at St. Joseph, Mo., member of Moila temple, was called upon for remarks at a luncheon in honor of the Imperial Potentate. At the conclusion he was embraced by fellow Shriners and became the recipient of a quite impromptu reception at his place at the table. He said: 'I am not, much to the surprise of some of my Methodist friends, ashamed of being a member of the Shrine. The Master at whose feet I bow was the most perfect Shriner of history. He came, not as a king, nor surrounded with glory, but he came as a good fellow to minister to mankind, and he gave himself a ransom for man. No conception of him could be more erroneous than that which characterizes him as "a man of sorrows." He was a man acquainted with joy and he turned water into wine at the first wedding, showing that he wants us all to enjoy the good things of life.' "

Such desecration of the Sabbath cannot fail to lower the moral standards of any community where hilarity, noise and feasting are the order on that day. Masonry often claims to be the "handmaid of the Church," but to witness the exhibitions of the lodge when out on a Sunday parade is sufficient to convince any Spirit-filled Christian that this claim is false. Paul says, "If we live in the Spirit, let us also walk in the Spirit."

When Rev. Mr. Middleton joined the Shrine, he took an oath ending in these words: "And may Allah, the god of Arab, Moslem and Mohammedan, the god of our fathers, support me to the entire fulfillment of the same, Amen, Amen, Amen." It is no wonder that a man who takes solemn obligations, calling on the name of Allah as God, and who boasts of his membership in this Moslem order—it is no wonder that he has no adequate conception of the Deity and work of Christ. May God have mercy on such false shepherds and lead them to repentance.

SOME PROBLEM!

The tendency of the present age is to discard useless things. The paramount question of the times is one of utility. The same thing may be applied to Freemasonry. There are many who believe Masonry to be a *genuine virtue* and the problem now is to bring Masons to a realization of the facts. — *Masonic Herald.*

We are open to conviction too!

THE KNIGHTS OF ST. COLUMBANUS.

There has recently been established in Ireland a new Catholic society known as the Knights of St. Columbanus. Some American Catholic weeklies tell us that this society is "modeled after the American order of the Knights of Columbus." This statement is true in a limited sense only. The Knights of Columbus have long been trying to obtain a foothold in Ireland, but unsuccessfully, because the Irish hierarchy and clergy would not countenance a secret society. The Knights of St. Columbanus have for their objects: "to cherish fraternal charity, to establish a practical Catholicity among its members, to promote and foster the causes of Catholic faith and of Catholic education, and to afford to Catholic men a means of intercourse, whereby the Catholic principles of social order and social reform may be carefully studied and disseminated." There is to be nothing secret about the new order, whereas the Knights of Columbus is characterized by and differs from all other Catholic societies in its secret features and degree work.—*The Fortnightly Review.*

KNIGHTS OF COLUMBUS.

The Catholic Register (Vol. X, No. 38) informs us that Mr. John H Reddin, supreme master of the Fourth Degree of the Knights of Columbus, has announced that he intends to advocate the granting of this degree in public because "it is purely a beautiful lesson in patriotism, and it is believed that great good can be accomplished by giving it out where all may see." This (barring Mr. Reddin's wretched grammar) is in line with a suggestion made by the *Fortnightly Review* quite a number of years ago. Why not perform all the degree exemplifications and other "secret" work of the order in public and thus remove one of the main objections urged against the K. of C.?—*The Fortnightly Review.*

A STUDY OF SECRET SOCIETIES.

(Concluded.)

BY A FORMER MEMBER OF MANY FRATERNITIES.

The Lodge Always the First Consideration.

The animus of the lodge to the Church is so plainly shown that comment hardly seems necessary. Jesus Christ says, "Seek ye *first* the kingdom of God and His righteousness," and the lodges say, No, your duties to the lodge come first. Let the reader, if he be a Christian, ask himself how many members of any lodge omit the lodge service and go to the church prayer meeting when the meetings came on the same evening? Or, if you are a lodge member, and also a professed follower of Christ, how many times in your life when the two conflicted have *you* given up the lodge and gone to church? In many places it is almost impossible to get a night in the week when the church members will come to the prayer meeting, as they belong to so many lodges that the pastor of the church would have to hold a section of his prayer meeting on different evenings in order to accommodate all his lodge members. Duty to the lodge always comes first. I was present at a lodge one evening when a prominent citizen was given his final "degree," and when congratulations were in order the members urged him to let nothing prevent his attendance on the lodge, for in that way only could he become a "good" member! This was good advice from the lodge's standpoint, but how could a professed follower of Jesus Christ take that advice and at the same time place the kingdom of God first?

Lodge Christians Uniformly Lack Spirituality.

In the sermon on the mount, Jesus says, "Judge not that ye be not judged," but in the same sermon he says, "By their fruits ye shall know them." Let every Christian who reads these lines ask himself how many solid, experienced soldiers of the cross he has known who could be absolutely counted upon and were at the same time enthusiastic members of secret societies. If a spiritually minded man were dying, he would not send to the lodge room for some lodge Christian to come and pray with him and comfort him in his departure. If such a thing were attempted the sick would be dead before the lodge Christian would be through praying for himself and be ready to pray for another. And what would the lodge Christian have to offer? Would the pathetic story of Damon and Pythias comfort the man in the hour of his departure? Would the Odd-Fellow tell him the story of the love of David and Jonathan and offer him the consolation of that beautiful story? Or would the "lost word," if found, point him to everlasting life? The only help in his extremity is the story of Jesus Christ and Him crucified, "the only Name under heaven given among men whereby we must be saved." And this name is by law excluded from the ritual of all the lodges and, therefore, the lodge Christian, under these conditions, is helpless, for his lodge has completely shorn him of his power. Therefore, he will as inevitably lose his spiritual power and backslide from the kingdom as water flows towards the sea or sparks fly upwards.

All Benefits, Including Heaven, on a Money Basis.

Lodge members are in "good" or "bad" standing according as their dues are paid: A member in arrears is not allowed to sit in the lodge, nor is one coming to the outside door when the lodge is in session admitted unless it is first ascertained how he stands on the books. It goes without saying that all benefits of all kinds depend upon the same thing. If a member's dues expired yesterday, and today he has the misfortune to lose a limb, or sudden sickness overtakes him, not a member of that lodge is under the slightest obligation to render him assistance. If a member of a lodge—as was the case with a man that came under my immediate knowledge—is suddenly stricken, and it is ascertained that he is a member of a secret society, the very first thing the brotherhood do is to ascertain by wire or otherwise *whether or not he is in good standing.* In the case referred to a telegram was sent two thousand miles, and fortunately for the stricken man he *was* in good standing. He was taken and cared for because he had paid for this service in advance, and it was no more an act of charity than it is charity for the butcher

to deliver the meat that has been bought and paid for. This same law follows a member to his grave. If he is behind with his "dues" he cannot be buried with the "honors" of the lodge, and therefore, the lack of a five-cent piece to pay his dues could keep his soul out of heaven—if lodge honors at the grave were the key to heaven. If there is anything in pagan or Christian lands anywhere under the sun that is farther from the spirit of Christ than this, I have never seen it. The more one delves into these things, the more logical it becomes that Christ *must* be excluded, for, with facts as they are, He simply could not enter even if the doors were open and He were bidden to enter. How can a Christian man enter where his money is the great standard of his acceptability?

Lodges Refuse to "Lift up" the Fallen.

They are not in the "reforming" business. None in need of help should apply. It is well known that before anyone can join a lodge he must make application in writing, which must be submitted to the lodge in session, and a committee is appointed to "investigate" his character. This committee has no power to inquire what the intentions of the candidate in the future may be but simply what his character is now. If his character is not good, the lodge has no time, inclination or power to make it better. But if it is good to start with, the committee reports by recommending the candidate for initiation. In nearly all cases their report is favorable, for if they discover anything that would preclude membership he is "influenced" to withdraw the application. The end is not yet when the committee has reported favorably, for in some lodges one adverse vote will keep the candidate out. The voting is done in such a way that one member does not know how any other member has voted. There is, therefore, no chance for a man who is down and out to join the lodge, and no matter how earnestly he may want to reform, or how badly he may need help, it is useless to apply to the lodge for admission.

This is another reason why Christ is and ought to be excluded from these societies. A case came under my personal observation of a man who was addicted to drink and was generally given up as utterly impossible for reformation. He tried to get into some of the lodges of that city, but none of them wanted him, as his character would not pass muster. It happened in the course of events that at a revival in one of the churches of that city, this man gave his heart to God, and united with the church. Then, lo and behold, the lodges which had turned him down as a man of the world were vying with each other to see which could get him first—but it was after Jesus Christ, who is rejected by these lodges, through the church had transformed his character. An old man, from a far distant state, who was visiting a lodge, when called upon to make remarks, "for the good of the order," said in my hearing: "I have belonged to this lodge for many years, and am tonight a better man for it." He did not tell us what he might have been, had not that beneficent lodge picked him up. He was not a paragon of goodness at that time, and probably, by the help of the lodge, had held his own all these years. Other instances could be given, but let this suffice to show that lodge does not attempt to reform people. In this they are not only lacking in Christian motive, but they are "near" Antichrist in spirit.

The Burial Service Utterly Meaningless.

The Bible says, "Blessed are the dead *who die in the Lord!*" The lodge says in effect that having paid your dues, and being in "good standing," you will be entitled to the "honors" of a lodge's burial, and will be taken, they do not say to heaven, but to some place that they call "the great grand lodge above." Not a word is spoken about the moral character of the deceased; the fact that he was "in good standing" settles all that, and hence he is given a free passport to the "above grand lodge." To the follower of Christ this is very near to blasphemy, but for a set of godless men to intimate that an unbeliever has gone to heaven passes belief, and were it not so tremendously important would be ridiculous. For the Christian, the only hope of eternal life is through acceptance of the atonement of Jesus Christ, and following him as Lord. With this foundation to stand upon how can a Christian join the lodge with its pagan

rites? This is a mystery. And yet men professing the name of Christ every day surround the grave of some lodge member and repeat these meaningless phrases which dishonor the Christ they profess to love.

The Lodge No Place for Christians.

This fact runs throughout this paper, but I want to add a little thereto. It is a truth of the Bible that, being given enough time and vitality to do the work of life, the account we will have to settle in the day of judgment will be how we spent our time while here. After some experience I became satisfied that it is a waste of time to attend the meetings of any lodge. They go through the very same routine of questions, answers, forms and ceremonies night after night, month in and month out, until every member knows a month in advance just what is coming. If this time which is wasted here could not be spent in a better way then some men must be made in vain. At the end of a hundred years of flourishing lodges nothing of moment has been accomplished, even were we to grant, for argument's sake, that no harm is done. Yet, in the absence of good, harm must have been done.

And now, fellow Christian, vainly trying to be a good Christian and at the same time retain fellowship with godless men in your lodge—the very place in all the world where godly lives count for the least—let us "come out from among them and be separate," and see if we cannot bring some of them to a saving knowledge of Christ.

MOOSE THREATEN SPLIT ON LIQUOR.

Object to Bryan Pleading for Prohibition.

San Diego, Cal., July 20.—If William Jennings Bryan, former secretary of state, makes prohibition an issue or pleads for its adoption in his speech at the annual convention of the Loyal Order of Moose here tomorrow, a split between the "wet" and "dry" advocates in the order is threatened according to a statement by Moose officials here tonight.

It was assured by the antiprohibitionists that should Mr. Bryan make a plea for prohibition they would object to a continuation of his speech.—*Chicago Daily Tribune.*

TESTIMONIES TO THE GRACE OF GOD.

BY CHARLES A. BLANCHARD.

In my last article I was speaking of the mob at Vineland, N. J., and the events which followed that local agitation. I will take up at this time a few incidents which came later and which possibly may be of interest.

My stay in New England terminated shortly after my return from Vineland. We held a convention of the National Christian Association in Mechanics Hall, a large beautiful audience room seating about twenty-five hundred people, as I remember it. Washburn Hall, of which I have spoken hitherto, was in the same building but held less than half as many people. I believe this building still stands on the main street in Worcester. I am not quite sure of this. My stops in Worcester in recent years have been very brief, for a definite purpose, and the end having been accomplished I have gone my way.

This convention was fairly well attended and accomplished good. The men of the city who helped me at that time are practically all gone. Mr. Pratt, one of the leading grocers of the city, a man of very great spiritual discernment and power, Dr. Henry T. Cheever of whom I have spoken before, Mr. Manning, cousin of my mother, his sons of whom I have heretofore spoken, all now are gone but one, the youngest, who is a merchant in Boston. The ministers who had charge of pulpits at that time are largely gone, Dr. Swetser, Dr. Cutler and others. Dr. Phillips who came to preach in the Plymouth Church, which was organized about that time, I think still lives but does not preach in this city. The city itself is greatly increased in size—three or four times as large as when I was there.

The lodges are now probably as strong in proportion to the size of the city as when I first came to Worcester. This was not true for four or five years after our convention was held but in morals there is need of perpetual instruction and there is certain to be a return to old and evil customs unless the light is kept shining. This is a fact which churches do not so frequently think upon as they ought.

Increasing Audiences.

During these lecturing days the rule was that audiences were small at the beginning and were as large as the house could hold at the end. There were occasions when local friendships and energetic advertising gave us a good hearing at the beginning, but this was not usually the case. On the other hand, the interest seemed to widen and deepen rapidly. It was seldom that the second audience was not more than twice as large as the first and so it continued to the end when oftentimes the people could not obtain entrance to the halls or churches in which lectures were held. In short, there was a widespread interest in the subject. People were being continually urged to unite and it was natural that they should wish to know something about the orders which were soliciting their membership.

Satan, who is the father of lies and the grand master of lodges, always has led his lodge servants to deny the truth in regard to these solicitations but all fairly intelligent people know that they are continuous and at times very clamorous. This is one explanation of the manner in which audiences increased. So far as I remember at this time, I held only two meetings in these days where this increase in hearing did not take place. The two exceptions were in Danville, Illinois and Carbondale, Pennsylvania. In both these cities there was an agreement on the part of the lodge men to remain away themselves and to prevent others from coming. It would be impossible for me, at this late date, to prove that statement but I knew it was true then and I know it is true now. In cases like this we were compelled to do the best we could with the smaller hearing which we obtained.

The very circulation of tracts and bills for the meetings directed attention to the subject and the few who came out to listen carried with them light which was of service to those who were willing to give attention to it. The blossoms on the trees in the spring time do not all result in fruit. On the other hand, perhaps there are ten or fifty or one hundred which fall without coming to fullness of life. This seems to be God's order for the universe. I do not know that we should regret it certainly we cannot change it.

At Sandy Lake, Pennsylvania.

Among the other towns which I reached in these days was one which bore the name above recorded. It was located in Mercer County, Pennsylvania, not a great way from the county seat which was also called Mercer. Our meetings here were held in the United Presbyterian church and our moderator was a pastor of that denomination. He was a man of exceptional ability as a presiding officer for a public assembly and much of the success which was obtained in these meetings was due to his steadiness and ability.

It was my rule, in all lecture assemblies, to give the utmost freedom as to questions and replies. All people who desired to do so were permitted, if they were decent in speech, to ask any questions they wished and to make any remarks they chose. This custom was one of the things which increased audiences. The citizens were interested to hear their own neighbors talk and many attended the meetings who would not have done so had there been less liberty in this regard.

It shortly, however, appeared that it was not wise for lodge men to undertake a public defense of lodgism. The arguments from reason and the Scripture were so strong against all secret combinations that it was impossible for men, no matter what their native or acquired abilities might be, to make it appear that honest and good men required secret societies and when one came to discuss the details of Freemasonry and similar organizations the case was yet more decisive.

The result was that Masons frequently did as intimated above in the case of Carbondale and Danville; they agreed to stay away and to keep others away as far as possible. This compact was made at Sandy Lake and at the first meeting, while there was a fair audience present, there was not a lodgeman in the house so far as I could ascertain.

Arriving in the town a day or two before, I had handed to the editor of the local paper a brief article setting forth the objects of the National Christian Association and stating what we should attempt to do in meetings which were to be held. This article created quite a bit of interest and awakened some hostility.

It was one of the things which made lodge men shy of the meeting. The chairman, however, regularly at every session said that any persons present who desired to make any defense of secret associations were permitted to do so and he always paused long enough to produce the impression on the audience that if men did not avail themselves of this privilege it was because they thought it was safer not to do it.

The people who attended the meetings, in their talk on the streets, at once began to challenge the representatives of secret orders to be present. They said to them, "If you know that your orders are a good thing why do you not come and say so? At every session you have the opportunity. Always you are invited. Why do you never come?" The result was that moral pressure on all the members of the orders continued and increased and finally they came in large numbers, apparently intending to impress in the one case by their presence as in the other instance they had attempted to do so by their absence.

I remember a minister who was set forward as their champion. He had purchased a copy of the Oliver-Macoy "Encyclopedia and History of Freemasonry." He had not, however, had time to study it well, perhaps did not know how. At all events it became evident as soon as he began to speak that he did not understand the book that he was using. This publication was an American revision of an English work. The English author was a certain Reverend Mr. Oliver. The American author was a certain Mr. Macoy who was quite a prominent Mason in those days in New York. Instead of recasting the book Macoy printed in full the work of Oliver and then made an alphabetic arrangement of his revisions. The result was that the entire alphabet was found in the book twice. When I quoted from Oliver under a certain title this friend was looking in the Macoy part of the book and said that there was no such article there, so I had to get him to come forward and allow me to find the selection for him and then I asked him to read it to the congregation, which he did apparently with reluctance. The result was that the entire series of lectures seemed very impressive for the truth.

I have reasons to suppose that all those who were opposed to lodges were confirmed and strengthened in their convictions and that many who were not opposed to them became so.

The Danger of Fighting God.

Subsequent events in that region were very sad to contemplate, so far as the lodge preachers and church members were concerned. One of the preachers who had defended the orders shortly thereafter buried a wife and child. He lost all of his property and became a very poor man. This was reported to me. I am not responsible for the statement. I have no doubt that it was true.

Similar providences occurred in other homes. In a word, it appeared that God was opposed to the action of those men who were members of His church and at the same time worshiped at the altars of Baal.

Only last evening I heard a minister mention the fact that a Christian man in his community who had been irritated at some true testimony, had a sick son; that he did what he knew how to do for the recovery of the boy without avail; that he finally sent for the minister whom he had injured and asked him to pray for his son, first begging forgiveness for his wrongdoing. The minister offered prayer and the boy recovered. The next Sabbath in the church the man begged permission to speak and publicly acknowledged his sin against the pastor, his belief that the sickness of his child was a result and that when he had repented and his pastor had prayed, his child was recovered.

I was reminded as he spoke of another event which occurred in a little city north of Chicago. A humble minister was warning the people against grieving the Holy Spirit. He was a very earnest, honest, affectionate, true hearted man of God. He said to the people "I fear that some of you are grieving the Holy Spirit. It is a very dangerous thing to do. I hope you will not do it. I fear for you if you do." A lady turned in her seat and spoke in a sneering manner to the lady behind her. Within two weeks both of those ladies were dead and buried and the week following another lady who had

shared in their hostility to her minister was also in her grave. At the same time deadly sickness was in a number of homes. The men of these homes gathered together and came in a body to the pastor saying to him, "Pastor, come and pray in our houses that the plague may be stayed. We have been resisting the Holy Ghost." He went into those houses, one by one, and prayed and in every instance the sick ones were healed. There was not another death at that time in that congregation.

I mention these facts in connection because they are related as to type and because they are a warning much needed by many of the Lord's professed people at this time.

The Laodicean Age.

We are in the age of Laodicea, the time when the church says, "I am rich and increased in goods" and does not know that she is poor and wretched and miserable. This age of the church is associated with the age of lawlessness in government. When Antichrist comes he will be the lawless one. That is to say, he will teach people to disregard the law of God. He disregards it himself. The law of God is that man should worship his son Jesus Christ. Those who will not do this will do anything they like which they dare do, which is lawless in character.

Faithful preachers who honestly warn people are, I fear, comparatively few. I think that ministers who really desire that their congregations should do right are numerous. I should hate to believe that there were many professed preachers of the gospel who did not have this feeling, but honest, faithful warnings are comparatively rare. The love of the world, desire for the approbation and good opinion of the world, the effort to avoid what will make trouble, to say things which will please, even if they are not exactly true, this is a common feeling in our day.

Ministers of this kind have no testimony, have no enemies, but on the other hand they have no power. It is quite safe to disregard what they say because they are not really God's messengers to men but when the truth required for the age and the community is honestly uttered it is a dangerous thing to antagonize it or those who bring it. God has a disposition to maintain His own cause and He is entirely able to do it. Thunderings, lightnings, earthquakes, upheavals, diseases, accidents, all these are quite within His reach and from time to time He puts forth His power to destroy those who are not willing to repent.

In these last days when things are culminating so rapidly we should walk very softly before God, and if there is a question as to our relations to Him we should not rest day or night until the matter is cleared up, the question answered. It is not possible for us to deceive God or to overcome Him. The old hymn says truly:

"Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom spread from shore to shore,
Till moons shall wax and wane no more."

He will not only reign. People will know that He is reigning and if people seek to resist Him He will destroy them. They ought to be destroyed and they will be. This is not an unkindness; it is a mercy. It would be a terrible thing for the world if iniquity could triumph but it cannot do so. For a little time God's thunderbolts may sleep and those who do evil may be encouraged but in the end there will be an overflowing flood. The agreement with hell will be canceled, the covenant with death will be abolished and it will appear that Christ is righteous and has a right to reign.

I cannot understand how professed Christians, especially ministers of the gospel, dare to occupy positions which many of them maintain respecting lodges. They laugh and joke and hasten on to judgment. The souls that they ensnare perish with them. It is a sad thing to say but I fear that it is literally true.

If one man of this type reads these words, if only one, let him, as he loves his own soul and cares for other souls which he may influence, turn away from the false faiths of our time and do as the living creatures, the elders, the saints and angels in heaven do, fall down before Jesus and acknowledge Him to be Lord and King.

Light thoughts make dark thinkers.

Time is a great instructor even to the wilful.

THE CLOSED SHOP.

Higher Cost of Living the Result.

The New York *Times* in referring to the closed shop declares:

It is a political outrage that there should be obstacles to any man's realization of his own plans for an honest livelihood. The economic wrong on the community is equally offensive and can be translated into facts of easy understanding. Bricklayers used to work ten hours for $3 and $4 and lay upward of 2,000 bricks. The trade is "closed" now, and wages are $2 higher for two hours' less work. Behold what the union has done for the poor bricklayer, and remark also that the bricks laid in the shorter day for the higher wage are fewer by half. This simply starts an endless chain of higher cost, including higher rent, the greatest single burden upon living, next to food. Carpenters used to hang a door in an hour—eight or ten a day. The shops are closed now, and four doors a day are a full output. When the structural iron shops were closed scarcely one hundred rivets would be driven in a day. The dynamite outrages were the result of the proof that 200 to 400 rivets could be driven in a day by workers glad of the chance, if they were not murdered at the job. Carry these figures through all the trades, and whoever complains of the cost of living can see what the closed shop means to him. It is proclaimed in the name of human uplift, and is the synonym for sloth and inefficiency and cost of living beyond endurance, even if free labor be permitted. The closed shop is inconsistent with the fundamental principles of humanity and of our system of government.

LABOR UNIONS.

Action Church of the Brethren.

Agitation concerning the admission to membership of persons belonging to Labor Unions was brought before the Annual Meeting of the Church of the Brethren some four years ago but final action was not taken until the meeting held last June at Hershey, Pennsylvania. The history of the case is as follows:

Instructions Asked.

"Whereas, Annual Meeting has advised strongly against members uniting with Labor Unions, but has not strictly forbidden it in its last decision (see Art. 9, 1908), therefore, we, the Reading church, ask District Meeting:

"(1) Whether some leniency can be shown members who, in the judgment of the local church, have joined the Union, not because they are in sympathy with the Union, but for the sake of obtaining work in a city where labor is closely organized?

"(2) Is it allowable for brethren who are contractors to sign the 'Union Wage Scale'?

"(3) Are brethren justified in belonging to relief associations or beneficiary societies?"

Report of Committee, 1912.

"After a careful consideration of the above queries, your committee submits the following:

"1. We consider the first two questions answered satisfactorily in Annual Meeting Minutes, 1908, Art. 9.

"2. Members may belong to relief associations and beneficiary societies when, by so doing, they violate no gospel principle.

"Signed by H. C. Early, A. P. Blough, I. H. Crist, Galen B. Royer, A. L. Wright, Committee.

"Answer: Report accepted and committee continued."

Answer of Annual Meeting, 1913.

"Decided that a commitee of five be continued and report at next Annual Conference. Committee: A. P. Blough, I. H. Crist, A. L. Wright, G. H. Bashor, M. C. Swigart."

Report of Committee, 1914.

"Committee reports progress but is not ready to present a report to this Conference.

"Conference decided that the committee be continued in the work."

Report of Committee, 1915.

"After a most careful investigation of all the issues involved in the above queries, your committee submits the following report:

"1. Members may belong to Labor Unions, relief associations and beneficiary societies when, by doing so, they violate no gospel principle.

"2. Members desiring to have the benefits of labor organizations, relief associations, and beneficiary societies shall, before affiliating with such organizations or societies, request the local church to investigate said organizations and soci-

eties, to see whether any gospel principle may possibly be violated by affiliating with such organizations and societies.

"3. All former decisions, conflicting with the above, are hereby repealed.

"Committee: A. P. Blough, I. H. Crist, G. H. Bashor, A. L. Wright, M. C. Swigart."

Conference Action.

The Gospel Messenger tells us that "the report on 'Labor Unions' precipitated an exceedingly earnest discussion. Inside of an hour about twenty speeches were made, and the situation grew interesting. The Moderator, in his kind, diplomatic way, kept everything well in hand, and the best of feelings prevailed.

"Instead of passing the answer formed by the committee, entrusted with the question, a substitute motion prevailed, and it was decided that, while this Conference cannot sanction membership in Labor Unions, yet we do not see our way clear wholly to forbid necessary affiliation with Labor Unions, relief associations and beneficiary societies, when no Gospel principles are violated."

ELKS' AND MOOSE'S BARS HIT.

Perhaps a survey of the actions of some of the industrial concerns in America will set us right in our thinking as to the trend of things and encourage those whose hard work and prayers against the liquor traffic have seemed to be all but vain. The American Sheet & Tin Plate Company has made a rule that no man shall be employed in its plant who holds membership in a club that maintains a bar.

As a result of this action, the Elks and Loyal Order of Moose, of Apollo, Pennsylvania, will petition their respective grand lodges to abolish all such bars and sideboards maintained in their lodge rooms.—Rev. Grant Perkins, in the "Home Department Quarterly."

ELKS WANT NEW ANTHEM.

The Order of Elks has authorized the board of trustees to offer $2,500 as a prize to any author who shall compose a national anthem that congress will adopt. It is asserted that the "Star Spangled Banner" has become unsuitable and that the time is ripe to adopt a new anthem to express our patriotism.—*Chicago Tribune.*

JOHN BRADLEY.

John Bradley was born near Mansfield, Ohio, on February 24, 1829.

When twenty-three years old he went to the California gold fields via the Isthmus of Panama. After five years he returned, retracing his route, and arriving home greatly to the surprise of his parents and friends, who believed he had been drowned. The same year Mr. Bradley removed to Wisconsin, and in 1858

JOHN BRADLEY.

was happily united in marriage with Miss Evaline Harsh. They settled at Iron Ridge and lived there until the fall of 1862, when they bought a farm near Wyanet, Illinois. Mr. and Mrs. Bradley continued to make this farm their home until 1899, when they removed nearer Wyanet onto the farm he purchased previously from his father. Here Mr. Bradley died on Wednesday afternoon, June 23d, at the age of 86 years. He is survived by his widow and four sons.

Mr. Bradley had always been in robust health until about one and one-half years ago, when partially stricken with paralysis, which kept him to his bed for some time. But this gradually wore off and to his own pleasure and to the delight of his family and friends he was able to again move about among them. Just four weeks prior to his death he was

again stricken, more severely than upon the first occasion. A third stroke a few days before his death hastened the end.

From the time he was converted he was filled with a great longing that everybody, especially the children might be converted and know Christ. Many there are, who can lovingly recall Mr. Bradley's kindly interest in their soul's welfare. He was a grand man, one whose life and example stood for truth and integrity and kindness in all things —a staunch believer and practitioner of God's teachings. His life was a daily testimony of a Christian heart within.

Mr. Bradley was a faithful witness on the lodge question. Before his conversion he was an ardent Odd-Fellow and it seemed to be his lodge membership that stood in the way of his accepting Christ. He loved the *truth* and Odd-Fellowship held up truth as a cardinal virtue. To Mr. Bradley's mind that was all he needed. It was a faithful preacher, who had been an Odd-Fellow, who showed Mr. Bradley that Jesus Christ is the Truth, and that the truth of Odd-Fellowship is not the truth of the Gospel. When once Mr. Bradley saw the light, renunciation of the lodge and acceptance of Christ were immediately accomplished. By word of mouth and by distribution of tracts he sought to keep others out of the snare into which he had fallen.

That his testimony might not cease with his death, Mr. Bradley left a bequest to the National Christian Association.

Thank God every morning when you get up that you have something to do that day which must be done, whether you like it or not. Being forced to work, and forced to do your best, will breed in you a hundred virtues which the idle never know.—Charles Kingsley.

ORDER OF COWBOY RANGERS.

It has come at last. A new fraternal order has been established to be known as the "Order of Cowboy Rangers." We wonder if they will give chase to the Buffaloes, the Elks, the Bisons, the Eagles, and all the rest of the animal societies now roaming at large.—*The Sacred Heart Review.*

SCOTTISH RITE MASONRY.

"Scottish Rite Masonry is not Christian nor is it the property of any one creed. It professes the universal truths, those upon which all men agree, and leaves each of its members at liberty to clothe the Deity whom he worships in any attributes his conscience may dictate. The Christian may see in the Lion of the tribe of Judah his Christ, the Jew can consider him the representation of some other divinely inspired person or of some principle. Each is to respect the belief of the other and permit him to enjoy it in peace.

"The Scottish rite takes its philosophy —at least in the degrees from the fourth to the thirty-second inclusive—from a number of traditions and cults. It draws principally from the Hebrew, but also uses the Christian, Egyptian and Greek. It might as well be claimed that the characters of Egyptian and Greek mythology employed in the thirty-first degree are real, immortal deities as to insist that the eighteenth degree claims the divinity of Jesus. The characters in all these degrees are used to expound principles and convey truths and lessons, but nowhere in the eighteenth degree is a claim made for the divinity of the Nazarene. This at least is the ritual in the Southern jurisdiction of the United States, the mother council of the world, whose liturgy was arranged by the Albert Pike, than whom no greater Masonic scholar has ever lived.

"Every time we have seen this degree conferred we have also witnessed the giving of the explanation that each member may see that character in the light in which his conscience exhibits him. The Jew may see in him only the teacher of great moral truths; the Christian may worship him as a divinity, the Son of God. Each of us makes such application to his own faith and creed, of the symbols and ceremonies of this degree, as seems to him proper, and no one has the right to dictate to him the application which he makes of the symbols of the eighteenth degree; it rests with himself and his God."—*Scottish Rite Bulletin.*

The Paschal Lamb Service

takes place in the Rose Croix, 18th Degree, Scotch Rite. It is in this Masonic

degree that the crucifixion of our Lord is caricatured. The following is taken from the opening ceremonies:

"It is the moment that the veil of the temple was rent when darkness and consternation covered the earth; when the stars disappeared and the lamp of day was darkened; when the implements of Masonry were lost and the cubic stone sweat blood and water; that was the moment when the great Masonic word was lost."

In the "Book of the Ancient Accepted Scottish Rite of Freemasonry," by Charles T. McClenachan, Thirty-third Degree, the ceremonies of the "Paschal Feast" are given. It is held on Holy Thursday preceding Easter. "On this most solemn festival, a young lamb, roasted, is to be eaten at the feast. It must be white, without spot or blemish, and killed with a single blow of a knife. One of the brethren must prepare it; and the head and feet must be cut off, and burned as an offering. At the repast, each must eat a piece." (Page 266.)

"The Most Wise then takes two cakes whole of the Passover-bread, and a broken one, in his hand together, and breaks the upper cake; but he must not eat thereof till he breaks a piece off the broken one; then saying * * * gives a piece of each to every one at the table. Both pieces are eaten together. After this commences the general feast of the lamb and white wine." (Page 270.)

The W. M. addressing the brethren gathered about the paschal board says among other things, "We belong to no creed or school, but to universality, where Truth is the base and Morality the handmaid; we are Knights of Masonry, and to her service our swords are consecrated."—McClenachan, page 270.

Following the Paschal Lamb Feast, occurs the "Ceremony of Extinguishing the Lights" which remain unlit until Easter Sunday, when the "Ceremony of Re-lighting" is held, at which time the room that on Thursday was decorated with "clouds and darkness" is lit with the sun, moon and stars all shining together in a clear sky and "in the extreme east is seen in the sky a cross surrounded by a glory," etc.

Impassable Barrier Removed.

Says Dr. Albert G. Mackey: "It was, indeed, on its first inception, an attempt to Christianize Freemasonry; to apply the rites, and symbols, and traditions of Ancient Craft Masonry to the last and greatest dispensation; to add to the first Temple of Solomon and the second of Zerubbabel a third, that to which Christ alluded when he said, "Destroy this temple, and in three days will I raise it up." The great discovery which was made in the Royal Arch ceases to be of value in this degree; for it another is substituted of more Christian application; the Wisdom, Strength and Beauty which supported the ancient Temple are replaced by the Christian pillars of Faith, Hope and Charity; the great lights, of course, remain, because they are of the very essence of Masonry; but the three lesser give way to the thirty-three, which allude to the years of the Messiah's sojourn on earth. Everything, in short, about this degree is Christian; but, as I have already said, the *Christian* teachings of the degree *have been applied* to the sublime principles of a *universal system,* and an interpretation and illustration of the doctrines of the "Master of Nazareth," so *adapted to the Masonic dogma of tolerance,* that men of every faith may embrace and respect them. It thus performs a noble mission. *It obliterates* alike *the intolerance of those Christians who sought to erect an impassable barrier around the sheepfold,* and the equal intolerance of those of other religions who would be ready to exclaim 'Can any good thing come out of Nazareth?' "—"Encyclopedia of Freemasonry," page 662.

It is with something of a shock that we find an attack on the Gospel method of salvation clothed in the very figure of speech used in the Bible. Mr. Mackey says that intolerant Christians seek "to erect an impassable barrier around the *sheepfold.*" Jesus Himself, with the special emphasis of "Verily, verily," rebukes this false teacher in these words: "He that entereth not by the door into the *sheepfold,* but climbeth up some other way, the same is a thief and a robber. I am the door: by me if any man enter in, he shall be saved, and shall go in and out and find pasture."—John 10: 1 and 9.

The Coming Conflict

BY

EDWIN BROWN GRAHAM

CHAPTER XXIII.

"There's Villainous News Abroad."

"I cannot tell how the truth may be,
I say the tale as 'twas said to me."

It was often charged by the members and friends of the lodge in Brandon that their town was the worst place for opposition in the country; that the subject was not discussed in any other community, and that the conflict would never amount to more than a neighborhood quarrel anyhow. They evidently believed their own statements. The same things are believed in hundreds of other villages and cities.

Why the lecturers who speak in one place never speak or make any impression elsewhere, is a question not asked by members of the lodge. They do not know in any certain locality that their secrets are out and the country is rising up against them until a speaker comes, gives a lecture and works the degrees. Then they think their situation is most peculiar, and they are of all men the most miserable.

But that the movement against the lodge is being spread, and that the lodge meets it in the same spirit everywhere is evident in several ways. The *North Star*, a paper published in opposition to all secret societies, has thousands of subscribers, and brings reports of earnest and successful work being done in all parts of the land. Several other papers of like character are doing the same in a more limited degree.

And although the vast majority of newspapers do not desire or dare to publish the news, yet occasionally in some will be found an item bearing on the subject. Because some persons do not read in their *Crow's-eye*, or *Post*, or *Advocate*, or some other paper owned or controlled by the lodge, accounts of these things, they, in their bland and childlike innocence, doubt the facts of every occurrence reported by those who read them elsewhere. But the reports are too numerous and too well attested to be doubted by any one with open eyes and good judgment.

During her father's imprisonment Edith had cut from different journals many accounts of a Masonic and antimasonic work, and pasted them in her scrap book, so as to make a partial history of this conflict. She hoped some day to show it to her father, who, if he should return, would be inquiring what had been done in his absence. From this book, in order more clearly to show the true condition of affairs past and present, the following extracts are taken. The first is an advertisement from the *Crow's-eye*.

$50.00 REWARD.

The above reward is offered to any one who will discover, arrest and convict the miscreant who threw the stone which struck Rev. Richard Hospin after his lecture on "Secret Societies" in Bethany Church, on the night of the 14th of March, 18—.

James Butler, Pastor.

The *North Star* published the following:

FREE SPEECH DENIED.
MOB OR MASONIC LAW ENFORCED.

Our readers will be pained to learn that Rev. David B. Cooper, one of our most esteemed lecturers, was brutally assaulted and nearly murdered at Killintown, ———, last week. A brief note announces the fact that while sitting in the store of a friend, conversing with him on the subject on which he was to speak that night, several citizens came in and without provocation began beating him over the head and kicking him in the stomach until they left him for dead. He will probably die.

Because this was seen by some only in an antimasonic paper, it was doubted that there was any like occurrence. But the following, clipped from a weekly journal published in the same county in which the occurrence took place, confirms the account of the outrage and, being evidently written by a member of the charitable order, shows their views of law:

FREEMASONRY "EXPOSED."

Killintown, June 21st, 18—.

Editor *Journal:* Monday, on the train from

the west, came a Mr. Cooper to expose Freemasonry, the lectures to be given Tuesday and Wednesday evenings. He conducted himself in rather an imposing manner, and frequently engaged in arguments with the boys in the matter, until finally his remarks and misrepresentations so disgusted his hearers that one of them laid his fist very heavily on the cranium of the exposer, and said gentleman concluded he had better sit down upon the floor and rest, but finally landed in the mud in the street without any exertion of his own. Then his hat, which had been left upon the sidewalk, was politely handed over the mud to him by a new process. Said gentlemanly exposer finally concluded he was too sick at his stomach to lecture that night and left the town, but the boys presented him with eggs enough as he left to have made several egg-nogs. They were awfully careless in handing the eggs to him, but I suppose it was because he had no time to stop and receive them any other way.

M.

From *The Democrat,* published in a city in a distant state:

The judge then presented to the mayor, in behalf of the police department, a magnificent inlaid gold Masonic emblem.

From *The Wasp* of the next day, referring only to the officers and not to the lodge which controls them:

After a few more murderous matinees resulting from the refusal of the authorities of this city to enforce the law, the people will place the responsibility where it belongs.

From a letter from a prominent man, published in the *Iron City Tradesman:*

Not long since I discovered that I was losing money and letters from the post office. I informed the post office department at Washington of the facts of the case and they sent on a detective to work up the affair. He soon detected the thief, in fact caught him in the very act of stealing. The man was tried, convicted and sentenced, not to the penitentiary or to the jail, but to one year in the county workhouse. After several months' imprisonment he was pardoned by the President. He now fills a position in the custom house; and I understand that before he was convicted of stealing from me he had been found guilty two or three times of petty larceny. He was a Mason, and it was through their influence that he was liberated.

Sometimes after a lecture, the speaker and friends were abused only in words, as the following extracts from local papers will show:

Why the Hibernian came we know not, except to put in his inguinal region the hard-earned shekels of our people by charging the small admission of ten cents.

Again:

The man's appearance is certainly not in his favor. He has a beautiful blossom on his proboscis and a peculiar red and swollen condition of the eyes, giving them a kind of felonious squint. If he has been a Mason and is now revealing that which he swore and called on God to witness he would not reveal, he is a villain of the deepest dye.

This thing of one man or a set of men of questionable character coming among us and feloniously attacking, without cause, an institution whose intent and purpose is honorable, and through several centuries has borne the closest scrutiny, it is, to say the least, damnable.

Another paper published as an editorial that the lecturer had probably made an effort to become a Mason, but had been blackballed, and then added:

All the efforts that have ever been made to expose Masonry have only strengthened the order and proved the exposers knaves and fools.

Another said:

This man is the agent of a college president who stole five thousand dollars from his college, and tried to lay it on his dead mother-in-law. Such war dances will only make Masonry stronger, and will injure the church and all parties engaged in them.

From a published letter written in one of the middle states:

After the lecture last night on the subject of Freemasonry, the speaker, Rev. R. P. Johnson, started home with Mr. Piper in his family carriage. When about a mile from the village, near the woods, the occupants of the carriage were startled by the report of firearms from the thicket on the roadside. Mr. Johnson at once shouted, "I am shot—shot in the arm!" The horses were run for a short distance, when on stopping it was found that Mrs. Piper had fainted and Mr. Johnson was painfully but not dangerously wounded in the arm.

From a paper in another state:

Peter Brown, who has been in the habit of drinking, failed to come home on Friday night of week before last. At first little attention was paid to the fact, but afterwards search was instituted and on Sunday morning he was found near the roadside where in his spree he had fallen from his horse and perished. Some animal had eaten out his tongue. A warning against the use of the bowl.

Another paper, near the former, afterwards published this:

Sometime previous to his death Peter Brown had told his friends that he was afraid he would be killed because he had been exposing the secrets of his order. He manifested great fear. He would never stay alone at night. He would have some one stay with him, and would bring in the axes, and bar the doors, and then often spent the night in agony. When he disappeared he was not found until the ninth day, and then on a knoll where several of our best citizens will testify they previously had looked for him. His tongue was not eaten out; it was cut out smoothly with some sharp instrument. His throat was cut also from ear to ear. When it was sewed up the blood flowed freely, and there was no offensive smell about the body. The doctor will

testify that Brown had not been dead twenty-four hours when found. Yet our officers will do nothing definite to ferret out and punish the perpetrators. A respectable citizen, whose name we can give, and who has left the order, declares that he believes the Masons killed Brown.

But why continue? By the mouth of two or three witnesses everything shall be established. If the following can occur, as it did, in a leading city in this country, why will one doubt any account which has been made? The following was published in the leading paper of the city, and in at least three other prominent papers in the country; and yet the account was not copied by newspapers generally, nor referred to by them, and is not known by the vast majority of citizens. This is from the account published by order of the convention in one of the city papers. It was signed by the president of the convention, who was president of a leading college in this country, and countersigned by two secretaries:

The National Christian Association, which aims to enlighten the public in regard to the principles and character of Masonry and other secret fraternities, held its twelfth anniversary convention in this city on March 24th, 25th and 26th.

The night meetings were held in Music Hall, where a past master gave on the last night the third degree of Masonry, with explanations of its symbolisms. But owing to the presence of a large number of Masons, who carried on an organized riot of noisy demonstrations, the exercises could only be seen, and the large audiences which assembled to hear were wholly deprived of the privilege. The city authorities had required the Association to hire the services of twenty-one policemen to keep order, and the owner of the hall compelled the taking of an entrance fee to exclude the rabble; and yet there was utter disorder, and an evidently prearranged determination to prevent the speakers from being heard. The clapping, stamping, whistling, cheering and loud cries of derision were kept up from the beginning, so that no one was allowed to be heard. Even a man ninety-three years of age, an ex-member of the legislature, once a member of the same lodge with Morgan, and from whose house the body of that murdered man was buried, when he attempted to speak was met with derisive laughter, insulting epithets and cheers which wholly drowned his voice. Threats were freely made on both evenings against different speakers and members of the convention; even threats to take life were made against two of them, whom they said they had "spotted, and would send after Morgan." One of those making these threats was heard by a number of persons, who will testify to the facts and identify the man. The first evening one delegate was hit by a brickbat and two others were pelted with bad eggs. The second evening, had not the lecturer passed out without being recognized he would have been attacked by a crowd of Freemasons, who waited about the doors till midnight for that purpose; and the police informed the delegates that they must not venture to leave the building without their escort. Surely a system that meets the arguments of a Christian assembly with only such rebuttal stands self-condemned as guilty of all and greater wickedness than its present opponents have laid to its charge.

This manifestation of mobocracy in the refined center of New England was made by no "fellows of the baser sort," but was the work of men of standing in wealth and social position, and high in Masonic honor and influence, as was evident from their appearance and the manifest deference shown to them by the police. The policemen, whom the society was forced to pay to keep order in their meeting, confined themselves to "guarding property and life," and put forth no effort to restrain the lawless noise of the rioters. Several police captains were present, yet no orders were given to suppress the disturbers of the meeting. A captain, when pressed by one of the vice-presidents of the association, admitted that the ends for which the hall was hired and the police employed were defeated, yet he ordered no arrest, and permitted the outrage to continue to the end. The leaders of the mob were pointed out to the police, and the noise was repeatedly led by men right beside the officers, and yet these guardians of pulbic liberty in this great city looked on in helpless impotence, or with sympathy and approval. A portion of the press of the city truly characterized the disturbance and shameful proceedings, but studiously misrepresented the facts by false statements about the motives and character of the association, and the spirit and character of the rioters. Thus, in this "Cradle of American Liberty," the right of free speech is again outrageously denied to Christian men, and loose rein is given to men whose conduct is an outrage and disgrace to our civilization.

After his own experience Groves believed all these to be reliable accounts. He was glad as well as sad. It made him sad to think that his country, his church, and so many of his fellow-men were under the bondage of this secret empire, and that there must be so much suffering ere its rule would be destroyed. He was glad to know that during his imprisonment the opposition to the institution had increased. He rejoiced to see opposition arising in so many places against all secret societies; for he considered all others but the children of Freemasonry, to which parent they, to a greater or less degree, bear resemblance in both appearance and character.

(To be concluded.)

Editorial.

MASONIC CANNIBALS.

"Give the Devil his due." A Masonic sign, it is said, tamed the cannibals who were making trouble for a company of men temporarily landed from a New Bedford whaling vessel on a Pacific island. In the party of whalemen was the man who first enlisted in Connecticut for service in the navy at the outbreak of the Civil War. At the age of ninety-five he now lives in Dover, N. H.; an active man who has worked in twenty-nine states of the Union, and visited almost every quarter of the world. His four years in the navy preceded his whaling life in the course of which occurred the warlike encounter with cannibals, remembered, doubtless, by this survivor alone. The savages were making a lively time for the sailors, whether they were the aggressors or not. As the story goes, it was the chief who gave the captain a Masonic sign; but it may have been the captain who tried the chief, for the savage called off his warriors. Thereupon the sailors were lavishly entertained, though they hardly knew just why, for the captain, who was a thirty-second degree Mason, would not explain the secret to his men. How fortunate it was that the cannibals had been instructed in morality! What benighted savages they might have been if they had not learned Masonic signs!

HOW HE BEGAN.

By putting on record and making available to our readers the story of his service in the reform which he still advocates, President Blanchard puts all who are interested in the cause he represents under very great obligation. In telling how he gained his first real knowledge of Masonry, he has incidentally provided wise direction for those to whom the subject is still new. More than one method of approach is possible, and we by no means set for the one he selected as to be accounted the only good one. But it is good. His success in early work attests the efficiency of his method of qualifying himself. He chose a path that securely leads into real knowledge.

For one thing, he followed the track pursued by Masons themselves, and in this way came to know precisely what they know about the fundamental principles of their system. We do not say that at first he knew in detail all that some Masons learn, or all that he himself knows now. What we do mean is that he proceeded as they do in learning the meaning of Masonry, and so shared their knowledge as he proceeded. This is a wise and true method. One of its advantages is the confidence which the learner feels that he is in possession of genuine information, and therefore need not flinch before an opponent who accuses him of talking against what he knows nothing about. He can calmly rest in the assurance that he speaks from the very same knowledge which Masons possess.

Another thing worth noticing, is the slight attention he at first gave to the mere ritual. Having stated his present opinion, which is undeniably mature and competent, the opinion that he soon became "fairly intelligent as to the philosophy, religion and history of the order," he proceeds with this statement. "At this time I had never read the ritual as revealed by seceding Freemasons, I had never read a book by a person who was opposed to Freemasonry. I had opened the ritual, and found it impossible to believe that it was a genuine thing. * * * * * The result was, I had no interest in the ritual and did not study it." This was his case up to the time when he began lecturing, and it was not a bad case either. For it is far more important to know the relation of the system to religion and morality; far more necessary to understand its fundamental principles than to know how to give a grip or a sign. The external mechanism is much less vital than the essential inner life, except as it embodies this life in some form. In due time Dr. Blanchard became conversant with both exoteric and esoteric Masonry—with both the visible surface and the invisible depths. But in beginning as he did, he set an example of choice and method which we commend to thoughtful and studious readers of his sketches desiring to pursue studies of their own which will make them truly intelligent with respect to Freemasonry.

MOMENTOUS DECISIONS.

The grand master of Wisconsin, according to *The Masonic Chronicler,* has renderd the following weighty decisions. We will not expect to see Masonry take great strides in his state:

"Stammering does not constitute a physical disqualification where the candidate can take the obligations to the satisfaction of the Master."

"The petition of a man born with only one ear cannot be received in a lodge, such a deformity being clearly within the restriction of the edict covering physical qualifications."

We can not escape the conclusion that a man with a twisted tongue must in some manner possess a higher order of soul than his one-eared brother. How else are we to account for his inability to grasp the "beauties" of this order that claims, in public at least, "all men are brothers." Eugenics ought to be a popular side line with Masonry for it would solve many embarrassing questions now propounded to grand masters.

The grand master of Florida has solved the following riddles put to him:

"A brother is guilty of unmasonic conduct in placing on his shop window the emblem of the square and compasses, or other Masonic emblems, evidently for the purpose of attracting trade."

How about wearing the Masonic pin? If it is not done "evidently for the purpose of attracting trade," then why, pray tell?

"If the brethren of a lodge believe that there may have been a serious breach of the moral law by one of their members, it is their duty to investigate his conduct, whether the offended brother desires to make charges or not."

But what if the lady involved does not happen to be the wife, mother, sister or daughter of the offended brother? Such breaches of the "moral law" are not unmasonic conduct. For what, then is the investigation? Whitewash?

From the Arizona grand master comes this:

"A minister cannot be admitted by initiation without charge."

Hold on! We appeal from this decision. You have forgotten that preachers make good advertising and are fine bait. They are worth more to the order than the initiation charge. Would you despise one of your chief assets?

"There is nothing to prohibit the holding of a dance, card party or bazaar, but it is not prudent to hold a raffle or any game of chance in a Masonic hall."

The standard of Masonic morality is different from that of the Christian. The one is characterized by *indulgence* in and the other by *separation* from such worldly pleasures.

A HARSH SPIRIT.

Letters of "Lizzie Woods" show that her faithfulness to the interest of the colored people arouses the ire of some among the very ones whom she would rescue from secret slavery. Devotion of life itself, in addition to consecration of service, seems apparent from her account of perils endured. For this reason, one who is apt to think of Masonry as more murderous in word and deed, is struck by her allusions to murderous inclinations exhibited and confessed by negroes in the South who are Odd-Fellows. While the Masonic ritual drips with blood, the other ritual is free from penalties and murderous signs; one order diligently cultivates a sentiment which the other does not even warrant; yet the evil spirit is plainly shown by these excited fraternal negroes.

Warning given in a friendly way is a sign that such a disposition exists in the Odd-Fellow lodge. It shows that the character of the institution and its colored adherents is estimated as bad and dangerous. The same kind of proof is emphasized by repentant confession of any design or plan to kill this teacher of Christianity and critic of the antagonist of true religion. Among the white people of the North, we do not find this order given to threats and violence—at least of this kind and in this degree. Other things which need not be enumerated here, still deface its record, and invite grave condemnation with diligent avoidance of membership and complicity. A corrupt tree, wherever planted, cannot fail to bring forth fruit flavored with its own nature. Accordingly, the letters to which we have referred are not the only writing of this import, neither does the record permit assigning this feature

to one race or one locality. On page 116 of Odd-Fellowship Illustrated we find a similar testimony, which was written by the senior President Blanchard of Wheaton college. "The idea," declares Dr. Jonathan Blanchard, "that 'Brotherly Love' can be promoted by such a concern, is simply preposterous. A colonel now in our regular army, who fought at the head of a regiment of volunteers in the horrible battles of James River, joined the Odd-Fellows in Galesburg, Illinois, while he was a member of my senior class in Knox College. He was an amiable young man, and made a brave and capable officer. I remonstrated with him and he felt the lodge. He afterwards told me that, after all their 'brotherly love' professions, the night on which he took as he had a right by their rules to take his withdrawal card, the tone, looks and demeanor of his lodge brethren was such that he should have feared to be alone with them that night in the woods." So it seems that not all the disturbed brethren are also colored.

PHI BETA KAPPA ORATION.

The commencement exercises of Brown University held at Providence in June included the Phi Beta Kappa oration delivered in Sayles Hall by Hon. John Bassett Moore. Among the three most illustrious graduates of Brown, Mr. Moore placed William L. Marcy of the class of 1808. In the cabinet of President Polk he was Secretary of War, and during the war with Mexico his services to the country were invaluable. As Secretary of State in the cabinet of Franklin Pierce he was the author of state papers which are "distinguished by rare ability. It was an examination of these state papers," said Mr. Moore, "while I myself was serving as Secretary of State, that led me to study the life of Marcy."

Official positions too numerous to be mentioned in this short article were held by Mr. Marcy who besides being a diplomat was executive, legislator and soldier. As an officer in command of volunteers he took the first prisoners and the first flag captured on land in the war of 1812. The Phi Beta Kappa audience was informed that "Mr. Marcy was the judge who presided over the famous murder trial for the killing of William Morgan."

Current diplomatic correspondence, together with cabinet changes, made the oration at Providence timely and opportune. At any time, the record of this great alumnus of Brown would have provided material for an address filled with brilliant points of interest; but just at this peculiar time, one of his successors in office caught the tide of scholarly interest at its flood. An ex-secretary of state, who stands in the foremost rank of students of international law, fitted the theme as the theme itself fitted place, time and occasion. For similar reasons, this is a favorable time for any reader to study the lives of William L. Marcy, the judge, and William Morgan, the victim.

A BRIDGE TO HEAVEN.

Newspaper reports of sermons and addresses are to be taken with judicious caution, but if the chaplain did say what is reported from his sermon in a New England pulpit when a lodge made its annual display of itself in church, we welcome the satisfying frankness of his betrayal of the secret notion of religion. "Ritual is the bridge by which man passes, the ladder on which he climbs from earth to heaven. This bridge was not to be broken till the journey is made. We must not pull down the ladder till the last brother has climbed to his eternal home." So runs the St. John's Day report. A bridge that is also a ladder must be a drawbridge; the eternal home is plainly called heaven. The duplex means of transit is also plainly called the ritual. Up the ritual, therefore, the drinking, swearing, carousing brothers climb until each one presents himself at the top. A great scheme. A new plan of salvation, made in England early in the eighteenth century. The brothers saved by ritual are adult males of certain specified qualifications, who have run the gauntlet of blackball successfully, have diligently climbed the various rungs of ritual pledging them to concealment of crimes, and among other virtues to confining their unlawful relations with womankind to families not represented by any brother whose climbing of the bridge ladder has elevated him to the

sublime third degree. Such is the patented bridge to heaven.

THE CITY BEAUTIFUL.

Among the speakers at the first annual banquet of the Holyoke, Mass., Chamber of Commerce, were Congressman Treadway and President Mary E. Woolley of Mt. Holyoke college. She has a special claim on the warm interest of our readers and associates, not only because she is a sister of the associate pastor of the Moody church in Chicago whose name is held in esteem by this Association, but also because with singular wisdom she guided the college through the rapids of fraternity discussion, from which it passed into the smooth current of deliverance and permanent peace.

It should be borne in mind that the banquet was held in the "Paper City," where Holyoke dam and series of canals provide one of the greatest, if not the very greatest, developments of water-power east of the Mississippi river. This gives emphasis to the ending of her address on "The city beautiful"; for in closing, she urged that, "interested as the people of Holyoke are in the business prosperity of the city, they realize that there is something more vital to the civic life; that society can exist without great wealth, enlarged industries, invention, discovery, but that it cannot long stand without integrity, honor, truth, purity, ideals." Here are chosen terms, significant, and arranged in series. One group names things by no means unimportant or decried, without which society can exist, since they are not vital. The other denotes things basic and fundamental, without which society cannot long stand. Each word of these two groups is worth pondering. May not the student body of Mt. Holyoke college be congratulated on its privilege of listening often to the voice that, on this side occasion, was heard in these fitly spoken words?

Love is a many-sided sacrifice. It means thoughtfulness for others; it means putting their good before self-gratification. Love is impulse, no doubt, but true love is impulse wisely directed. —*H. R. Haweis.*

BOOK NOTICES.

"Getting Things from God. A Study of the Prayer Life," by Charles A. Blanchard, D. D. 270 pages, fine cloth binding.

Readers of the CYNOSURE will welcome this new book by President Blanchard. Concerning this valuable work, Dr. Blanchard says, "I send out this book because it seems to me to be greatly needed by multitudes of my fellow toilers. How many tens of thousands of men and women and children are weary and heavy laden! How many are fiercely tired by temptations of body, soul and spirit! How many suffer in the alienation of those who have been friends! How many find their work in home or church, or society failing to accomplish what they desire! And how the heart of God yearns over these sick, tempted, neglected, weary discouraged souls! How He longs to comfort, to enlighten, to strengthen, to deliver! That He may graciously make these testimonies really helpful to my brothers is my earnest prayer."

The volume is divided into four parts: I. What Is It to Pray? II. The Conditions of Successful Prayer. III. Why Does God Answer Prayer? IV. How Does God Answer Prayer?

Price 75 cents. By mail 85 cents. Address, National Christian Association, 850 West Madison St., Chicago, Illinois.

"Saloon Fight at Berne, Indiana," by Fred Rohrer. 147 pages, illustrated, cloth bound.

Fights are always interesting, but this one is especially so because the saloon contest is nationwide. Berne is now freed from the saloon through the determined efforts of Mr. Rohrer, who was not deterred from his duty by the dynamiting of his house, personal assaults (on four different occasions) or the many obstacles thrown in his way. Mr. Rohrer has been a CYNOSURE subscriber for many years and a number of the participants in the Berne contest are known to CYNOSURE readers. This little book can not fail to inspire any who are engaged in fighting great evils.

It may be obtained in English or German by sending **50 cents** to The Berne Witness Company, Berne, Ind.

Persistence is a snyonym for victory in all undertakings.

News of Our Work.

STATE CONVENTIONS.

Read the letter from President T. M. Slater about the recent state convention in Seattle, Washington, and be glad.

Secretary W. B. Stoddard is busily working for the Ohio State Convention to be held August 24th and 25th in Belle Center and meeting with usual encouragements.

We hope for conventions in Michigan, Indiana and Iowa within the next three months.

Will you not do all that you can for these agents and conventions? Make each a subject of frequent prayer in your closest devotions. If you can help now on the expense, do so. If you will help later by Will or on the Annuity plan, write Secy. Wm. I. Phillips for information or suggestions.

THE WASHINGTON CONVENTION.

Seattle, Wash., June 28th, 1915.

Dear Brother Phillips:

Just a line this morning to tell you that the second state convention held on June 22d and 23d was in many respects the best we ever had. Of course we had no such a tower of defense on our side as Dr. Blanchard always is, and we went into the work with some sense of weakness, remembering that we were all amateurs and none of our speakers could be said to be a star. But out of weakness we were made strong, and I was delighted with the talent discovered and the splendid work done by all.

I will secure some of the addresses for the CYNOSURE and send them on as soon as possible.

The best part of this thing was the enlistment of seceders. You may recall that when you were here a criticism was published in the Seattle press scoring the work of the convention. The man who then wrote those things was at the meeting and publicly announced that he had withdrawn from the system, after having gone as far in Masonry as he could in this country, and that he was using all of his power as a business man to get others out. His testimony was splendid. Three other Masons gave public testimony, and one other stood up as indicating his withdrawal. Another on the way home from the meetings told a friend of mine that he was done with it. Dr. Hayden who made a splendid address in the afternoon, said in introducing his paper that thirty days ago he would never have believed that he would be here to say what he was now prepared to say, but that he had prepared the paper at my invitation, and would henceforth be known as a testifying minister in the Presbyterian church, even if his church took no stand on this question.

The attendance was not unusual, though we had a good audience at each meeting, and I noticed some who when once there stayed till the convention was over.

The sale of books was slow. You are very kind in the arrangement offered. We intend widening the scope of our work and in enlisting membership.

Faithfully yours,

(Rev.) T. M. SLATER.

MICHIGAN ITEMS.

A few days spent in Michigan last month was fruitful in renewing old friendships and making new ones. It was also a time of seed sowing and reaping.

I found Rev. E. J. Tanis, of Grand Rapids, busily preparing a sermon for the following Sabbath in which he was to exalt the name of Jesus Christ and show why the lodge rejects Him. He also is planning for the Michigan State Conference in October, of which the September CYNOSURE will doubtless have a full announcement.

A Congregational pastor lamented that every adult male member of his church was a Mason and every female member, with one exception, was an Eastern Star, and that no prayer meeting could be held, and that none had been sustained for some years. I think if I were pastor I would take my members one by one and exhort him or her to renounce their lodge connections, and I would tell them that, if they did not do so, I would preach a final sermon and warn them publicly that they could not worship at the lodge altar and expect to be counted by the Lord as a member of His body unless

they had obeyed Him. I can not see any use in preaching to a church that refuses to live and act as a Christian church ought.

It was enthusing to see this portion of Michigan looking so prosperous. God has again given the people peaches and other fruit and grains in abundance. A more friendly and accommodating people can not be found. A little girl amused me as she sought to entertain me and make me feel at home by telling me that she was an Episcopalian and asked: "What *nationality* are you?" I answered, I am a Congregationalist. "Oh," she said, "I thought maybe you were a Catholic."

It was good to be in the home of the late sainted Brother, Alexander Thomson whose homegoing was so recent. He was a faithful friend and Christian minister and ceased not to "warn every man and teach every man in all wisdom" that he might present every man perfect in Christ. (Col. 1:28). When on his dying bed, he called in his neighbors day by day and urged upon them faithfulness to Christ. "Brother," he would say to some, "you are not setting a good example. You must give up your lodge connection and get right with God if you expect your life to count for Him and to have Him know you in that day." He had a real love for his neighbors as well as faith in the Word.

WM. I. PHILLIPS.

Rev. Mead A. Kelsey is to take active service as General Agent and Lecturer for the National Christian Association, beginning October 1st, 1915. To many he is already favorably known. The very helpful Iowa State Convention of last year in Oskaloosa was due to him more than to any other one man.

Mr. Charles V. Farnham of Nyack, N. Y., a student, is spending his summer vacation as a colporteur for this Association in northeastern Nebraska.

Mrs. Lizzie Woods Roberson is now laboring in Texas and later it is hoped she can help in the work in Louisiana.

Rev. F. J. Davidson could have helpful conferences in several places it seems to us, if he shall take as his assistant our Mrs. Roberson while she is in his state.

REPORT OF EASTERN SECRETARY.

REV. W. B. STODDARD.

Ohio State Convention.

The State Convention for 1915 is to be held in the United Presbyterian church, of Belle Center on August 24th and 25th. The usual number of able speakers are expected. Rev. W. W. Kennerly, of Alliance, Ohio, promises to give his experience in joining the Odd-Fellows. Those who heard him last year at Columbiana, will be delighted to hear him again. We hope to have Dr. C. A. Blanchard with us to give one of his inspiring addresses. Our state treasurer, Brother C. Z. Yoder, of Wooster, plans to be present and take part.

Belle Center, Logan county, is on the Big Four railroad between Bellefontaine and Kenton. Those coming to the convention from the east on the Pennsylvania railroad should change cars at Forest. Entertainment for the visitors will be provided. All who expect to attend should address me at Belle Center about ten days before the convention.

A series of meetings is being arranged to take the time up to the convention. On August 5th I will speak in the Emanuel Lutheran church, Salem, Ohio; on August 6th in the Church of the Brethren near Louisville, Ohio; on August 8th, in the forenoon, in the Wesleyan Methodist church and in the evening in the Evangelical Association Church, Navarre St., Canton, Ohio. I will probably make appointments with Mennonites and other friends there. Meetings are expected to be arranged in the Covenanter and other churches near Belle Center from August 15th until the convention date. Let us work as well as pray that this convention may benefit many in great need. Passing from town to town the evil that lodges are doing is very apparent. At Youngstown the Elks were advertising a "stag party" and the evils there could be seen without searching for them.

During the past month I have worked in New York City, New Jersey and in New England. Two addresses were de-

livered in the M. E. church of Kings Park, Long Island, New York. The brethren of the Free Gospel Mission church, Corona, Long Island, New York, gave assurances that they would welcome a convention in their church next Fall. Their work has been frequently blessed by many conversions. Several have given up their lodge connections. The pastor, Rev. Wm. K. Bouton is a member of the CYNOSURE family and our good brother, Charles Lagville is one of their chief workers. They expressed the hope that Dr. Blanchard would visit them on one of his eastern trips.

I spent a few days visiting the schools and conference at Northfield, Massachusetts, and received a cordial welcome at "The Wheaton." From this center many tracts are distributed and much antisecrecy seed is sown by Mrs. Anna E. Stoddard. Never did Northfield appear more beautiful to me than now as I viewed the Connecticut valley with its slow winding river and the mountain ranges in the distance. Over on "Little Round Top" the granite reminders mark the resting place of Dwight L. Moody and his beloved wife. All about were the abiding evidences of his work, and millions are yet to rejoice in the fruits from his planting. Here at Northfield I met Dr. James Parker, president of the New York and New Jersey State Associations. Dr. Parker is recovering from a threatened serious illness.

Returning to Washington, I continued to Oakton, Virginia, where I found some Holland families who are with us on the lodge question. The Church of the Brethren at that place always welcome our work.

Turning westward I made a few stops in Pennsylvania and entered Ohio at Youngstown where I enjoyed a meeting of the Joint Synod of Ohio Lutheran pastors.

They invited me to join them in discussing what should be "the attitude of pastors toward the saloon in view of the present situation." Many expressed a desire for lectures on the lodge during the Fall. The heavy rains in this section did me a good turn on Sabbath morning. Because of the downpour the Sabbath school of the Church of the Brethren, near Poland, Ohio, was unable to disband and I addressed the children, warning them of the blindfolds of the lodge and admonished them to keep their eyes open especially when joining new societies.

The Mennonite church of Leetonia, Ohio, was well filled to listen to my evening address. Brother C. K. Brenneman, Superintendent of the Mennonite Mission of Canton, Ohio, and I, together with some sisters who sang, visited one of the large shops and addressed the men during the noon day intermission. The men gave close attention and we trust good was done.

Do not forget to pray for the Ohio Convention to be held at Belle Center, on August 24th and 25th.

NEBRASKA REPORT.

Passing from town to town in the northeastern part of this state, I have been particularly impressed by the almost universal prevalence of the lodge and the extreme materialism of the people.

In the town of Norfolk, a city of about 6,500 people, I was told, there are fifty lodges. Ministers fear to speak on the lodge question even in private because of threatened disfavor with their congregations or withdrawal of members. In spite of their subserviency, the churches are continually losing members through the lodge menace. The ministers, in the majority of cases, are subservient to the lodge. The spirit of the lodge is fraternal, enterprising and mercenary but at the same time it is spiritually deadening.

One pastor bitterly lamented the utter lack of spiritual life in his prosperous town, but did not seem to realize that the fault and the cure lie largely with the minister. Most of the pastors I have met could bring the spiritual life of the town up to their standard if they would preach what men need to hear instead of descending to the level of their communities by preaching that only which men want them to preach.

In some places the work has been encouraging and others not so much so. Please pray that the word in season and out of season may bear fruit even though often spoken in unwilling ears.

Yours in His name,

CHARLES V. FARNHAM.

REPORT OF SOUTHERN AGENT.

REV. F. J. DAVIDSON.

The month of June has been a very busy one. I have attended two ministers' conferences, a district association and a minister's council, at each of which I was permitted to preach or lecture and secure a number of CYNOSURE readers.

The Minister's Parish Conference, of Iberville parish, held an interesting session in the Mount Olive Baptist church at Plaquemine Point, La. The negroes of this community are an industrious and prosperous class and own very fertile lands along the great Mississippi river for a distance of two and one-half miles. They find a ready market for all they can produce by truck farming and fishing in the cities of Baton Rouge and Plaquemine. Many of them are well informed, and make excellent citizens. There are two churches in this community and both are well patronized. Secret societies are not as strong here as in some less prosperous places, and yet there are a few ardent supporters of the lodge system here, who are joined to their idols. Revs. J. W. Walker and L. Williams are the faithful shepherds of these people. Neither of these pastors are worshippers at lodge altars.

I next attended the session of the Second District Baptist Association, at Mount Bethel Baptist church, Sunshine, La., where I was given many considerations. I preached their annual missionary sermon and delivered a lecture on the lodge. I then attended the Minister's Council at Pilgrim Rest Baptist church, Bayou Jacobs, La., where I was given perfect freedom to speak on the lodge question.

At Sunshine, La., I found some very thrifty and prosperous negroes owning beautiful little homes. The Bayou Paul and New River settlements, which I visited, are progressive and prosperous communities. Secret societies are very strong, however, in these places and religious and educational work are not as far advanced as in the Plaquemine Point community.

Soulouque, La., was my next destination. Here I was welcomed by Rev. Charles H. Stewart into his home. I both lectured and preached to the people in this delightful community. Rev. Mr Stewart is an earnest young minister He has been for years and is still a lodge member, but he acknowledged to me that secret societies are working havoc in the churches.

At Point Pleasant, La., I preached two sermons to Rev. J. C. Green's people. I also witnessed the baptism of sixteen candidates in the Mississippi river by Rev. Mr. Green. School facilities in this community are very limited but secret societies are very strong and the lodge dignitaries seem to be living on the fat of the land.

Some of the lodge people in my home town White Castle, La., have been very energetic of late in denouncing me. The CYNOSURE, however, is silently opening the eyes of many. I have been unanimously elected pastor of the Progressive Baptist church. Some of the leaders of the secret empire have opposed it, but God be praised, the battle is His and He will give the victory to whom He pleases. I hope to arrange for an antisecrecy conference in my church here in September and trust I can secure the assistance of Mrs. Lizzie Woods Roberson. The main obstacle to be overcome is to raise funds for the expense of such a convention. I have received assurances from eighteen pastors that they will attend if their entertainment is provided for. The little church that has called me to be their pastor only have eighteen members, but they seem to love the truth of the gospel and desire light on the lodge and all other forms of wickedness.

I had made arrangements with two ministers at Iberville, La., to deliver a series of lectures on the lodge question, but when I arrived there, I found that the pastors had gone away and had left word that there would be no services that week. It soon developed that the lodge element had given the two pastors to understand that if an antisecrecy lecturer were permitted to use their churches, they would be made to suffer. So I came on to Morley, La., uninvited. Here I found three of my New Orleans parishioners whom I had instructed against the lodge when I was their pastor twenty-five years ago, and I also found several of my pupils of twenty-seven years ago.

I was cordially received and enter-

tained by George Robinson and family. Mr. Robinson was a former deacon in the St. Matthew church, New Orleans, when I was pastor there. I was invited by Rev. J. R. Johnson to address his school. He has 63 students ranging in age from five to seventeen years. Mr. Johnson is doing a great work among his people. Rev. Mr. Hawkins, the colored pastor here, is an ardent Odd-Fellow and is greatly absorbed in lodge affairs. However, he readily gave his Sunday services into my charge. He is a reader of the CYNOSURE and I am of the opinion that he is gradually seeing the folly of lodge affiliation. Everybody here seems to be connected with two or more lodges. Here is situated one of the most orderly and quiet saw mill districts in southern Louisiana. The mill is almost wholly operated by negro labor. Rev. Mr. Hawkins seems to be doing a good work for his people but if he were free from the lodge entanglements he could do much more to elevate them. Last Sunday the Knights of Honor gave an excursion and picnic. They may be Knights of Honor, but they have not learned to *honor* the Sabbath day. Such doings are the usual expressions of lodge contempt of the Sabbath.

"LIZZIE WOODS' LETTER."

Dallas, Texas, July 7th, 1915.

Dear CYNOSURE:

I am here to pitch the battle for Christ and the truth in this, the biggest state in the Union and there is a great work to do here. I will be in Texas until the 15th of September if the Lord wills.

At a meeting a few days ago, with Elder G. B. Crockett, a preacher of righteousness and especially against the sin of secret societies, a sinner came to the altar and broke down in tears. When he got up he said, "I am saved" and began to praise God for His pardoning power. He threw away his tobacco and clapped his hands in his new found joy, but soon he came back and said, "Brethren, I am not wholly satisfied yet. There is one thing I have not given up and that is my lodge. Pray for me that I may be willing to give up everything." Elder Crockett said to him, "The lodge is your idol. You can not serve two masters. You must choose between them." He came every night and we petitioned God to make him willing to come out of darkness. At last he gave up and standing in the meeting, renounced each of his lodges, saying, "I am going with Jesus all the way." He was a happy man. His wife was a professing Christian but was in the same lodges with her unconverted husband, and when he gave his heart to the Lord and gave up all his sins, she also gave up her lodge and they were happy together.

Elder Crockett cried out against all sins including lodge membership and eighteen were led to give them up and were blessed in the Lord. I taught the Bible lessons in the day services and both men and women came out into the light and dedicated their lives to Jesus. Dear reader, please pray that God may use me to His glory.

Yours in Christ,

LIZZIE ROBERSON.

SECY. STODDARD AT HERSHEY, PA.

At 8 p. m., a very large assembly was addressed in the convention hall by Rev. W. B. Stoddard on the question of "Secrecy." Our people have always been opposed to secret, oath-bound societies, and addresses of this sort prove helpful to them. Somehow, Mr. Stoddard loves the society of the Brethren, and seems to enjoy our conference about as thoroughly as do our own people. It is a pleasure to have him with us, from time to time, on the conference grounds. —*The Gospel Messenger.*

Mr. A. J. Loudenback of Glidden, Iowa, now in his 84th year, puts some of us younger ones to shame by his active efforts to do what he can to warn the people against the lodge anti-Christ and to teach them that Jesus the Christ is "the way, the truth, and the life." Some resent his passing out of tracts, but others commend him. They are trying hard to revive the lodge in his town. There are members that do not attend and doubtless his work has had its influence upon their minds. Recently he has been to Panora, Yale, Perry, Grand Junction, Scranton and Cairo, Ia., giving out tracts and instructing those who wish to know, in the Master Mason's grip. All honor to such heroes.

AN ADHERING MASON'S TESTIMONY.

The following testimony is from a private letter from a pastor of many years' experience, a graduate of Harvard University, and at the present time (April, 1915) a teacher of languages in a Bible school. Names of persons and places are omitted.

"As to Masonry: I probably agree substantially with President Blanchard, and you in opposition to it. You know I joined at ———— from solicitations of some really good brethren in my church, who also said it would cost me nothing. My sole purpose was to increase my Christian influence. If ever in my life I had laid myself on God's altar for service it was at this time. I never was more consecrated. But I was deceived in respect to its increasing my Christian influence. My first eye-opener was in a certain rite in the 3rd degree, when I was knocked down flat, to signify, I suppose, by complete submission to Masonry. I afterwards learned that the knocking down was done by a leading distiller of ————, and I was a positive temperance man! Then it soon appeared I was intended as Chaplain of the lodge. And I thought, what if this distiller died and I, as Chaplain, had to say the ritual over his carcass and call him 'our brother.' I said, 'No! Never.' So, finding I could take an honorable 'demit' from the lodge, I asked it and received it and, though I have never been in a lodge since, yet I could do so for, really, I am still a Mason—never having been dropped or expelled. But I never shall again enter. I learned, of course, what Masonry is. There are many false views of it. The ritual is entirely Biblical and absolutely pure in its morality, i. e., while it does not positively teach temperance, and oppose social vices, yet all its ritual supposes all the Bible teaches in personal and brotherhood virtue.

"The great and true criticism is: Masonry is a great social organization living for itself alone. A true Mason puts it above every other organization. It does not oppose the church, nor assume to take its place at all. Yet some —not many—are so satisfied with it that it practically does sometimes take its place. Deacon ——— of ——— used to say it was his church, but he was an exception. Of course, it is a question whether its secret bonds should be so strong. But Odd-Fellowship also has secret bonds, and so do some other very good organizations, but it costs money that only the well-to-do can afford to spend. And it takes time that could be given to positively good work, and I have never known but one man who put his church really first, and that was my good Deacon ——— of ——— always at his church first, save in the annual, once a year, meeting for election of lodge officers.

"It is a great social organization that, no doubt, has come to stay, at least until the millennium.

"It does little if any good to publicly fight it. And a minister who does so generally runs the risk of being pointed to an open door. The open door would not scare or deter me, if it would result in effective hindrance of the power and progress of Masonry. My course generally has been to try by exalting the church and Christ to undermine or hinder its influence. This is public. But privately, I have often, and as opportunity offered, told my experience and given my judgment and always against it. Masonry is a tremendous octopus, stretching out its clawy legs everywhere and we must deal with it in wisdom as well as in boldness. If the church and ministry as a substantial whole would stand out against it, Masonry would lose its proud place, but there is the difficulty."

ESCAPED FROM BONDAGE.

Pawnee, Okla., April 28, 1915.

I was brought up in the M. E. Church and my class leader was a Mason and Odd-Fellow. At that time I thought he was a good man, even though he chewed and smoked. I asked him to explain to me what he was at liberty to tell about Masonry and he, supposing I was thinking of joining, gave me a very glowing description of it, and presented, as he supposed, some very strong arguments in its favor. Said he, "Masonry is such a good thing, that if I had to leave either the church or lodge I would leave the church. A person cannot fully under-

stand the Bible until he becomes a Mason." These and many more equally strong assertions were made and I was so astonished that I determined to make a more thorough investigation of these institutions. I have devoted very much time to research work since then and have found that reading the CYNOSURE has been a great factor in assisting me to realize what the organizations are and what they stand for, and I prize the CYNOSURE very highly.

I came to Kansas in '72 and settled on government land. The law said that we could prove up on our claims by living on them a certain time and paying $200. Times became so hard that many could not meet these requirements and make the $200 above their living, and while they were away at work some unscrupulous fellow would jump their claim. Thus most of the best claims were contested. To protect ourselves against such things the settlers organized a protection society on the secret order plan, the head man being a Mason. Of course he constructed the oath on the Masonic style, with a death penalty.

This order proved to be nothing but a mob, as I soon discovered to my sorrow. I had been a Son of Temperance, a Good Templar and a Granger. I soon came to see the folly of them all and God saved me from them and I now denounce them all in both public and private as opportunity offers.

I have read three Masonic exposures and have induced many to read "Finney on Masonry." A seceding Mason, who was a local preacher in the Methodist Episcopal church, read it, called the neighbors together and aroused quite an interest in the study of it. He took the view that everybody ought to know what sort of an institution Masonry is. I am sorry to say that many of the preachers of today are Masons and invariably they are as destitute of piety as if there were no such a thing in existence. I thank the Lord that I have been the humble instrument in inducing many to leave the lodge and in keeping others from joining.

Recently I met a friend on the street and entered into conversation on the topics of the day, and finally remarked that Masonry had been one cause of the protraction of the Civil War; that Sherman, on his march to the sea, had been ordered to destroy everything as he went, but the commanding officer of the day riding in advance could see a Masonic planter with both hands raised high and let down by three distinct motions, whereupon a soldier was at once sent to guard the property. An old Mason present spoke up, saying, "Where did you learn that?" I said, "If you should chance to be in the dark, the sentence, 'Oh, Lord, my God, is there no help for the widow's son?' is used." At this juncture the marshal, who is a Mason, having been informed of our conversation, approached us, and ordered us to cease talking as we were obstructing the sidewalk. I asked the boys not to obstruct the sidewalk and went on with my talk in a very pleasant way. The marshal soon came back in a rage and repeated his order, and we went away.

I thought I would put an article in the local paper explaining how I had been treated, as I felt that it was an abridgement of the right of free speech, but the editor, who was a Mason, would not publish my article, so I could get no relief in that way.

Yours for the war,

S. J. PETER.

MASONICALLY MUZZLED.

Several weeks ago there appeared in the *Word and Way*, a Baptist newspaper, published at Kansas City, Mo., an editorial entitled "Knights of Columbus in Evidence," in which reference was made to *"The Menace"* and its seeming fearless exposure of Romanism, and stated that "There was nothing which the Catholic church so feared as publicity," and that "Nothing would be so damaging to the Roman hierarchy as to have all the truth told about it."

I wrote the editors a short letter for publication, but for reasons of sufficient importance to themselves at least, my letter never appeared. I wrote again, asking why my first letter was refused publication, but received no reply. It is just about as hard to drag a dyed-in-the-wool Mason away from the altar of his "little lodge god" as it is to coax a hungry baby away from its mother's breast.

In my first letter to the *Word and Way* I asked the following questions which I suppose rendered it unfit, in the estimation of a Mason, for publication: "If publicity would kill Catholicism, what effect would publicity have on Masonry? If secrecy is the covering which hides sin and treachery in Romanism, what does secrecy hide in Masonry? Is not any institution which 'lives and works in the dark' a menace to a free government? Which of these institutions do you think *fears most to have all the truth told about it?*"

To me it is pitiable in the extreme to see otherwise great and good men become slaves to the worship of Satan as seen in the Masonic lodge. It is sadder still to see ministers of the gospel prostitute their sacred calling to the building up of a diabolical form of religion, such as is found in Masonry. But it all goes to prove the power of a bloody and blasphemous oath over the conscience of men.

I have seen it demonstrated over and over that Masonic preachers when brought to bay, and faced with the truth, will play the traitor to Christ and His Church and boldly champion the cause of the enemies of God. What are such men but wolves in sheep's clothing?

(Rev.) Geo. A. Creekmore.

Winfield, Kansas.

A series of addresses on the relation of the church and lodge, given by Rev. Robert Park at Parnassus, Pa., was especially helpful in enlightening and strengthening his own congregation and has also undoubtedly awakened much thought on the subject in the community. There are always many people in other churches that are helped by such meetings and whose sympathies are very strongly with the position taken by Mr. Park. The largest number that were out, attended on the night when the subject was "Masonry a Religion but not The Christian Religion." A number of Masons were present, who seemed satisfied with that conclusion, at least they did not try to deny it. It is hoped that the work will be carried forward in the community until it is thoroughly enlightened as to the great evil of organized secrecy.

FROM CALIFORNIA.

Oakland, Calif., May, 1915.

A young man scarcely 21 years of age stated to me that he had just put in an application to join the I. O. O. F. so that he would have some place to go to evenings. His friends in the lodge had told him a fascinating tale of how well the brothers always look out for the general welfare of each others families and uphold the laws of our country, and were truly religious in sentiment.

I asked the young man if he believed the teachings of Jesus Christ, and the Holy Bible were not the best moral instructive teachings there were for the guidance of the human family. He admitted they were, but stated that the I. O. O. F. was founded upon the Bible. I asked him if he wanted to remain a law abiding citizen, of the United States government. He said, Yes. I asked him if he thought that it would be at all right to help conceal another's crime, and if he could remain a law abiding citizen and do so. Then I showed him the I. O. O. F. degree of Friendship and pointed out to him where the candidate pledged his sacred word of honor to help his persecuted and afflicted lodge brother in his every imprudent act, whether from his own fault, or the evil designs of others also pointed out the other snares of the pledge—its non-Christian character, its condonance of the crimes of renegades. He said to me, "The oath is entirely opposite to what they were telling me." I gave him your price list and showed him that he could get your ritual, then copy one of the oaths if he cared to do it that way, and show it to any Odd-Fellow and ask if the oath was not correct. Also he could learn the signs from the ritual and go upon the street and exchange signs with some Odd-Fellow as a test of the correctness of the work. He promised me he would do so.

Some two months ago when I was canvassing Berkeley, I met a young man by the name of Norton, who was seriously contemplating joining the I. O. O. F. lodge, but he seemed to give but little credence to my statements of warning to beware of the lodge. He seemed to think my statements were overdrawn; that I was too severe upon the lodge. I left some tracts with him and also the

oath of the degree of Friendship, asking him to introduce it to some of his Odd-Fellow friends to verify or refute. I have been stirring the muddy waters of lodgism in Berkeley considerably, the last few times I have been there.

Some time ago I met a strange character, a colored man, in Oakland. He was a very devout third degree Mason. He was so hypnotized by the delusions of the lodge that his arguments were pitiable to hear. He said he really thought that Jesus Christ was a Freemason, and God himself was a Mason. I asked him if he thought that Jesus Christ was ever expelled from the lodge and he said that he thought not. I said, Then if He was a good Freemason, as well as the best man morally that ever trod the globe, what right had the Masonic lodge to exclude His name from their ritual? I also asked him if he did not think that God was a just God and would not be a partner in any man's crimes and lawlessness, and did He not create the whole human family, and pronounce them good, and drew no color lines? He said that was surely right, and that he had never looked at the question in that way. I gave him some tracts and a list of your books and left him to his lodge puzzle.

Yours in the Lord,

CHARLES G. BRITTON.

"The lodge," says Mr. B. M. Holt, a seceder, "has for nearly two hundred years excited the curiosity of men. The heart of man continually thirsts after knowledge, and the lodge has taken advantage of this God-given means of acquiring knowledge by offering the unfolding of secrets, so called, as an inducement for joining. Lodge proselyters, are very careful to leave the impression upon the people that there really are some great, important, and mysterious secrets to be communicated to them through the lodge. This claim, however, we find to be a perpetual falsehood, and all who try to find these secrets will be, as I was, forever disappointed.

"The magnificent temples, the elaborate and costly furnished lodge rooms, the handsome regalia and beautiful paraphernalia that glitter when the lodge is in procession, are great drawing-cards. I well remember how I longed for the time when *I* could be arrayed in one of those shining uniforms and to have a right to enter those gorgeous lodge halls. Lodge property, and the 15,000,000 or more lodge members are really a tremendous power for gathering up new members.

"The highly decorated lithographed certificates of membership, signed by the lodge officers and sealed in gold with the lodge seal, play a noteworthy part in making people inquisitive for they are so designed as to represent every imaginable thing pertaining to heaven and to suggest a joyful hereafter. When placed in a beautiful frame and hung in a conspicuous place in a home, such a certificate does much to make the gazer feel suddenly stricken with that 'I want to join' feeling."

There are so many noble and worthy causes making appeals this year, but, though I have time to read very little of your worthy CYNOSURE, as a Missouri Lutheran I feel I must continue to aid you to the extent of $1.00 in your good work.

(Rev.) MARTIN WALKER.

Buffalo, N. Y.

KNIGHTS AND LADIES OF SECURITY.

Knights and Ladies of Security is a mutual assessment, death and disability beneficiary secret society, to which both men and women are eligible. Among the organizers were members of the Masonic fraternity, the Ancient Order of United Workmen and both of the Woodmen orders. Its headquarters are at Topeka, Kansas, and it was instituted in 1892. Admission is restricted to white persons of satisfactory moral and physical qualifications. Insurance policies run from $500.00 to $3,000.00. Its total membership is said to be about 25,000.

"Councils of Knights and Ladies of Security are practically private social clubs rather than mystic temples, but the ritual and ceremonial are instructive and attractive, being well calculated to impress upon the mind of the novitiate the importance of wisdom, security, protection and fraternity."—*Stevens' Cyclopedia of Fraternities.*

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This is the best, as well as the most interesting, contribution yet written on the question of Washington's relation to Freemasonry.

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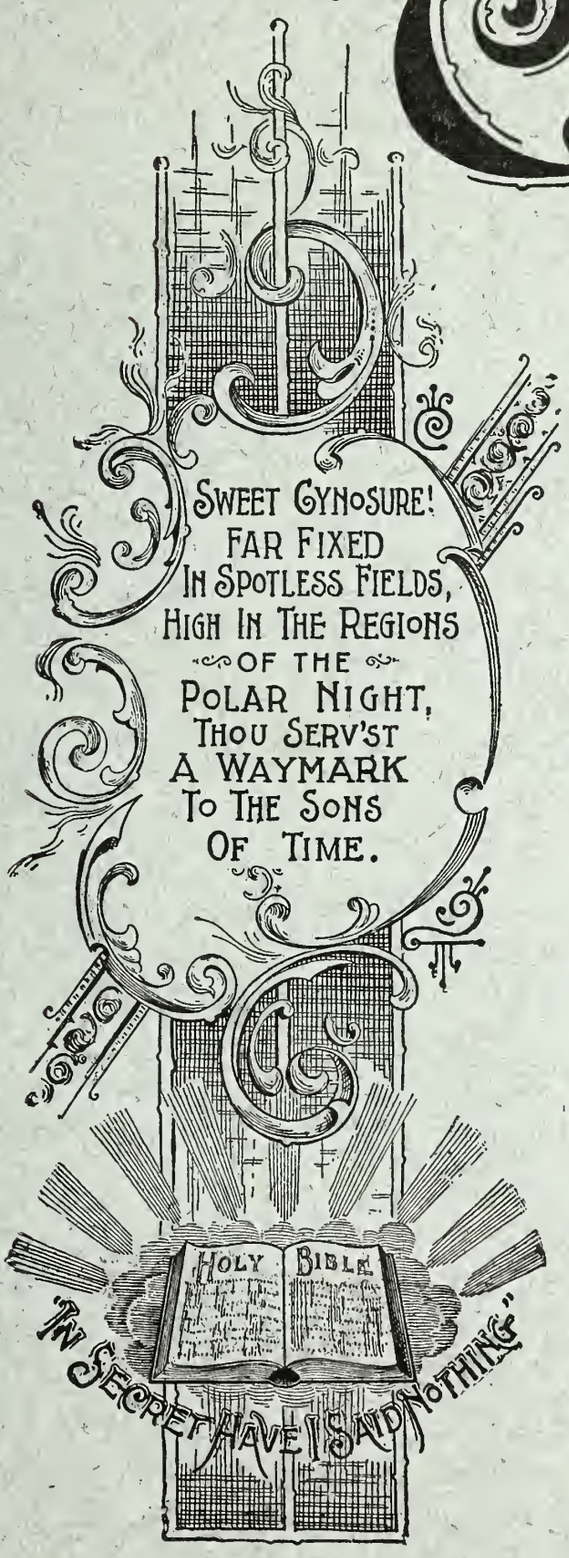

It is impossible to take too high a view of life; the very highest we take is still too low. One feels that more and more as life draws to its close and many things that seemed important once are seen to be of no consequence while only a few things remain which will tell forever.

—Max Muller.

He does not need to transplant us into a different field; but right where we are with just the circumstances that surround us, he makes his sun to shine and his dew to fall upon us and transforms the very things that were before our greatest hindrances into the chiefest and most blessed means of our growth.

—H. W. Smith.

O Lord God gracious and merciful, give us, I entreat thee, a humble trust in thy mercy, and suffer not our heart to fail us. Though our sins be seven, though our sins be seventy times seven, though our sins be more in number than the hairs of our head, yet give us grace in loving penitence to cast ourselves down into the depth of thy compassion.—Rosetti.

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"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XLVIII CHICAGO, SEPTEMBER, 1915. Number 5

A MAN MUST LIVE.

Whosoever will lose his life for my sake shall find it.—Matt. xvi. 25.

"A man must live!" We justify
Low shift and trick, to treason high;
A little vote for a little gold,
Or a whole senate bought and sold,
With this self-evident reply—
"A man must live!"

But is it so? Pray tell me why
Life at such cost you have to buy?
In what religion were you told
A man must live?
There are times when a man must die!
There are times when a man will die!
Imagine for a battle-cry
From soldiers with a sword to hold,
From soldiers with a flag unfurled,
This coward's whine, this liar's lie,
"A man must live!"

The Saviour did not "live"!
He died!
But in His death was life—
Life for Himself and all mankind!
He found His life by losing it!
And we, being crucified
Afresh with Him, may find
Life in the cup of death,
And, drinking it,
Win life for evermore.

—Unknown.

Thou must be true thyself,
If thou the truth wouldst teach;
Thy soul must overflow, if thou
Another's soul wouldst reach;
It needs the overflow of heart
To give the lips full speech.

Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.

GETTING AWAY FROM TRUE WORSHIP.

BY REV. J. W. BURTON.

[This address was delivered before the recent Pennsylvania State Convention. Rev. Mr. Burton is President of the Pennsylvania Christian Association.]

This subject is a vital one. Since men are morally responsible for their acts and must needs appear before God in judgment, it is of the highest importance while here that they learn to properly approach Him.

From the beginning of man's probation, the tendency has been to fret under restraint and to rebel at the form and manner of our worship as marked out by the Almighty, but rather to worship God in the way of selfish choice.

First, let us determine what is true worship. "The worship of God is an act of religion which consists in paying due respect, veneration and homage to the deity, from a sense of gratitude for benefits received and under a certain expectation of reward." Only as we qualify in these things are we true worshippers.

The fact is well established that all men worship some person or object. It is an inherent principle that needs no demonstration. While the soul cries out for satisfaction in worship, men often disobey their better judgment, violate their conscience and seek to evade responsibility by substituting a form for the spirit of worship, or they choose a method of approach which suits their fancy, regardless of Divine instruction.

The Bible, the "light to our feet," tells how to worship and who is worthy of it. Men may ignorantly worship the unknown God as did the Athenians, but when He is revealed, He becomes the *known* God and rightly dictates the manner of approach to Himself.

Jehovah reveals himself as a jealous God, who declares, "Thou shalt have no other gods before me." He is not one God among numerous gods; He is the Lord God Jehovah, and as a condition that our approach may be acceptable He requires that we pledge loyalty to Him alone.

Christ teaches that access to the Father can only be had through the Son. "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6.) He also taught that mere ritualistic worship was not sufficient. He said to the woman at the well, "God is a Spirit; and they that worship him must worship Him in spirit and in truth." (John 4:24.) Silent admiration, the heart beat of joy in recognition of His goodness and greatness, conscious soul communion with God—these are of prime importance in performing our worship of our Creator and Saviour.

To Obey Is Better Than Sacrifice.

Men are by nature selfish and ease loving. Self-denial is not the most common grace. Self-will was easily asserted in the history of the race, as the first record of public worship shows. Abel met the conditions imposed upon him by God as a worshipper. He showed this abhorrence of sin in his own life by the kind of sacrifice he brought. He showed his faith in the coming Messiah by offering a bloody sacrifice, typical of the crucified Son of God. Cain consulted his convenience and carefully but presumptuously offered a sacrifice which was contrary to explicit instructions and in this act of rebellion laid the foundation for the murder which followed. Abel confessed his sin and recognized the mediatorship of Jesus Christ. Cain sought to hide his sins by a bloodless gift to God, thereby seeking to bribe the Almighty just as Saul did later when he returned from battle with an unfinished task and brought the droves of cattle, which God had condemned, to offer before Jehovah. Saul's rebellion called forth the stinging rebuke from Samuel. "And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to harken than the fat of rams." (1 Sam. 15:22.)

Cain would have made a good Mason or Odd-Fellow for he recognized the deity of the Father, but did not acknowledge the mediatorship of Christ and his own need of a Saviour. Cain believed in the Fatherhood of God, even as modern lodge men do, and from the flippant tongues of modern Cains you hear the frequent and unscriptural expression, "The fatherhood of God and the brotherhood of Man." Those who reject Christ and his mediatorship have another father of whom as Christ said, "Ye are of your father the Devil, and the lusts of your father ye will do." (John 8:44.)

God's Way Mimicked.

The sad story of the human race reveals the persistency with which men seek their own instead of God's way. Even God's chosen people fell into sin repeatedly, and the fight of God's prophets has ever been against witchcraft, idolatry and profane worship.

Moses could stay in the mountain but a few days until the crowd was calling for a more exciting kind of worship, and Aaron, at their demand, made a visible object of worship in the form of a calf. That company was not unlike the masses of to-day. The idea of attendance at the house of God is not looked to as a means of grace, but too often is associated with the thought of entertainment. The Devil has the vaudeville now and any attempt to imitate him will prove disastrous to the church. Men are social beings, to be true, but they are more—they are immortal beings whose souls are bound for eternity. The Devil has made his church—the lodge—attractive socially and religiously, and as much like the church as he dare and still retain its identity. He introduces chaplains and deacons, and altars and the Bible, and by using cold hearted deacons and unwary and often backslidden preachers as decoys he is able to trap many of our young people.

Of course, the people who worshipped the calf said it was only a symbol. So says the Mason when he uses the Bible. According to "Webb's Monitor," the Bible "is a symbol of divine truth," which he says is equally true of the

Hindoo's sacred book or the Book of Mormon. I protest with all the energy of outraged Christian manhood against the use of the Bible as a symbol of divine truth. It is the revelation of God's truth and is not a "symbol of truth." In the service of the temple and tabernacle the vessels were holy and were not allowed to be profaned by worldly use or unholy associations. The Bible, the Word of God, is far more holy than the service of the temple and should not be placed upon the altar of a lodge room on a basis of equality with so-called sacred books of false religions. It is sacrilege to associate it with profane oaths, skeletons and coffins.

The house of God is a holy place set apart in which to worship Jehovah. Jesus protested its profanation and exercised His righteous anger in cleansing His Father's house. Men profane the courts of modern houses of worship with the tramp, tramp, tramp of Christless orders in their glittering harness as they pompously march down the aisles of the church on "lodge Sunday," and in the spirit of pharisaism these "Bulls of Bashan" from their lofty heights look with contempt upon the heads of the uninitiated, many of whom may be humble members of the church which they desecrate. It is out of harmony with Old Testament custom and New Testament simplicity.

Preachers Offer Strange Fire.

Preachers of the gospel are often used to conduct their religious services. It seems to me that such cases have a strong resemblance to offering strange fire upon the altar, a crime for which Nadab and Abihu met death. Too many times preachers are asked to play "second fiddle" to the lodge orchestra in their own churches. Of course, on such occasions the preacher is lauded and the church treasury benefited, but chiefly the lodge gets large advertising. I would consider money received in this way as unclean as the thirty pieces of silver, which Judas received for selling his Master, and the fact is, sometimes it is used for the same in the same way, for the purchase or care of a graveyard. Brethren in the ministry, Abraham never came into the fullness of the blessing of God until he separated himself from his worldly nephew, Lot. That is a good precedent for God's men everywhere to follow.

"But," lodge men say, "we worship in our lodge." Yes, and therein lies the danger of the lodge system. The oaths of the lodge are blasphemous; the associations there are harmful; the horse play is revolting; the political strength is alarming and the influence upon our courts is hurtful to justice, but the worst of all is the mockery that passes for worship which gives men a sense of soul security—a false hope of salvation. The religious feature is like a great wall to keep young men from entering the church, and church members who once enter the gates of the lodge find their interest in the church gradually lessened until the lodge gains the ascendency. It is exceedingly difficult to lead an enthusiastic lodge man into the church.

Hollow Mockery.

Much which passes currently for worship is hollow mockery. It was bad enough for the Roman soldiers to strike the Christ with their hands and even nail him to the cross, but the most shocking of all was their pretense of worshipping Him. Lodge men, some of them chaplains, reject Him and treat Him with contempt, and yet in the lodge hall or at the public funeral they would offer worship to God the Father with presumptuous mockery. Such conduct is not only cruel,—it is sacrilegious.

Isaiah in his sixty-fifth chapter, says that the people were guilty of idolatry, flagrant sensualism and yet held to their pharisaical pride. How much that sounds like a condemnation of modern secret societies. Modernizing and paraphrasing this chapter it would read, "You remain near skeletons, look into coffins, dwell in second-story rooms with blinded windows, drink wine out of human skulls and withal strut like peacocks, act like Pharisees and boast that your lodge does more good than the church." Is this not a common picture?

The lodge recognizes very frequently the perversity of fallen humanity and talks of the problems of life, but the church points to the fact that the inspired Word reveals Jesus Christ, the incarnate Word who saves from sin and

in whom our problem of acceptable worship is solved.

Separation Imperative.

In spite of all the blessings we have,—the light of the twentieth century, the Bible an open book and the heroic figures of saintly men for inspiration,—the Lord may definitely charge multitudes of professed Christians with apostasy, "For my people have committed two evils; they have forsaken me the fountain of living waters and hewed them out cisterns, broken cisterns, that can hold no water." (Jeremiah 2:13.)

We are working in an unpopular cause, but it is nevertheless a winning fight. Isaiah was not popular; Jeremiah's tears did not prevent him from being scoffed at; Moses was accused of being mercenary; Christ was declared to be possessed with demons, and the early Christian martyrs sealed their faith with their blood. Men resent our attacks on their institutions and when their conscience pricks and condemns them they try to down the argument by that false cry, Great is our order founded on the Bible. Your duty and mine will be done when we continuously "Cry aloud and spare not." There is woe for the man who cries, "Peace, peace when there is no peace."

But one course is marked out for the reformer, and that is complete separation from worldliness; a face set like flint against sin; a heart brave and true; a testimony clear and positive; a living faith in God and firm reliance upon the Omnipotent who has said, "Ye are of God, little children, and have overcome them: because greater is he that is in you than he that is in the world." (1 John 4:4.)

LODGE SUED FOR DEGREE FEES.

Peru, Ind., July 16.—A suit of unusual importance has been instituted in the court of Justice William Farrar in Peru, the plaintiff being E. E. Crouder of Bunker Hill and the defendant the Masonic Lodge of that town. The suit is to recover two-thirds of $20, which was paid by Crouder to the lodge for three degrees in Masonry. The plaintiff, after taking the first degree, decided that he would go no further. He was given an order on the treasurer for the balance due him, but the treasurer refused to pay. The case is watched with much interest.

Having noted the foregoing in the daily press I wrote Mr. Crouder asking the reason for his not going on after the first degree, and received the following in reply:

"Yours of the 17th at hand and will say in regard to the lodge matter that in the year 1912 I was voted into the Masonic lodge No. 683 of Bunker Hill, Ind. On Nov. 4, 1912, I paid the money and received the first degree, and my reason for not going any further was that I had reason to believe that one of the members sitting in one of the chairs was intoxicated. I am not a teetotaler myself, neither am I a crank on the temperance question, but I did not see my way clear to take Masonry from a lodge conducted by such men.

"I have nothing to say against the order of Masons in general, as I think the order is all right, but I should think it the grand lodge officers' duty to look after such lodges as the Masons conduct at Bunker Hill, Ind."

This is interesting because it comes from a man who makes no high profession, is not even a teetotaler, but he does have a sufficient sense of consistency, not to say common decency, to protest against the hypocrisy which he discovered on the very threshold of the Masonic life. He has nothing against the order in general, and still thinks it all right, but it is significant that at the one point where he was permitted to examine it he found it corrupt. And then he wonders why the officers of the grand lodge do not look after such a lodge as the one at Bunker Hill! Probably if he had gone on and taken the other degrees he would have understood.

But a question that perplexes me is this, When a man without Christian consciousness is stalled as this man was, how can thousands of Christian men go on and swallow the whole camel (or goat) and come out to the world smiling and declare that it is all right?

(Rev.) Mead A. Kelsey.

Spiceland, Ind.

It is much easier to meet with error than to find truth; error is on the surface, and can be more easily met with; truth is hid in great depths, and the way to seek it does not appear to all the world.—*Goethe.*

"ALL FOUNDED ON THE BIBLE."

BY PRESIDENT C. A. BLANCHARD,
WHEATON COLLEGE, ILLINOIS.

This is one of the most common remarks made by lodge men in defense of their institutions. I have now heard it for more than forty years. I have heard men say it within the last few weeks.

Though I have at different times spoken of this attempted defense, I think the importance of the subject warrants a detailed consideration of it. I, therefore, invite the careful and prayerful attention of all people who are willing to know and do the will of God to this remark so frequently offered as an apology, if not a reason, for lodge membership.

And first of all let me remind you of the old proverb: "The Devil can quote a Scripture to his purpose." He not only can, but he does. He did this to our Lord Jesus Christ Himself and if he dared quote Scripture to Jesus Christ, in order to accomplish his dark and deadly purpose, it will be no wonder if he does the same to us.

This summer I heard a very interesting address respecting the being and work of Satan. I did not agree with all the statements made in it but it contained a vast deal of most important truth. The general thought of the address was that Satan, in place of being an outlandish being with horns, hoofs and a forked tail, was an angel, wise, strong and beautiful; that his excellencies were the occasion of his downfall; that he would not worship Jesus, thinking himself to be next to God, daring even to think of supplanting God on the throne of the universe. That this view of the case is substantially true, I think every Bible student will admit and if it be correct, it will go far to explain the strange fact which we are considering.

"Satan Is God's Ape."

This was a saying of Adam Clark, one of the great Bible students and teachers of the English speaking world. When the Devil came to our Lord Himself, he undertook to secure worship. "If thou wilt fall down and worship me" was the condition on which he proposed to surrender the contest for possession of the world, "all shall be thine." (Matt. 4:9.) Of course being a liar, as he is, he claimed the right to bestow the kingdoms of the world on whomsoever he would. So far as these kingdoms are voluntarily subjected to him he has a right to claim them, but the Devil is not the god of the material universe. The God and Father of our Lord Jesus Christ made that and still further, Satan is not the god of God's children. They do not belong to the Devil in any sense of the word. The only world of which the Devil is prince and god is the world of rational beings who have voluntarily rejected Jesus and chosen him.

This dark and deadly spirit, being created an angel, fallen by pride and self-will to the state of a devil, rules over all rational beings, angels or men, who are willing to accept his sway.

He has power in the material universe. He is the prince of the power of the air. That is, he has certain definite privileges in the atmosphere which surrounds the world. Demons seem to love the great atmospheric region which surrounds the solid earth. "We wrestle not against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Eph. 6:12.)

The friend to whose address I have referred said that in his opinion the most terrific battle which our Lord Jesus Christ ever fought was when ascending into heaven he battled his way through these principalities, powers and wicked spirits in the upper air.

Lodges Are Originated by Demons; Possessed by Demons; Energized by Demons.

Lodges especially characterize Christian lands, though they are found among all pagan tribes and nations. There is no country where they have prevailed as they do in our country. There is no age in which they have prevailed as they do in our age. To a careless observer this might be a recommendation, but to one who thinks it does not so appear.

This Devil, with his uncounted hosts of subject demons, is the prince and ruler of the lodges of the world. There are many evidences to substantiate this statement. At different times I have referred to some of them. At this time I speak of only one.

"What think ye of Christ?" is the question which determines the spiritual descent of men and organizations. The Holy Spirit expressly states that the Antichrist denies the person and work of Jesus Christ. It is never said that he denies the being or power of God.

These two great facts are so deeply written into the nature of rational beings and the very constitution of the universe, that they have almost never been denied. Once in a great while a foolish person has undertaken to show that there is no God but in general we may say with the Bible: "The fool hath said in his heart, There is no God." (Ps. 14:1.) No one but a fool says "no God" and he says it, not in his mind, but in his heart. That is, his difficulty in comprehending the deity is not intellectual but spiritual. He says "no God" because he wishes there were none, not because he thinks there is none. That he tries to think there is no God is undoubtedly true, but he can only say it in his heart.

The doctrine of Jesus Christ is entirely different. Can this God, Who made the universe, manifest Himself to me? If He can, how is it possible, and if it is possible, can we assume a willingness on His part to do so? Have we a manifestation of God in the flesh? Has the Creator of the universe assumed a form and taken up work which will make Him comprehensible to persons like us? This is the question of the ages. The Bible doctrine is perfectly clear: "There is one God and there is one mediator between God and men, the man Christ Jesus." (I Tim. 2:5.) No man can come to the God of the universe except through Jesus Christ. (John 14:6.) He says this Himself and the experience of man has, in this place as in every other, confirmed the word of God.

Someone has said that the clear revelation of God in Christ Jesus was delayed in order that men might see what they could do for themselves and that the Greeks particularly were chosen to show the utmost that learning, art, oratory and architecture could do for the elevation of mankind apart from the revelation of Jesus Christ. What the Greeks accomplished every student knows. The most beautiful bodies and the most acute minds that the world has ever known perhaps, were developed in that ancient country, but morally the nation was rotten through and through.

In our own time science and philosophy have by many been esteemed as art and elegance were by the Greeks. Poor, blind, stupid people look to intellectual culture in the lines above indicated as if it were to bring men to God, to give them victory over themselves, over other wicked people, over Satan and his minions.

Is the World Growing Better?

One of the favorite declarations of those who have thought that more mental culture would prove a saviour, was that the world was growing better. When these people said "the world" they did not define it. They did not tell us whether they meant the material universe, rational beings as a whole, or rational beings who belong to God or rational beings who belong to Satan.

Of course, this was careless talk and what was still worse, it indicated careless thinking, or perhaps we should say, lack of thought. But taking the sentence at its apparent value, these friends of ours were continually saying that the world was growing better. I have not heard a man make this remark in the last six months. To see the nations of the world, where science and philosophy have been pushed to the limit, ravening one on the other like hungry wolves, has produced an impression upon those who have been telling us that the world was growing better.

The world of redeemed beings is growing better. The Bible says it is. "The righteous shall hold on his way and he that hath clean hands shall be stronger and stronger." (Job 17:9.) The world of redeemed beings is growing better; it will continue to grow better. For this we have the definite word of God quoted above, but the world of wicked people is growing worse and worse. For this also we have the testimony of God's word: "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." (2 Tim. 3:13.) In other words, the world of wicked persons is not improving; it is deteriorating and it will not improve; it will continue to deterior-

ate. It is growing worse and worse; it will grow worse and worse until it is cast into the lake of fire. What a comfort it is to know that there is a lake of fire which is to consume the terrible things which wicked spirits and wicked men devise.

Of course, the material world has no moral character; never has had, never will have. Stars are beautiful but they are not virtuous. So it is with flowers, rivers, the wide ocean and the beautiful mountains. But let us get back to our text.

"It Is All Founded on the Bible."

Why do preachers and church members and profane swearers and Sabbath breakers and drunkards and wicked men of all sorts and kinds say a thing like this of the lodges with which they are connected?

The wicked men who say this are comforted by believing it to be true. They know they must die. They expect to die, to be put in coffins and buried in the ground or burned in a crematory. They are not very clear about immortality but they instinctively fear, if they do not hope, for a future. By their very constitution they are compelled to desire or dread the time after what men call death. The wicked people who belong to these lodges and make this remark, "It is all founded on the Bible," try to get hope out of this supposed fact.

The preachers and church members who make this remark make it as a justification of a relation which they instinctively feel needs defense. They are not spiritual men. If Christians at all, they are what Paul calls "carnal Christians (1 Cor. 3:1); that is, they are persons who have been born of God but who are so weak in divine things that they think, feel, look, act like the world. "Are ye not carnal and walk as men?" (1 Cor. 3:3.) This is the difficulty with these church members who say, "It is all founded on the Bible."

Throats Cut Across and Tongues Torn Out.

I was talking only last Sabbath with a man who professes to be a Christian. At the same time he is a member of the Masonic lodge and he was justifying this lodge. He was saying that good men were in it and while I think he did not use the words of my title, he was expressing the thought. He was evidently bewildered and befooled by the fact that the demons who instigated Freemasonry, Odd-Fellowship, the Knights of Pythias, the Woodmen and the like, quote Scripture, just as the Devil did when he was talking to Jesus Christ.

From these two classes of minds we have this one statement with its twofold implications. The Christian man apologizes for his membership on the ground that his lodge is like the church. The Godless man openly declares that his lodge takes the place of the church—in a word, it is his church. This has been the attitude of the two classes of men named so far as I have been acquainted with them for the last forty years and more.

I have often wondered how many lodge men read these letters. I wish tens of thousands of them might do so, for while I know that the lodges are demon organized, demon energized, demon possessed, I know that a great many lodge men are kindly in disposition and mean to be Christian in character. While I hate the lodges with my whole heart, I love these lodge men as fellow travelers to eternity and I honestly wish I might do them good.

"Every Attempt to Do Good Does Good."

I do not know how many times I have quoted this saying of my honored father —probably hundreds of times. If I am continued in this present life, I expect to quote it hundreds of times more. I believe it to be true.

It is not ninety days since I went to an ecclesiastical council. One of the ministers present asked me if I remembered the time when I preached for him in the church which had called the council. I said to him: "Yes, I remember it very well." "Well," he said, "when you came into my house I was the secretary of two lodges. I have never been in a lodge since that time." Ten or fifteen years had passed between these two dates—the time when I preached for him in his church and the time when he told me that he had abandoned his lodges. It was a wonderful encouragement to me. It is an encouragement to me now to know that scores, hundreds, perhaps thousands of men have, by the testimony

which the National Christian Association has given in various ways, been saved from the slavery of the lodges.

So, while I wish that this writing might go into the hands of every lodge man in our country, I am glad that God will use it here and there to save men who are willing to believe and do the truth. The rest, of course, must be destroyed. God has made men free and He respects the work of His own hands. He does not override the freedom which He has ordained.

Men who choose this world with its vanities and prides—its ambitions and appetites, will be permitted to have it. God has made men free. They choose whom they will serve. They have to do this. They are free to choose whom but they are not free to choose or not. Choose they must. Choose they do. Choose they will.

Religion Is the Enemy of Christianity.

Suppose a man running a saloon, a gambling hell or a house of ill fame should wish to attract a good class of patronage. Suppose that he should get out a ritual, have the people that go into his saloon, gambling hell or house of ill fame, repeat the Lord's Prayer. Supposing he should appoint a chaplain and have him read three or four chapters from the Bible from day to day. Suppose that he should swear in the name of God, all the people who come into his resort to be true to one another; not to speak evil of one another; not to rob one another; not to do violence to one another. Suppose that he should offer some rewards to people who would join his order, pray his prayers, read his scriptures or listen to them when read, and swear his oaths. Would these changes make the saloon, the gambling hell or the house of ill fame any better than they are now?

A friend of mine who had traveled very widely, told me that in the houses of ill fame in Japan there was a little shrine or altar and that persons going into those resorts habitually stopped at this shrine to offer worship before or after they had entered or both. Did that change the character of the resort? Did it make the people any better who frequented it? Would it be a good thing now if any place where evil men congregated for vile purposes, should put in some prayers which they should devise and some portions of Scripture which they would have read? Cannot even a blind man see that this founding an evil institution "on the Bible" is itself a devilish contrivance for deceiving and ruining the souls of men?

Good institutions are not founded on the Bible simply by reading portions of it. They are founded on the Bible when they adopt the principles which the Bible lays down as the proper ground for human activities and they are not founded on the Bible under any other conditions whatsoever.

No man who has ever studied the secret society systems of our country and who is fairly intelligent, believes that they are in this sense "founded on the Bible." The Bible requires men to repent of sin, to confess it, to cease from it, to trust in Jesus Christ for pardon and in the Holy Spirit for cleansing. It requires men to frequent the assemblies of God's people, to be witnesses for the cleansing blood of Jesus and the cleansing work of the Holy Spirit and for preachers and church members and saloonkeepers and profane swearers to say that their lodges are all "founded on the Bible" is to state a frightful falsehood, if the men really know what the words, which they use, mean.

BOY SCOUT DEMORALIZATION.

There has been much said in approval of the Boy Scout organization. It has in it possibilities of useful development, training and direction of youthful restlessness and love of martial forms. But in the hands of some "masters" the organization has in it also very well-defined opportunities of demoralization. One of these which is being exploited hereabouts is the practice of "hikes" on Sabbath days. Boys are taken away from Sabbath schools, churches and homes on a wild goose chase which has nothing in it to commend it to good common sense, much less to Christian prudence. It is strange to what extent some good fathers and mothers allow their better judgment to be overruled in connection with these hikes.—*The United Presybterian.*

FREEMASONRY NOT CONSISTENT WITH CHRISTIANITY.

BY REV. W. P. MC NARY.

Its Secret Oaths Are Profane and Wicked.

In illustration of this objection we will make some quotations from these oaths. The Entered Apprentice is taken into the lodge half naked, is made to kneel before the Master and place his left hand under the "Bible, compass and square," and his right hand upon them, and swear by and on these three symbols, that he will obey the constitutions, keep the secrets of Masonry, etc., and closes in these words, "Binding myself under no less penalty than to have my throat cut across from ear to ear, my tongue torn out by the roots, and my body buried in the rough sands of the sea where the tide ebbs and flows every twenty-four hours; so help me God."—(Light on Masonry, page 27.)

The Master Mason swears upon the Bible, compass and square, as before, using these words among others, "That I will support the constitution of the Grand Lodge of the state, and conform to all the by-laws, rules and regulations of this or any other lodge of which I may at any time become a member. That a Master Mason's secrets given to me in charge as such, shall remain as secure and inviolable in my breast as in his own, murder and treason excepted, and they left to my own election. That if any part of this solemn oath be omitted at this time, I will hold myself amenable thereto whenever informed. That I will not violate the chastity of a Master Mason's wife, mother, sister or daughter, I knowing her to be such. Binding myself under no less penalty than to have my body severed in two, and my bowels torn out and burnt to ashes and the ashes scattered to the four winds of heaven, my body quartered and dispersed to the four cardinal points of the universe; so help me God.—(Light on Masonry, page 73.) The Royal Arch Mason swears, as before, using these words: "That I will assist a companion Royal Arch Mason when engaged in any difficulty, and espouse his cause so far as to extricate him from the same, if in my power, whether he be right or wrong. That if the secrets of a Royal Arch Mason are given to me in charge as such, they shall remain as inviolable in my breast as in his own—*murder and treason not excepted.*"—(Light on Masonry, page 142.)

(It is said by some that this last clause, and other clauses that might be objectionable to conscientious men, are sometimes omitted, but that the clause which says, "if any part of this solemn oath be omitted at this time, that I will hold myself amenable thereto whenever informed," is never omitted. There is no doubt, however, but that these words were in the original form of the Masonic oath.)

The oath of the Thrice Illustrious Order of the Cross contains these words: "That should I know another to violate any essential part of this obligation, I will use my most decided endeavors, by the blessing of God, to bring such person to the most condign punishment, *agreeably to the rules and usages of the Ancient fraternity.*"—(Light on Masonry, page 199.)

In the Knight Templar degree, a candidate is made to drink wine from a human skull, saying these words: "May all the sins committed by the person whose skull this was be heaped upon my head, in addition to my own, should I knowingly and willingly violate this, my solemn obligation."—(Light on Masonry, page 183.)

There are many objections to these oaths, among which are the following:

1. An oath is a solemn appeal to God and to swear by the "Bible, compass and square" is idolatry and a profane use of an oath. "Thou shalt fear the Lord thy God and serve him, and shalt swear by his name."—Deut. VI.-13.

2. An extrajudicial oath is unlawful.

3. To swear to obey an unknown code of laws or to keep an unknown secret is ensnaring to the conscience. Thousands of men have left the order because they did not approve of its regulations, only to find themselves ensnared by its wicked oaths.

4. They bind the members to execute unlawful and murderous penalties. Rev. Moses Thatcher, a seceding Mason, says that he has *"reliable evidence of not less than seven individuals murdered under Masonic law."*

5. To swear to keep another person secret and protect them from punishment whether right or wrong is contrary to the laws of God and man.

After I preached on Freemasonry in 1873 a good old Episcopal minister came to me and asked for a private interview. The substance of his remarks was as follows: I am a Royal Arch Mason. I joined before I became a Christian. As soon as I was converted I saw that I could not be a Mason and a Christian and I ceased to attend the meetings, but I do not dare to come out and openly oppose the order. They would ruin me, for I am under oath. But you are free and you are on the right track. I asked him if the oaths as I had published them were the same as he took. He replied, "Oh, when I took the oath I was sort of dazed. I don't remember exactly but *we all swore to stand by each other right or wrong.* That is all there is in Masonry." I personally know of many men who have joined the Masons as they themselves have told me because "it helped them in business" or "helped them to get office," "it would help them in case they ever got into trouble," etc., etc., and yet before they ever get inside of the lodge they had to swear that they were not influenced by any mercenary motive in making application for membership.

Masonic Charity Is Not Christian Charity.

The brotherhood of Christians is a divine brotherhood. "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of Whom the whole family in heaven and earth is named, etc." (Eph. 3:14 and 15.) Every Christian owes supreme loyalty to this sacred brotherhood. The law of Christian charity is: "Do good as you have opportunity unto all men, especially unto those that are of the household of faith."

The law of Masonic charity is: Do good as required to all Masons and recognize them as brothers, whether they are Jews, Mohammedons, infidels or grossly wicked men. Of such fellowship the Bible says: "Be not unequally yoked together with unbelievers * * * come out from among them and be ye separate, saith the Lord." (2 Cor. 6:14.)

Now, Masonry, as we will show later, is a religious brotherhood and claims the supreme allegiance of all its members. It is just against such fellowship that the apostle warned the Corinthians in the passage quoted.

Not only does Masonry ignore all ties of Christian brotherhood, but all Christians who are not Masons are excluded from the benefits of Masonic charity. Masons as individuals may give to whom they choose, but there is not one word in all Masonic teaching that enjoins it as a duty upon a member of the fraternity to bestow charity *on any outsider.* It claims that its members are God's chosen people (Mackey's Manual, page 196), and the Master in his address calls all outsiders "cowans," (dogs), "the profane world," etc. Christian benevolence is essentially unselfish. Jesus said, "If ye do good to them that do good to you, what thanks have you, for even sinners do the same."

Masonic charity is essentially selfish. According to Mackey's Manual, page 217, it excludes all old men in dotage; young men in nonage; all women and deformed persons. (See Finney, page 186). Mackey's Manual further declares, (page 227) that the Wardens "shall consider of the most prudent and effectual methods of collecting and disposing of what money shall be given to, or lodged with them in charity, toward the relief only of any true brother fallen into poverty or decay, but of none else."

Now, when a company of strong, ablebodied, prosperous men club together, excluding the poor, the weak, and all women, and promise to help each other and none else, would you call it benevolence?

Instead of being benevolence, it is the very opposite of true Christian benevolence or charity. It is a combination of the strong against the weak. It is great trust in society, more oppressive, more tyrannical than any of the great combines in business for it crowds the lame, the old, the poor and all worthy and needy outsiders, Christian or not, out of positions, out of office, out of opportunities in order to put in its own members, whether worthy and needy or not. As that Episcopal minister said to me, Masons are "sworn to stand by each other, right or wrong, and that is all there is to it." It is a common boast of Masons

that their order is more charitable than the Church. In making this comparison let it be remembered that the Church is founded by Jesus Christ and has for its object the conversion of souls and the building up of Christ's kingdom. That its mission is primarily to minister to man's spiritual rather than to his temporal wants. Esteeming it more important to save a man from eternal death than from bodily suffering, it makes that its principal work and to that end it contributes largely for missions and evangelical work, which is the highest and holiest kind of Christian charity, whereas, Masonry only considers man's temporal wants. If we compare the voluntary contributions of Christian people to promote Christ's great work of salvation with the *compulsory* contributions of Freemasons toward the support of the lodge, the odds would be many fold in favor of the church. Besides this, of the contributions of Masonry collected in dues and initiation fees a very small proportion goes to charity. Some years ago I looked up the official reports of the grand lodge of Indiana and found that about two-fifths of its contributions were given for charity and the other three-fifths went "to sustain the dignity of the order," that is, to pay the expenses of the higher officers to conclaves, banquets, meetings of various kinds and the expenses of the lodges. (See Edmond Ronayne's Handbook, page 12). The fact is this, the benefits received by its members, if any, in return for their contributions are of the nature of insurance benefits and it is the most expensive insurance they could invest in.

A little girl was asked the meaning of the word "happy." She said: "It is to feel like you wanted to give all your playthings to your little sister."—*Selected.*

"Your husband," said the caller sympathizingly, "was a man of excellent qualities."

"Yes," sighed the widow, "he was a good man. Everybody says so. I wasn't much acquainted with him myself. He belonged to six lodges."—*Missouri Freemason.*

SUNDAY EXCURSION, W. O. W.

Sunday morning, August 1st, ult., a vast throng of Woodmen and friends of the Order assembled to witness the arrival of a special train in Chicago on the I. C. R. R., containing the uniform rank of Blue Island and Roseland camps with their wives and families and the famous Pullman fife, drum and bugle corps of thirty pieces. About twelve hundred members of the Woodmen of the World and the female auxilliary, Women's Circle, together with three companies of the 38th regiment and the fife and drum corps, took the Christopher Columbus for their annual boat excursion to Milwaukee. This excursion was given by Progress Camp No. 114. After photographs were taken of the teams and bands, the command "Forward" was given and amidst the blare of trumpets and the re-echoing of drums and fifes, they marched to River and Rush streets where they were received with loud hurrahs by the hundreds of men, women and children already assembled on the decks of the steamship which carried them to Milwaukee.—Excerpt from the *Woodmen Recorder,* of August, 1915.

We have heretofore called attention to the founder of this order, Joseph Cullen Root, who undertook to organize an order of woodcraft without any reference to religion so that, as he said, "the doors then are left open to the Jew and the Gentile, the Catholic and the Protestant, the agnostic and the atheist," but soon was added a Funeral and Burial Service. Quoting from a Woodman of the World booklet, "Its funeral and burial services are ennobling and comforting; it does not trench on the opinions or beliefs of any religious denomination." All men are naturally religious and hence the demand for a funeral service that will assure them of heaven without repentance or faith in Christ.

He that wears a Masonic emblem tells the public that he is a Mason, but he does not tell it how good a Mason he is.—*The Texas Freemason.*

Neither is it any indication what kind of a man he is.

SCHOOL QUIZ UPROAR.

Union Chiefs Blamed.

Union labor officials invaded the meeting of the Baldwin senate educational committee at Hotel LaSalle shortly before adjournment of the morning session today and launched a bitter attack upon Myer J. Stein, attorney for the committee, demanding that the senators "call him to account" and compel him to modify his inquiry into the affairs of the Chicago Teachers' federation. The room was packed with teachers and officials of the federation and the meeting ended abruptly in a turmoil, Chairman Baldwin asserting to the labor men the committee would give every one a fair hearing and the union leaders protesting and practically demanding that Attorney Stein be dismissed as counsel for the committee.

"Intimidation," Says Baldwin.

Chairman Baldwin characterized the attempt of John Fitzpatrick, president of the Chicago Federation of Labor; Edward N. Nockels, secretary of the federation; Victor Olander, secretary of the state labor organization, and Miss Margaret Haley, business agent of the teachers' federation, as a "deliberate attempt to intimidate the committee" and prevent, if possible, the threatened investigation of the finances of the teachers' federation.

Cause of the Row.

An inquiry directed at the dues and assessments levied by the Chicago Teachers' Federation from its 4,000 members, teachers in the public schools and the identity of those who handle the money precipitated the row.

Jacob M. Loeb, vice-president of the board of education, told the committee to-day that on account of the secretive methods of the federation he has not been able to get the answer to either of these questions; that even teachers who are members of the organization are denied the information.

Thinks It's Used for Lobbying.

"Owing to the secretive methods of the federation I have been forced to the conclusion that the funds it raises at the expense of the teachers are used for lobbying purposes, both in Springfield and here," said Mr. Loeb. "In one of the letters the federation asked its members to flood the senate with, in favor of certain bills the organization wanted, the statement was made that unless these bills passed 300,000 school children would be turned out on the streets, the schools closed and 7,000 teachers would be out of a job. That is a deliberate misstatement made to the senate of this state. No resolution was ever introduced into the board to close the schools and there was actually little talk of anything of that sort except by the members of the federation; in fact, I believe they started it."

Evidence in possession of the committee, according to a man close to the activities of the senators, shows that the federation is affiliated with the Federation of Labor; that Margaret Haley, business agent of the teachers' organization, is a delegate to the labor organization, and that the teachers belonging to the federation are bound under the rules and regulations of the Federation of Labor, which provide for the calling of a strike whenever conditions do not suit the membership of the organization.

Possibility of a strike by the teachers of Chicago's public schools is what is interesting the senators chiefly, for it has been reported to them that threats of such action were made at a mass meeting held in protest against the recommendation of the Loeb efficiency committee that all salaries be cut 7½ per cent. —*Chicago Daily News,* July 22, 1915.

HIGH SCHOOL SECRET SOCIETIES AND DANCES.

To the *Christian Endeavor World,* the late Bishop W. F. Mallalieu of the Methodist Episcopal church, sent the following earnest protest against high school secret societies and dances:

It is high time to call a halt in the administration of affairs in some of our public schools.

The public schools of New England have been one of her chief glories. A good beginning was made at Plymouth. The little log hut that was built at the very top of Burial Hill served all sorts of purposes. On its flat top was a small cannon, which made it a fort. It was the place of assembly for the heads of the colony, and so it was a sort of statehouse, transferred in due time to Beacon Hill. It also served as a church in which heroic souls met for the worship of God. And with all the rest, as the story goes, it was used as a schoolhouse.

It is an occasion for great satisfaction that the influence of New England in regard to public schools for all the people has spread abroad until it has now become the heritage of all the states and all the people. Here it is that the rich and poor have met together, and have laid the foundation of future usefulness and success in life.

But it seems to be the rule in this earthly life that the best things will not thrive of themselves. Constant care, unswerving vigilance, is the price that must be paid if we would see the good made permanent. No thoughtful observer has failed to see that our schools, especially our high schools, are in danger of falling away from the proud preeminence they have heretofore held.

The danger is two-fold.

First of all, the prevalent custom of instituting fraternities or secret societies, whether of both sexes or for each separately, is working a great and manifest harm.

Enough is definitely known as to the methods, rites, and ceremonies of the so-called initiation of new members to make it clear that to a great extent these methods are degrading to those that submit to them, and equally if not more degrading to those that apply them.

Then it must be conceded that secret societies in high schools strike a deadly blow at one of the fundamental principles of our American institutions.

If we pride ourselves justly on any one thing more than another, it is that every boy and girl starts out in life, so far as public education is concerned, with a fair chance, an equal chance for preferment and success.

If the poorest boy in the community, if the boy whose poverty compels him to wear patched garments, only has the brains, and will diligently use them, he has, with the same books to study and the same teachers to guide him, a wide open door to all that is most honorable and remunerative in the wide range of human ambitions. It is largely a question of brains and work. Brains are nature's endowment; work is the human factor in winning victories.

But, when our young people in the high schools or any other schools begin to divide up into "sets" and "cliques" and "societies" and "fraternities," the boy from the "shack" or "shanty," or the "slum" region, the boy that wears the patched and ancient clothing, finds himself left out; he is ostracized, and lines are drawn that will have a tendency to make him feel that he is an object of pity or scorn.

These high school fraternities or societies ought to be abolished, every last one of them, and their existence prohibited.

They are an outrage on the fundamental principles of our national life; they are unchristian, and quite unworthy of the times in which we live and the records of the past.

In this connection it must be obvious that the dance so sadly prevalent in our high schools ought not to be tolerated.

The dance is not needed for exercise—walking in the open air, head erect, every muscle of the body in motion, is a hundred times better than the dance. Besides, when one is walking there are a thousand interesting things to be seen in the heavens above and the earth beneath and the waters under the earth.

In John Adams' diary there is a reference made to John Hancock. Adams says of him that Hancock tried to learn to dance, but that he completely failed in his efforts. And Adams adds that he had never known a man of brains that succeeded as a dancer.

But John Hancock gnew how to help Jefferson draw up the Declaration of Independence, and he knew how to write his name plainly and emphatically as the first signer of that immortal document, and that without the slightest trembling of nerve, even when he knew that in so doing he risked even life itself if the struggle for national existence should prove a failure.

LABOR UNIONS AND THE FREE METHODIST CHURCH.

The greatest question considered by the general conference [1915] was that of labor unionism. This occupied the greater part of several sittings and the debates were earnest and spirited, yet not an unkind word was spoken or a wrong spirit manifested. There was not a person on either side but sincerely desired that the very best thing should be done, but many were in perplexity as to what was best. Some held that it was simply an economic question and that the church had no right to legislate in the matter; that the workmen were brought face to face with conditions over which they had no control, and against their will were *compelled* to join the labor unions that they might have work and support their families; that the case was not at all parallel with those who *voluntarily* joined fraternal orders and should not be considered as identical; that if members of the labor unions took their position in the unions against what they believed to be wrong in them their obligation ceased; that contractors and employers were compelled to employ union men exclusively or get out of business, as no union men would work with non-union men, and that if they tried to run

their business with non-union labor the firms selling material would not let them have material with which to build because of the fear of being boycotted by the labor unions, and, therefore, said contractors and employers were not responsible for discriminating against their brethren of the Free Methodist church.

The other side contended that the labor unions as now constituted were not only secret societies in fact, but were governed by principles that were un-American, unconstitutional, unfair, unjust, unreasonable, and that in carrying out these principles they resorted to unlawful means, resulting oftentimes in the destruction of property and in the intimidation, slugging and murdering of men; that membership in such labor unions made the individual morally responsible for these unlawful acts, and such being the case such membership was contrary to the letter of the Bible and the spirit of true Christianity, and, whatever the outcome, persons belonging to the Free Methodist church should not belong to these labor organizations.

Everybody realized that it was a serious question and that the church would be affected more or less whichever way the matter was decided; for, on the one hand, quite a number of labor union men had in some way or other already become members of the Free Methodist church, and if the question was decided against them they would have to withdraw from the church or from the labor union, while, on the other hand, there were hundreds who would join the church if the ban were removed. So the matter was considered prayerfully, deliberately and with a single eye to the glory of God. Good men, some of the ablest men of the conference, differed as to the disposition of the question, and heavenly wisdom was besought.

The original paper presented was amended several times and was finally adopted by a large majority. It passed as follows:

We would not oppose the open and honest organization of the laboring classes seeking in a proper way their betterment without injuring others or violating the inherent right of any, but we are opposed to the element of pledged or oathbound secrecy, the policy of coercion, the practice of lawlessness, or any other evil in such organizations, and we prohibit our members from membership in labor unions or other societies where such evils exist. We hold that labor unions as now generally constituted are secret societies and that membership therein is a bar to membership in the church.

We also declare that discrimination in favor of unionism as against non-unionism on the part of contractors or employers is a violation of paragraph 42 of our General Rules. Any contractor or any employer of labor found guilty, according to due process of disciplinary trial, of thus discriminating shall be debarred from membership in the Free Methodist church.

We can not see how the church in consistency could have done otherwise than she did. To have admitted members of labor unions into the church would have been to go squarely back on her position against secret societies which she has held since the organization of the church. We honestly believe the general conference erred in not adopting strong resolutions expressive of our condemnation of capitalistic greed that grinds down the face of the poor laborer, that pays starvation wages and requires long hours; that corners markets and monopolizes business in its own interests, and also resolutions expressive of sympathy with the laboring men in their struggles against the greed of many capitalists and great corporations that would oppress them; and at the same time deplore the means the laboring classes were using to further their interests and secure their rights.

But we hold that no man has any justification in declaring that the Free Methodist church is against the working men as a class because of this action taken by general conference, or is on the side of the capitalists. *It is not true!* The Free Methodist church stands for the highest welfare of the working men, but is unalterably opposed to the closed shop policy of the labor unions, whereby they destroy the constitutional rights of the great mass of working men who do not belong to their organizations, and the church is also unalterably opposed to the coercive and destructive means used by these labor unions in carrying out their plans.

There is no good reason why the laboring men should not be organized, and well organized, and be governed by righteous principles and always employ fair and honorable methods. Then would they have the sympathy and co-operation of all the working classes, as well as the respect of the entire citizenship of the country.

These are perilous days and it is a time for deep humiliation and earnest prayer that the church may unitedly stand by her principles, and, never faltering, do the right as she sees it and move forward. Every combination of evil unites to break her to pieces and hinder her onward march.—*The Free Methodist.*

UNION MEN TO PAY DAMAGES.

The United States supreme court has handed down a decision which is likely to affect union labor to a very great extent, and for this reason and also because the question of membership in labor unions is constantly arising among our people, we here give a brief review of the case which led up to the decision, as summarized by the *Literary Digest.*

The Danbury Hatters' case dates back to July, 1902, when the hatters in the employ of Loewe and Co., of Danbury, Conn., struck because that firm refused to unionize its shops. In August of the same year the firm brought suit for $80,000 damages against the Danbury Hatters' Union and the individual strikers, alleging that through the United Hatters and the American Federation of Labor its name had been posted all over the country on the "unfair list" and as one of the concerns which "we don't patronize." The homes, bank deposits, and other property of the strikers were attached to secure payment in case of judgment. From the superior court of Connecticut the case was advanced to the federal district court, because it involved interstate trade, and in 1908 this court decided in favor of the firm, awarding damages of $74,000, which under the tripling provision of the Sherman law became $222,000. The circuit court of appeals set aside this judgment on question of doubt, but in 1909 the United States supreme court sustained the district court in its contention that the case came under the Sherman law, and ordered a new trial. In 1912 this new trial resulted in a decision for the firm, allowing the full claim of $80,000 to be trebled and costs added. In its final disposal of the case the United States supreme court confirms this verdict, settling the question of individual responsibility of members of a labor union for acts done by the union of a nature that must of necessity be within the knowledge of the members. Of the original 191 individual defendants in this case only about 180 are now living, and these are ordered to pay damages amounting to $260,000.

In other words, the labor union declared a boycott against the firm of hatters and thereby destroyed the firm's business in other states. The individual members of the union are required to pay the damages allowed by the court, which amounts to nearly $1,500 each.. The liability of each member for the action of the union to which he belongs is thus established. For a member to say that he does not personally approve of a strike declared by the union, or the boycott, or violence permitted, does not relieve that person of responsibility. The writer knows personally a member of a labor union who is a professed Christian and a church member. The union holds all its business meetings on Sunday. This member is as much responsible for such a condition as are the members of the Danbury Hatters' Union for the action of their union.—*Wesleyan.*

It is no easy matter for a man who has to depend on his day's labor for a livelihood to take a stand against trade unions, for conscience sake. The situation is growing more critical every day. A recent decision of the supreme court of the United States holds individual members of labor unions responsible for the action of the union. In the case cited, individual members of a certain union were held to pay about $1,500 each to cover damages done by the union to a certain firm. It is not altogether safe for a man to belong to a union, for though he may be opposed to boycotts or strikes he is likely to be held personally responsible for the action of the union he belongs to.

It is better to trust in God than in princes. —*Herald of Light.*

Hatters Pay $19,423.

Danbury, Conn., July 16.—The Savings Bank of Danbury today paid to D. E. Loewe & Co., $19,423 as part of the judgment of $252,000 ordered by the United States supreme court in the Danbury Hatters' litigation. The sum represents deposits of individual hatters, attached when the suit was first instituted, in 1902. Other banks, where the hatters' money is tied up, will soon make payments to the company, it is said.—*Chicago Daily News.*

MENACED BY LABOR AGITATORS.

The I. W. W. in Mexico.

One of the most dangerous and unruly elements now tolerated in Mexico, in the opinion of American residents, is the Casa del Obrero Mundial, said to be a branch of the I. W. W. Introduced originally, at any rate, by agents from the United States, the organization has spread like a disease among the lower

and middle classes, until today it is estimated that about 30,000 members are enrolled in the southern provinces alone. Of this number a large percentage is to be found in the army, where the combination of unintelligent socialism, tropical temperament and nervous trigger-finger is likely to be a growing menace.

The laborer "worthy of his hire" does not wish always to be a soldier, however, with the privilege of beating his plowshare back into a sword at the call of country, and the effort to force this status upon him has resulted in a situation likely to assume alarming proportions.

Cavalry Stabled in Church.

A recent episode is typical. In Constitution street stands a very old and very dirty church. Not long since the ancient house of worship was turned over to the members of the Casa del Obrero Mundial as a place of convention. A few days later efforts were made to negotiate an agreement by the terms of which the patriotic members of the organization were to become soldiers whenever the occasion demanded. In the gorgeous powwow that followed the hot words of refusal had hardly had time to die upon the lips of the "obreros" when their church was taken from them. Incidentally, a troop of cavalry was stabled within the sacred walls.

In retaliation the angry laborites called a strike. Chicago's most hardened walking delegate never dreamed of the sort of walkout that followed. From the water front to the Spanish cemetery and beyond construction and destruction work stopped as if at the flourish of a sorcerer's wand.

Indian on "Sympathy Strike."

Over in Calle de Zamora a leisurely Indian painting a balcony packed up his pot and brush and departed, mentioning casually as he left that he was on strike in sympathy with some one or other over in the next block; a *cochero* in the Avenida de la Independencia calmly refused a fare and started his decrepit nag toward the stables; in Cinco de Mayo avenue a lechero, or milkman, interrupted his amiable round and sped homeward to the accompaniment of his own banging tinware.

All over town eyebrows went up and implements went down. By noon the coaches had disappeared from the streets and many shutters were put up for the noonday siesta that were not taken down at the close of that hour of rest.

Then toward evening the most severe blow fell. With a sympathy no one dreamed they possessed, the cooks struck and deserted the hotels and restaurants as rats leave a sinking ship. Well—work might stop, but this was not to be tolerated for an instant. The heavy—more or less—hand of the law intervened. A flying squadron of gendarmes scoured the city for the recalcitrant chefs. Whenever one was captured he was treated with the deferential courtesy his position demanded, but he was none the less lugged back to his frijoles and tortillas in the kitchen. No doubt many escaped, but many, too, were rounded up and returned to their employers with the compliments of the police department. Never was the efficiency of that division of the public service more ably demonstrated.

Even Chinese Forced into It.

But the next day, although the cooks were back at work, agents of the obrero outfit began the rounds of the Chinese laundries, which were not organized at all and never had been. They insisted on the closing of the laundries. The unfortunate celestials protested in vain that they were not Mexicans and not members of the organization. They wailed into ears of granite. What the alternative offered them was heaven knows, but "clang!" went the shutters on the laundry windows and misguided were the citizens who had sent their linen suits to be washed that morning.

The strike had many amusing features, but its serious aspect could not be overlooked. It indicated the strength of the organization in Vera Cruz and gave some hint of what it could bring about in the way of paralysis of business if it cared to. The temper of the body is not good and its leaders are avowed anarchists of the red flag type.

In the States a red flag means either anarchy or an auction sale and the red flag is much in evidence in Vera Cruz when the troops parade as well as when the obreros march. For be it known that

a vast number of the soldiers are members of the organization. Side by side march the standard bearers. One supports the red, white and green of Mexico and the other the blood red of anarchy. Thus do patriotism and anarchy march side by side until—sometimes—it is rather difficult to distinguish the one from the other.

Leader Is Not a Mexican.

Head of the Casa del Obrero Mundial in Vera Cruz is a Dr. Atl. He is said not to be a Mexican. He looks Italian. He is the man who was ordered from Pueblo by General Francisco Coss when he endeavored to introduce his brand of anarchy into that state. Coss is the Carranza leader at that point, a sturdy warrior of the old school.

Dr. Atl appeared in Pueblo and began to "agitate." He was ordered by Coss to leave. The doctor hesitated and was given twelve hours to get out. Realizing what would happen if he did not, Atl managed to get out in something less than twelve hours. The same evening Coss in an address delivered in the Pueblo opera house took occasion to denounce Atl and the organization for which he stood.

Constitutionalists Atl's Friends.

To date the leaders of the Constitutionalist cause have not only tolerated the wily Atl and his doctrines but have been on very easy terms with them, except in such cases as the cooks' strike—which was a matter personally affecting the government's stomach. The movement too has spread in the northern armies of Gen. Villa, it is said. If this is true the progress of the propaganda is alarming and dangerous, for anarchy will not aid the cause of justice or of peace in Mexico.

It is quite conceivable that the movement might attain proportions that would threaten seriously whatever good seed may have been sown by the higher minded dignitaries of the "cause" and bring about a situation in Mexico even more difficult of solution than now confronts the republic and its big sister to the north.

Last Labor day, celebrated in Mexico on May 1, I stood on a street corner in Vera Cruz and watched the obreros parade. In the procession was a new flag that attracted my attention. It was red like the others, but seemed to bear some sort of an inscription. I pressed in closer and was able to read the words. The crimson banner contained a memorial tribute to the anarchists who were hanged in Chicago for complicity in the Haymarket riot!—*The Chicago Daily News.*

A NATURAL POET.

The father of Isaac Watts was determined that his boy should not become a poet, and when he caught him making rhymes, after tiring of remonstrating with him, he flogged him. As he applied the whip young Isaac cried out:

O father, do some pity take.
And another rhyme I shall never make.

This provoking the father still more, he applied the lash with more severity, and young Watts again cried out:

O my father, do spare my back from pain,
And I shall never make a rhyme again.

The father, thoroughly discouraged in his vain attempt to beat the poetry out of the boy, sent him away to school with a special request that the principal flog the boy if he caught him making rhymes. The first morning at the chapel exercise the boy Watts, looking up at the ceiling during prayers, saw a rat coming down the bell rope. He laughed so loudly that the teacher, stopping in his prayer, demanded why he laughed. The boy tremblingly answered:

Well, teacher, as there were no stairs,
The rat came down the rope to say his prayers.

The teacher discovered the genius of the boy, and encouraged his rhyme-making, and his hymns to this day are sung the world around.—*Literary Digest.*

Some Catholic papers have been praising an Oklahoma priest for giving a talk to a Masonic lodge, which talk pleased the Masons so well that they decided to print it in full in their official organ. The Buffalo *Echo* (Vol. 1, No. 19) no doubt voices the opinion of most thinking Catholics when it comments on the incident as follows: "When a Catholic priest forgets himself so far as to hobnob with the Masons, why should it cause any surprise that so many Catholic laymen are disregarding the Church's warning against secret societies?"—*The Fortnightly Review.*

The Coming Conflict

BY

EDWIN BROWN GRAHAM

CHAPTER XXIV.
The End of the Beginning.

"Let those love now who never lov'd before;
Let those who always loved now love the more."

During this time Hulman had become quite feeble. He had been better at times and able to attend to his business; then soon he would have a relapse, which placed him in a worse condition than before. He was now over sixty years of age, and there seemed to be a breaking down of his whole system. Walter tried hard to restore him to his usual health and vigor, and for a time had great hopes. But his father had lost spirit, and did not struggle to baffle the disease, as he would have done if he had been more cheerful and hopeful.

It began to look gloomy to Mrs. Hulman. Walter himself was becoming discouraged. It was already dismal to Mr. Hulman. He continued to grow worse. It looked more dismal to him. Death did not present bright hopes and happy prospects. Never brave nor pious, he had always been afraid to die, and now he was afraid he was going to die. He was not sure of the existence or the nature of a grand lodge on the other side of the dark river; or if he was, he seemed in no hurry to reach it. He did not care so much to live as he dreaded to die. He did not love life so much as he hated death and feared the darkness beyond the grave. In the presence of the dead, or on the near approach of death the vain boasts of the careless and skeptical take the wings of the morning and dwell in the uttermost parts of the sea.

Hulman spoke of inviting a consulting physician. Walter had desired one before this, but his father had objected. Now both were willing. Who should be invited? Slim was out of the question. McNally, another resident physician, had been drinking heavily. Walter objected to Lumm. His father objected to Hill. At length Walter said:

"I will suggest one who is willing to aid you; one in whom you can trust with no fear of not getting the best medical advice; and yet one whom to ask would require you to allow your judgment to control your feelings. And now I propose that you, not for friendship, but as a matter of business, send for Dr. Groves."

Hulman groaned. His feelings had changed considerably in the last few weeks or he would have cursed.

"Although you may dislike him personally, you know that the wisest thing that you can do is to have at your bedside that old physician who has brought you and your family through many spells of sickness and who is acknowledged to be without a peer, even in the city."

Hulman groaned again. Then his wife added pleadingly:

"Not to help him, but to help you; for your sake and my sake do let us send for him."

Hulman was silent. There was a conflict in his mind. As often as he had advised others not to employ that crazy Groves, which advice was the indirect cause of many deaths, with the ignorant Slim or the drunken brother as the direct cause, yet now his own judgment told him that the clear-headed Groves would be the best counselor. He bit his lips. He hated Groves. But ah! he hated death worse. He was in bondage to secret societies; but he was in worse bondage through fear of death. On one side were arrayed pride, prejudice, envy, hatred and deep-rooted spite; on the other, steadily approaching him and slaying these passions was the king of terrors. "All that a man hath will he give for his life."

"Well, if you do not object, I will go over to his office and have him to come immediately."

Hulman groaned, but did not object.

Mrs. Hulman remarked, "Do go, and urge him to come."

"He will need no urging," said Walter, leaving the room. He knew it was one of Groves' rules never to allow any personal matter to interfere with his efforts to save life. When Walter made his request, Groves said nothing about confession and forgiveness, or about his great sacrifice of dignity, or anything of the kind, but considered it as any other case and went with Walter to visit the patient.

The consultation was held, the nature of the disease, the course of treatment and the probable result easily decided. They agreed on every point, both considering that the patient had a very narrow chance for recovery. It was generally known that Hulman was dangerously sick. The Rev. Dr. Dobbs called, but did not find him very communicative in regard to his spiritual interests. He gave his pastor no encouragement to continue his conversation or to engage in any religious exercises. He talked more freely to his wife. Said he, one day, after lying long silent:

"Whether Christianity is true or false, I would give all I have in the world to believe and feel as you and other Christians do."

"Believe as they do and you will feel as they do."

"How can I make myself feel? I do believe that the Bible is true."

"O I mean more than to believe that the Word is true. Believe in, trust the truth of its promises, and depend on Him who made them. That is what we call faith. Don't try to feel. There's nothing said about feeling. Accept the Savior as yours and rely on Him, and whether you feel deeply or not, you will receive the promised blessings."

Hulman was again quiet for some minutes. Then he remarked that he would like to see Father Kemble. Without saying another word on the subject, Mrs. Hulman sent a note to the venerable minister, asking him to call on her husband. When he came that afternoon she met him in the parlor and wisely gave him as near as she was able a description of the views of Mr. Hulman. Then she showed him into the room of the sick man, and as she knew that her husband might be more free to communicate his feelings, she prudently excused herself for a few minutes.

"I have often thought of you in your affliction and am sorry that I have not called before this, but I did not know that my visits would be desirable," said the pleasant old gentleman.

"You had reasons for believing as you did, but I ask you to forgive me. I have sadly abused you, spoken ill of you, and tried to injure you. I confess it all and humbly beg your forgiveness. I could not die in peace until I had done this."

"I did not intend to accuse you, Mr. Hulman, but merely to excuse myself. If you have ever done me any wrong, I freely forgive you, even as I hope to be forgiven."

"Thank you, Father Kemble. I have wronged you and am grateful for your forgiveness. I do not try to excuse myself at all. The only palliation I offer is that it was my associations that led me to do so much evil. But this is no excuse, for I should not have been in associations which I knew all the time were wrong. I refer to secret societies."

"Indeed, I am surprised yet glad to hear you speak as you do. I always did blame that institution which exerted such influence over you, and which I was once afraid would keep you, as it has kept thousands, from ever being saved. But allow all that to pass, and let us continue good friends until death."

"Ah! I fear that is not far from me, and I have asked you to call that you might talk to me and pray with me before I die."

"I will surely be glad to do so. I suppose your pastor has often conversed with you and that you are well prepared for the end," remarked Father Kemble, rejoiced and yet surprised at the request.

Mr. Hulman answered earnestly, "Dr. Dobbs has often called and attempted to converse with me, but I have little confidence in him as a minister. I have met where no Christians should enter and heard him reading Christless prayers. Ah, no, when one comes to die he wants a minister who is free from all such entangling alliances. I prefer that you, nay, I beg that you may be my spiritual adviser, and, as you have forgiven me yourself, point out to me, a guilty wretch, the way in which I may obtain

forgiveness from Him before whose bar I must soon appear."

Father Kemble answered, "If I forgive, how much more will He! He will abundantly pardon, for His ways are above our ways and His thoughts—His thoughts of mercy — are above our thoughts, even as the heavens are higher than the earth."

"But I am such a wicked sinner."

"'Let him return to the Lord. Though your sins be as scarlet'"—

"So are mine," broke in the sick man.

"'They shall be as snow. Though they be as red as crimson'"—

"Indeed they are."

"'They shall be as wool.'"

"But how shall I return?"

"Do you know who proclaimed these words: 'I am the way'?"

"Yes."

"Then take Him as your Savior and trust Him to do as He promises and He will do it; for He never fails."

And thus they talked until the almost dying man declared his confidence in Him who only can forgive sin. Promising to call the next day at three o'clock, Father Kemble left the room.

By the entreaty of Mrs. Hulman and the consent of her husband, Groves had called frequently. The patient during these visits scarcely took his eyes from the doctor, but followed him with them as often as he moved. Often he would sigh as if his heart were broken. After the doctors had made their examination the evening after the second call of Father Kemble, and were about to leave the room, and had, in fact, opened the door, Mr. Hulman said:

"Wait a few minutes, please."

They returned to the bedside and waited for the request. After asking them to be seated he added:

"Walter, take a pen and write as I dictate. You can write as fast as I can speak."

Walter procured paper and pen and sat down at the stand by the bedside. Groves sat near the foot of the bed. "Promise me that neither of you will speak a word, or utter an exclamation till I have finished."

They both promised. The sick man began to dictate. He spoke very slowly and faintly. Every word was considered. He had probably thought it all over before this.

My last hour is fast approaching. Before all things fade from my mind I feel the need of making a confession, and, so far as in me lies, restitution for my wrong. It has been my sad and guilty lot to be concerned in an event which for a time caused agony to some and pain to many, and was in itself a great wrong. My object in making this confession is that I may receive forgiveness from those I have injured, and that it may be used for the cause of truth and right when I am gone. It is all I can do now, and it is with great sorrow and shame and only from a sense of duty that I speak.

I was made a Mason a score of years ago. I did not examine the principles and claims of the lodge. I did not care what it was, so that I had a good time there and received some advantages. When opposition was raised and its principles were discussed I became vexed. When opposition was continued and its secrets revealed, and when one with whom I was already offended, and who I was told had been a Mason in the army, and therefore subject to our law, opposed it, I became spiteful and revengeful. Partly to satisfy my personal malice, using the lodge for my base purpose, and partly for the sake of the order, I suggested to some of the brethren that means should be used to silence the leaders in the opposition. Different opinions were expressed. Some believed that the opposition should be met in silent contempt. Some claimed that a warning would be effectual. Some argued in favor of inflicting a light punishment. And some declared that the offense of the antimasons was like the crime of invading one's country or home and trying to destroy it, and therefore Masonry should be defended in the same way —the death of the invaders or rebels would not be murder, but self-defense.

These conversations took place after the regular meetings, and by carefully leaving out of the caucuses the best of our members, the last party rapidly increased until Dr. Groves especially was in great danger. Seeing this, and not wishing blood to be shed, and unwilling to inform him of his danger, and desiring some punishment to him, I planned his abduction, which was carried out chiefly by members of other lodges, some of whom Groves knows, but none of whom I feel at liberty to name. The rest of this crime is a matter on public record and too well known to need relating.

The only palliation I claim is that I tried to save bloodshed; but this is no palliation for me, because it was I who first suggested the violence which I felt must be checked.

I confess that I am guilty of heinous sin against our Maker, of crime against the state, of gross injustice against Groves, his wife and daughter, and my son and many others. I humbly confess all, and beg forgiveness. I have suffered more than any. I renounce all connection with Masonry, and all allegiance to it. I warn all who may read this against its snares. I request not to be buried with the

honors of the order when I die, at which time this or a part of this, as may be deemed prudent, may be made public.

I make this confession in full possession of my mental faculties and believing that I am near my death and my Judge, who I believe has forgiven me even as He forgave those who plotted against Him and put Him to death. Now I have done. Have mercy on me, a guilty criminal, but a heartstricken penitent who has suffered more than his victims.

He closed his eyes a moment and waited. He was tired and was resting, it was true, but also he seemed to be praying. Soon he opened his eyes again. The three men looked at each other and wept. Finally Groves controlled his feelings so that he could say, as he held out his hand:

"I freely forgive you. I do not blame you, but the power that ruled over you as with an iron rod."

Walter could scarcely speak, but sobbed out, "And father, you forgive me, too?"

"Yes, but rather beg your forgiveness."

Hulman asked for a pen, and with a trembling hand signed his full name to his confession. Then he asked the two doctors to sign their names as witnesses, and when this was done he added:

"Now let Dr. Groves keep this paper till I am gone, and only tell that between us there is friendship. Afterwards, as it is my dying request, this paper is to be used so as to promote the interests of that cause of which Groves is a worthy representative. This is all."

They sat in silence a few seconds, and then Groves slowly rose to leave.

"Doctor, I would like to see Mrs. Groves and Edith before I die," said Mr. Hulman timidly.

"They no doubt wish to see you. I shall bring them with me tomorrow at three o'clock."

Groves went home, told all he was allowed to tell and made known Hulman's request. Mrs. Groves and Edith readily consented to visit him.

The next day was bright, clear and cool. But Mr. Hulman had grown worse during the night. He was conscious and able to speak, but there was no hope that he could live another day. A little before three Father Kemble called according to promise. Soon Dr. Groves and family arrived. Hulman was the first to speak after their entrance.

"Mrs. Groves and Edith, can you forgive me for all my evil deeds that you know, and more, too, when you hear them?"

"Yes, I can and do with all my heart," said Mrs. Groves.

"And I as freely and fully," added Edith.

"I am glad to come to see you and happy to think you are willing to see me; but I am sorry to see you so weak."

"Edith, I want to see you as my child and bless you and Walter as my children before I die. What will hinder you from being married now while I can see you? Father Kemble is ready. Are you willing, Doctor and Mrs. Groves?"

"Yes," said the doctor.

"I'll leave it to Walter and Edith," said Mrs. Groves.

"Come, children, please do hear the request of your dying father."

Walter took Edith aside and conversed with her several minutes in a low tone, and then placing her hand on his arm, as they turned toward the others, said, "We are ready."

Father Kemble arose and said:

"Marriage is the union between one man and one woman who bind themselves to live together as man and wife until they are separated by death. In this relation there should be perfect unity of heart and mind, with nothing to mar or disturb perfect confidence and love. In this relation are many mutual duties, but they may all be comprehended in one command: 'Love one another.' Here it is especially manifest that 'Love is the fulfilling of the law.'"

Then, after asking them to join their right hands and to promise to live together with united hearts, dutifully, faithfully and constantly loving and helping each other, and praying the blessing of the God of families might rest on them and those assembled, in all their joys and sorrows, in health and in sickness, during life and at death, he solemnly said:

"And now I pronounce you husband and wife. 'What, therefore, God hath joined together let no man put asunder.'"

The congratulations, the well-wishes, the kisses and the tears were not merely according to form and custom. Every one spoke from the heart. All were glad and all were sad. All wept for sorrow and all wept for joy. Hatred and love, wrong and forgiveness, trouble and peace, happiness and pain, delay and haste, mirth and mourning, curses and blessings, marriages and death, were mingling or had come so close together.

"And now, children," said the dying man very slowly, " 'The Lord keep you and be gracious unto you, and bless you.' "

That night, without a fear of evil, without a struggle or a pain, in peace, in hope, yea, even in joy, and surrounded by the marriage party, Hulman walked through the valley of the shadow of death. He was given a Christian burial, with the services conducted by Father Kemble. His renunciation, but not his confession, was made public.

Walter and Edith are now happy in their new and lovely home in Megapolis.

Dr. Groves and his wife are still living in peace and contentment in the village of Brandon.

The local lodge no more troubles them. Its charter has been returned. Of those who were once its members some are silent and some curse the order.

And this is the end of the beginning of the coming conflict which is to rage in nearly every village and in every city in the land, until that which has been so long spoken in the ear in closets shall be proclaimed upon the housetops, until the church is freed from the iniquity of this mystery, and the state is released from the power behind the throne, and until every one who has been bound in the coils of a secret society shall have his bands cut asunder, and instead of saying, sensible of his bondage, or glorying in his shame, "I am a Freemason," shall be able to say, in his glorious liberty: "I am a *free man!*"

> "For freedom's battle, once begun,
> Bequeath'd by bleeding sire to son,
> Though baffled oft, is ever won."

THE END.

SCOFIELD BIBLE STUDY LEAFLETS

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Rev. Clarence A. Vincent, D. D., pastor of the Mount Pleasant Congregational Church, Washington, D. C., says in his book entitled, "Providence in America," under the heading, "The Home and America's Future," page 196: "The increasing demand of clubs, lodges and society upon the time of parents is a menace to our homes. Time is an essential element in the relationships of parents and children. Home to many a man is a place to eat and sleep —a restaurant and lodging house. I have often found it true of Christian men that the regular engagements of business, of lodges and of clubs, leave them no evenings of the week at home. Five women chosen at random from the leading Christian women of a city had each, on an average, fourteen engagements of this kind every week 'during the season.' There is no home life in such homes. The children must seek companionship elsewhere. Such a life destroys in the parent the love for home. Its associations seem dull. The power to appreciate its charms is destroyed."

Editorial.

"THE CRAFT'S THE TRICK."

A few years ago we copied the Mother Lodge poem of Rudyard Kipling, in which Tommy Atkins gives vent to his longing for an evening in a lodge he remembers visiting when on military service in India. After lodge routine was over, there followed a season of chat among the men which drifted toward religion, when "Each one fell a'talkin' of the god he knowed the best." At length the hour grew late, the mixed company dissolved,

"And we each went off to bed
With Mohammed, God and Shiva
Changin' pickets in our 'ead."

With similar appreciation of the qualities of the Craft, he works out, now with sly humor, now with rollicking drollery, the story of "The Man Who Would Be King." Including it in a selection from "The World's Greatest Short Stories," Sherwin Cody uses this one to illustrate that style to which he says Kipling's originality "is confined almost entirely," since the "secret of strength is contrast," and "Kipling uses this not only in the construction of his stories but in the wording of every sentence." He also remarks that "In this particular device Kipling remains unsurpassed, though he has had many imitators."

"Brother to a prince and fellow to a beggar if he be found worthy," is the motto at the head of this story, in which we soon encounter one not far from a beggar who for a while becomes not far from a prince. "If India was filled with men like you and me," says this philosopher, "not knowing more than the crows where they'd get their next day's rations, it isn't seven millions of revenue the land would be paying—it's seven hundred millions." Just then he wanted to "send a telegram back from the next station to Ajmir, the turning off place from the Bombay to the Mhow line as you travel westward."

"I can send your telegram within ten days if that will serve you."

He concludes that he must send by "word o' mouth."

"I would take it more than kind of you if you was to come out of Central India in time to catch him at Marwar Junction and say to him: 'He has gone South for the week.' He'll know what that means."

"'Where have you come from?' said I."

"'From the East,' said he, 'and I am hoping that you will give him the message on the Square—for the sake of my mother as well as your own. Englishmen are not usually softened by appeals to the memory of their mothers; but for certain reasons, which will be fully apparent, I saw fit to agree."

After various episodes the story brings the reader to a distant scene where, after temporary separation, the two friends of the cabalistic message are together again.

"Peachey," says Dravot, "we don't want to fight no more. The craft's the trick." Peachey tells the story to the messenger afterward, at still another place. Dravot announces: "A lodge in the third degree I will open, and we'll raise the head priests and the chiefs of the villages."

"'It's against all the law,' I says, 'holding a lodge without warrant from any one; and you know we never held office in any lodge.'"

"'It's a master stroke o' policy,' says Dravot."

For a lodge room they had the temple of Imbra. There the candidates were assembled. "Then he bangs the butt of his gun for a gavel and says: 'By virtue of the authority vested in me by my own right hand and the help of Peachey, I declare myself Grand Master of all Freemasonry in Kafristan in this the Mother Lodge o' the country, and King of Kafristan equally with Peachey!' At that he puts on his crown and I puts on mine—I was doing Senior Warden—and we opens the lodge in most ample form." Then they raised about ten of the high priests and chiefs. The first to be raised was a chief, "and I can tell you we scared the soul out of him. It was not in any way according to Ritual, but it served our turn."

All this, however, should be read in its own setting in the story itself, which does not lack the alleged contrast so far as droll humor and grewsome tragedy are concerned.

LEO M. FRANK A SECRET SOCIETY VICTIM.

The shocking murder of Leo M. Frank, taken from the state penitentiary farm in Georgia and lynched, has all the ear marks of the work of a secret society. If we consider a moment we will see that it is not, as the papers have reported, the work of a lawless mob—a riotous crowd swayed by passion. Captain J. M. Burke, superintendent of the state prison farm, dispelled this error when he said:

"The whole procedure was well ordered and methodical and only a few words were spoken. That evidently was agreed upon. A leader did all the talking. Only two of the men were masked, but I did not recognize any of them."

Revenge Sworn at Grave.

Press comments on the murder seem to have lost sight—perhaps purposely— of a dispatch from Georgia which appeared at the time when Governor Slaton retired from office. *The Chicago Tribune,* under date of June 26, said:

It is reported that a large number of men recently met at night at the grave of Mary Phagan, the factory girl whose murder led to the conviction of Frank, and formed a secret society, pledged to avenge her death.

That this plan was carried out is evidenced by the methodical procedure of the lynching expedition. The *Chicago Herald* says that—

There seemed to be every indication that the hanging had been carefully planned. The ease with which Frank was removed from the state prison farm; difficulties left in the way of pursuers and the sudden disappearance of the band after the lynching all pointed to thorough preparation. * * *

Among the men [at Marietta] there was evident grim and terrible satisfaction.

"They did a good job" was the comment, spoken in many tones, but with a curious inflection that was always the same.

No man spoke a name. No man had a guess to make of where these men came from. No man had a hint to drop of who they were—or where they had gone.

Speaking editorially, the *Herald* continues:

Frank's alleged crime was at the most an individual offense. But the crime of these men bears painful witness to the enemy that is within our gates as a nation—to the spirit that needs to be combated by all the influence of public power and public opinion wherever and whenever it shows itself. * * *

Whenever and wherever we have men proclaiming and acting on the principle that there is somewhere in this country an authority superior to that of the law of the land—whenever and wherever we hear measures advocated calculated to weaken the essential safeguards of representative government—there we have, in a diluted form, an exhibition of a spirit akin to that which has just put its blood-red stain on the record of Georgia.

Such acts are anarchic, to be sure, and the society set its decree above that of the state, but it is just the situation we may expect (as history time and again has proved to be true) when men meet in secret places and bind themselves with oaths which they hold sacred, to ever conceal and never reveal. Says the *Pittsburgh Dispatch:*

The mob [society] that is allowed to set its belief above the law in one case will not hesitate to arrogate to itself the same power in another.

It is a notorious fact that the southern rebellion was propagated in the Masonic lodge for thirty years before it was an accomplished fact and that during that time and for its success men were murdered and the criminals protected by the lodge. Later, when the Ku-Klux-Klan was terrorizing the South, the Masonic lodges sheltered the blood-spattered disguises of the secret society murderers.

We will reap as we sow. If we harbor societies whose very organizations or laws suggest protection from punishment to its members, we must not be surprised if we too shall face situations like those in Georgia. Let us not be satisfied with pointing the finger of scorn at the southern commonwealth, but seek to rid the land of societies dangerous to our national life and of which Charles Francis Adams observed: "A more perfect agent for the devising and execution of conspiracies against Church and State could have scarcely been conceived."

UNIVERSITY GIRLS' EXPENSES.

An investigation made at the University of Chicago, has shown what the average cost of education for a year will be under different conditions. Some facts may have a bearing on the sorority question, although hasty conclusions are not confidently advised by us. Possibly the natural classification must itself be regarded, together with relative expenses before the years of college. Some sorority girls may have already lived in expensive homes while preparing for admission to college.

Girl sudents in this university spend each year an average of $590.95—virtually five hundred and ninety-one dollars. For clothing they spend $121.10; for recreation, $79.34; for religion and philanthropy, $5.90. The average rooming house girl spends in college, $596.00. For clothing she spends, out of this amount,

$135.45; for recreation, $79.34, and for religion and philanthropy, $5.15. The annual expenses of a sorority girl amount to $675.08 on the average. This includes for clothing, $176.61; for recreation, $69.09; and for religion and philanthropy, $7.44. It will then appear that the sorority girl spends an average of $79.08 more than the rooming house girl, of which $41.16 is the larger cost of her clothing. How far the discrepancy is due to her sorority life, and how far to what accounts for her being chosen by a sorority and initiated, is a question which these figures do not seem to answer. Other questions also arise. Are there compensating advantages in sorority membership which offset the margin of cost? Or, on the other hand, are there disadvantages which widen the margin of real excess of cost, by augmentation which cannot be wholly counted in terms of money?

EFFECTIVE DISCUSSION.

In order to use a method of reasoning that results in conviction, one does well to discover the method by which his opponent usually reasons. This will guide him in selecting such proofs as his opponent already values. Though they may not be those which have most strongly influenced his own judgment, they can now take precedence because not his own but that of the other man is the judgment remaining to be influenced. It is our impression that personal sources quite as much as those providing principles are the sources from which minds attracted to secret orders derive what they accept as reasons for joining. By this we mean that instead of looking into the very nature and effect of a society, instead of asking whether its principles are right or wrong, they chiefly ask who has already joined. From its membership they infer its character. They judge from persons rather than principles. Nor can any one sweepingly condemn regard for this kind of evidence, which on account of the hiding of principles and practices comes nearer than usual to being the only evidence in reach.

Having ascertained this to be the kind of evidence which chiefly affects that mind we seek to influence, we can bring just this kind forward. We can cite the testimony of competent persons who, having studied the society with adequate diligence, have passed sound judgment upon its character and effects. Some of these have been members enjoying as good facilities for ascertaining truth about what they found within as others who are still there. They are not inferior witnesses. Among the members they would be accounted best qualified by intelligence, sound judgment and reliable character. The mere fact that their judgment is adverse, cannot be taken as evidence that they have degenerated into incompetent witnesses. It seems as likely to indicate more complete investigation and riper judgment than could be credited to them at the earlier time when they joined or approved the society. It is an universal presumption that a revised judgment is a more reliable one. An opinion reluctantly and laboriously altered has something in favor of its probable degree of correctness.

Let us then set due value on the usefulness of preparation to meet people who judge an order by its supposed membership, and to use their own favorite kind of proof. Men eminent among their contemporaries and as well qualified to speak as others, have spoken. If our opponent appeals to men, let us appeal to equally competent and reliable men. Nay, more; let us appeal to the same men, and use their testimony as given by themselves to offset the testimony about them given by others. If this is the favorite type of evidence, and if this is the kind relied upon, wisdom counsels providing an abundance of it; not because to ourselves it is most conclusive, but because when presented to minds we ought to influence, it is most effective.

SHRINERS IN SEATTLE.

There were something like 30,000 Shriners registered in Seattle, Washington, and their friends or families probably numbered 30,000 more. One of the principal avenues in the city was rather uniquely decorated, as the Moslem crescent and scimiter blazing with colored lights, surmounted each cluster of electric lights on the street. Most of the "Temples" had with them a band and a patrol. The patrol is that portion of the members who are drilled for evolutions and parade. The patrols wore different kinds of uniforms, according to the tastes of the several Temples. Most of the uniforms were Arabic, ranging from the Bedouin type with white drapery starting from under the edge of the turban and flowing over the shoulders and down the back to near the ground, to the

bright red garments of the Arabic warriors. All the uniforms were gorgeous and seemed to be made of expensive materials. As near as we could estimate, assuming that there were 15,000 men in the parade, the uniforms must have represented an outlay of anywhere from $500,000 to $1,000,000 and perhaps $1,500,000—the higher figure probably would be approximately right if each member brought two uniforms, as we suppose they must have done. The parades were never equaled in this part of the country before. It took nearly two hours to pass a given point. The first parade was on Tuesday morning just before the opening session of their first conclave. The newspapers told us that this parade was intended to represent the pilgrimage to Mecca!! The second parade was on a following night. The main difference between the two was that in the latter they displayed some electrical effects; for example, several of the patrols wore red incandescent lights at the base of the right foot and green or white lights on the left foot. Some wore lights in their turbans and the musicians carried on their caps or otherwise electric lights. In addition to these parades they had a wonderful exhibition of drill evolutions at Woodland Park, at the same time that they had the bands massed up there so that 500 instruments were playing the national airs together. There were a good many side stunts, such as balls, receptions, etc.

As to the general appearance of the men who participated—some of the Temples appeared to be made up of gentlemen of refinement. A few seemed to be made up of very coarse-grained men. There was nothing especially noteworthy in the appearance of the majority. As a class they looked like wideawake business men—all of them seemingly decidedly worldly minded. Personally we didn't see a single drunk wearing a badge or uniform. That they drank goes without saying—we saw fifteen or twenty of them going down into a drinking place with their arms locked over each others shoulders. On the night of the parade after they had disbanded a whole patrol were seen swarming into a saloon, and one of them sang "Nobody Knows How Dry I Am." As they had marched something like two and a half miles through the streets, it was natural that they should want some kind of refreshment —though they went after the wrong kind. Nevertheless, for orderliness and sobriety the visitors as a whole made a good impression.

On Sunday morning Rev. Dr. Matthews, a noted pastor and "joiner," of the Presbyterian Church, preached a sermon to the Shriners. He is very orthodox and never caters to the theistic principles of the lodge when in his pulpit.

DANGEROUS. NO PASSING.

Suppose we drop for the moment all extreme charges or objections and keep within limits where all can agree, or at least none ought to deny. For instance, we will refrain just now from saying that consent to the suppression of Jesus' name in lodge prayer is complete repudiation and denial of our Master. For the time being, we will not even use so strong language as has been employed in a protest from within an order itself against this unwelcome rule. In our present conference let us merely ask whether the step thus taken is a step in the right direction. Did we honor Him before men when "We hid, as it were, our faces from him?" Did we draw the nearer to Him in prayer by refusing to utter His name? Did we draw others to Him by silence concerning Him—studied silence? Are we taking the best road or the best direction in which to go, and in which to lead those whom we call brothers? Would it not, after all, be consistent to set up here the sign—Dangerous. No passing.

Again, as Christians we have no right to trifle with laws and principles that relate to the security of chaste and honorable homes. Adultery ranks with murder. Neither is to be thought or spoken of but with aversion and horror. Sins against love are terrible; sins against home are shocking. But no one can deny that chastity in its full meaning is no lodge obligation. We refrain here from pushing the charge to its extreme limit, having agreed to avoid extremes for the time being. Yet it is fair to ask whether a mere bargain between men who have taken, not one degree, not two degrees, but a third one, is not rather limited for

making the best impression. Is such a path toward morality quite straight? What if someone whom we lead in by our example does, for himself, infer a complete construction—or, if you prefer, let us say an extreme construction of the terms of the rule. That has surely happened. Suppose him to be more impressed by the restriction "knowing them to be" sisters or other near relatives of members of this degree, than by anything else in the obligation, what then? In what direction have we been leading him? Is it not safe and prudent to set up here the sign—Dangerous. No passing.

Once more, let it be freely conceded that the obligation to keep criminal secrets, since it does not apply to secrets merely detected but pinches only where it applies to secrets communicated by a member as a member, may never happen to put us into a corner. Is it then quite the way to seek safe and honorable paths, that way we take when we select paths that have such concealed corners and possible turns in them? Does the way to perfect honor and virtue lie in that direction? Is this as safe a way as we can find in which to lead our friends? Tone this obligation down as much as you try to think possible; minimize the chances it involves as much as you hope events in your individual life will admit; and still such pledges have an undesirable sound. They do not too well fit the lips of men sensitive in conscience and honor. They do not more securely guard against debasing entanglements. This is not the direction in which to go in order to make more certain the hope that we shall "be not partakers of other men's sins." Whatever actually results, are such things good to say; and is taking any risky moral chance, or swearing to any risky pledge, quite consistent with the rule "Safety First"? It will at least not look badly out of place if the sign stands here—Dangerous. No passing.

TEST CASE CONCLUDED.

The United States Supreme Court has finally handed down a decision sustaining that of the state supreme court of Mississippi in the recently appealed case relating to a condition of admission to the state university. Against one of the admission requirements, an applicant for admission into the law department protested. Having belonged to a fraternity in another college where he obtained his degree of A. B., he refused to sign the usual pledge to abstain from secret society affiliation during the period of law study in the state university. He also brought suit, grounding it on alleged abridgement of his right to liberty and pursuit of happiness guaranteed by state and federal constitutions. He held the law to be not valid because not constitutional.

The courts of Mississippi, including the supreme court of that state, having stood by the university or the legislature of their state, he appealed to the United States Supreme Court as one always to be "presumed to know something." That court does not deny his right to liberty. Neither does it dispute his privilege of pursuing happiness. What it appears to collide with is the unfledged law student's notion that, once a state has provided buildings for an educational institution and has also arranged for the continued contribution of public funds for its support, the constitution requires the commonwealth to end its work right there. Any law enacted by the legislature naming conditions in accordance with which its benefits will be available, is unconstitutional—at least it becomes so at the point where it conflicts with a rule put forth by an undergraduate or a fresh applicant. Not the legislature, nor yet the faculty, should arrange terms of admission but, rather, the youth to be admitted. Probably he ought also to arrange the curriculum. In his presence the faculty and the legislature should observe dutiful silence and forbear to meddle with their own institution. Else what are constitutions for and what is the use of an A. B. diploma?

No doubt he will learn law elsewhere and in due time become a great light among constitutional lawyers. Yet he will seek far before finding a law school, or any other, which will not sooner allow applicants free range to enjoy liberty and pursue happiness in all the room left outside, rather than permit them to dictate what shall be done inside.

"ET TU BRUTE?"

One of the most remarkable political changes of a period in which political events have not been devoid of interest is the tremendous advance of legislation against saloons. These noxious weeds infesting the fields of legitimate business are threatened with universal extirpation. There is probably but little territory on which any saloon stands now secure of its permanent lease of possession and insured of its own existence. Coming events of such magnitude must cast shadows before: not foes of the dangerous business alone, but its friends also will show their recognition of so new and overwhelming an alteration of important and influential conditions. The liquor interests have not been idle, but like the temperance advocates, have tried to conduct a campaign of education, analogous in form and spirit to a militarist campaign of education. Along with this, incidental signs of recognition may be expected to flash sidelights on the shifting scene.

A recent news item has led to these reflections. It has shined out suddenly against a peculiarly black and solid background. The history of Knight Templarism is engraved on a tablet of ebony. Not alone of a knight of crusading times has it been natural to remark, "He drinks like a Templar," recent triennial conclaves have been carnivals of drinking as well as of licentious debauchery. The "Christian Knights" parading the cross have stolen the "livery of the court of heaven to serve the Devil in" after a manner to add emphasis to that familiar quotation. Only a quarter of a century ago the head of the Medford Rum manufactory could ride, honored by the brethren, at the head of a great commandery in its march along the streets of the most famous state capital in New England. From the Pacific to the Atlantic coast a carload of wine crossed the whole continent, drawn by the triennial attraction. Arriving at its destination, it mingled with a deluge that was like a tidal wave on the eastern shore. The scenes enacted there may have been more flagrant—or may, rather, have been better reported—than those witnessed in other cities every three years when, with brass bands playing "Onward, Christian Soldiers," the invading Knights have marched to the moral devastation of new fields sanctimoniously ravaged.

The news item in question appeared in a leading religious journal, which neglected to notice that it did not include the slightest allusion to drinking "like a Templar," unless, perchance, drinking is to be construed as holding an indirect relation, or even a fairly direct one, to the liquor business. We copy it entire.

A resolution was passed by the Grand Commandery of Pennsylvania, Knights Templar, at its recent session in Philadelphia, which makes any man connected with the liquor traffic, either "directly or indirectly," ineligible for membership in a Pennsylvania commandery. Men already connected with the sale or manufacture of liquors are not affected by this new rule.

Neither are men who drink. For drinking Templars, who are numerous, it is not a rule; for men who sell liquor in Pennsylvania, and for men who distill liquor in that state, the rule is a belated new one.

CHIPS.

We cannot be saved by works.

We cannot remain saved without works.

St. James calls a faith without works devilish.

Faith without works and works without faith—useless.

Faith and works. Faith is the cause. Works is the effect.

We can do nothing towards our salvation, but much towards damnation.

To do good without faith, or to believe without doing good, spells damnation.

St. Paul says: "We are saved by faith without works." He speaks then of justification.

St. James says: "We are not saved by faith alone, but by works." He speaks then of sanctification.

To speak of self-contradiction in God's word here—as elsewhere—is caused by misunderstanding or malice.

Nothing is plainer: When the question is how are we saved the answer is, "By faith in Christ's work, without our merit."

When the question is how does my faith show that it is the saving faith the answer is, "By works. Faith without works is dead" (not saving).

(Rev.) B. E. Bergeson.

News of Our Work.

IOWA CONVENTION.

The Iowa Christian Association proposes to hold a state convention in the Christian Reformed Church, at Pella, Rev. C. De Leeuw, pastor, on October 19th and 20th. (Any change in date will be given in the October number of the CYNOSURE.)

There will be four sessions, and an excellent program is being arranged. There will be two addresses in the Holland language. Rev. Mead A. Kelsey, formerly of Oskaloosa, our new Field Agent and Lecturer, is expected to be present and assist.

Friends in Iowa wishing to attend the convention will please correspond with Rev. M. A. Malcolm, Albia; Rev. A. H. Brat, Otley, and Rev. Charles T. Moore, Indianola, Iowa, concerning entertainment or programs or concerning other matters connected with the work of the convention.

INDIANA CONVENTION.

We only know that it is proposed to hold a convention in Peru probably during this month and that Rev. Mead A. Kelsey expects to devote as much of his time as possible to the interests of this meeting. We shall endeavor to send programs to our readers as soon as they are prepared and printed.

Secretary William I. Phillips visited Paxton, Illinois, on business and had some interesting and we trust helpful interviews with a number of people during the half day of his visit and besides distributing tracts and securing a small contribution to the Work, he had one interview with the pastor that seemed to him to be worth the time and expense of the visit if he had done nothing else. A new reader of the CYNOSURE was secured, one who had never heard of the work of the National Christian Association. What a great work does this suggest is possible for every reader of the CYNOSURE to do for the pastors and Christian workers in his town and vicinity. Duties in the office have kept Secretary Phillips very close to his desk during the remainder of the past month.

REPORT OF EASTERN SECRETARY.

REV. W. B. STODDARD.

As the time draws near for the Ohio State Meeting there are indications that much blessing is to come with this gathering. In the absence of the pastor your representative has been invited to fill the pulpit of the church in which we are to meet, Sabbath morning and evening, August 22nd. I am to speak in the Covenanter church at Northwood on the evening of the seventeenth. They are with us in our work, of course. Rev. Hargrave, the pastor, has accepted chairmanship of the committee on resolutions.

It was about thirty years ago that I first gave antisecrecy lectures in this church. Wishing to phone yesterday I chanced to hear one of the members talking to another regarding the Convention, and myself. One of them said, referring to myself, "He has grown so stout I did not know him." It must be that antisecrecy work is healthy.

I was enabled to fill the program for lectures given in my last report. Pastor Lembke, and the good friends of Trinity Lutheran Church, Salem, Ohio, stood by faithfully. There were more present at the lecture this year than last at the Central Brethren church, Louisville, and more subscriptions to the CYNOSURE were secured. The Sabbath I spent at Canton, Ohio, was one of blessing. In the Wesleyan Methodist church in the morning and in the United Evangelical church in the evening, I was permitted to give antilodge addresses to good sized audiences. Our good friend, Brother McLeister of the Wesleyan church is recovering from an affliction. May God bless him. He is faithful in giving antilodge testimony.

My arrival at the district Missouri Lutheran Synod in Cleveland, Ohio, was too late to accomplish the most good. The president received me kindly and announced that I would speak at the close of the afternoon session. I soon discovered they had too full a program to give much opportunity for my address. Some subscribed for the CYNOSURE, and all, of course, were friendly. The attendance at the synod was very large.

While in Cleveland I was the guest of Rev. G. J. Van de Riet of the Chris-

tian Reformed church. I hope to comply with his request to return and lecture.

What a time I did have in Holmes County, Ohio! I was there four days, spoke four times, and gathered fifty new subscribers to the CYNOSURE. The good Mennonite friends there entertained me well, taking me around in their automobiles and said I must come again. I spoke in the Martin's Creek, the Walnut Creek, and the Sugar Creek Mennonite churches. There are many hills and some creeks (especially this year), in that country. The proposed meetings for Pandora, Ohio, did not materialize. They reported that they were having too many meetings to crowd in another.

I will go, God willing to Pataskala, Ohio, to address the Ohio Conference of the Weslyan brethren soon to meet there. I expect to send the report of a stirring state convention here at Belle Center in my next report.

REPORT OF SOUTHERN AGENT.

REV. F. J. DAVIDSON.

Dear CYNOSURE:

Although somewhat indisposed, I have put in a very prosperous month, having preached twenty-one sermons and delivered ten lectures, in each of which I revealed the wickedness of secret societies.

I had the pleasure of addressing a ministers' meeting on the lodge question at Plymouth Rock church, Plaquemine, Louisiana, and showed that all oath-bound secret societies with their Baal worship are profane and dangerous.

Revs. W. W. Georgetown, A. M. Jones, A. L. Davis and L. C. Washington stood up in defence of Bible truth, and declared that the lodges are spiritually and financially wrecking the Church and sowing discord in the home. Rev. I. S .Jones said that he was a lodge man, but that he did not countenance the evils of lodges, nor does he put the lodge on a footing with the Church. He thought the lodge very good in its place, but admitted that there were many objectionable features which ought to be eliminated.

Rev. C. H. Randall attempted to champion the cause of the lodges, but, like all other champions of the works of darkness, he was unable to score one point from God's Word in its favor. Every plant not planted by our Father shall surely be rooted up. The lodge is the work of the Devil, and is well calculated to deceive the unsuspecting. After recess Rev. Mr. Randall said to me that the promoters of the National Christian Association, the CHRISTIAN CYNOSURE and their supporters are crafty perjurers and speculators; but I assured his that he was in error, as I knew that the organizers of the N. C. A. were among the purest and most consecrated of Christians, and that they were the best friends that the negro race ever had. I assured him that such lifelong philanthropic abolitionists as Pres. Johnathan Blancherd, Ezra A. Cook, Henry L. Kellogg, J. Franklin Browne, Philo Carpenter, Wendell Phillips, Lloyd Garrison, James P. Stoddard, Wm. I. Phillips and other such great and noble characters were the organizers of the N. C. A., and were incapable of anything tinged with speculation. I think I finally convinced him of the earnest efforts of the N. C. A. workers, who are laboring at a great personal sacrifice for a very unpopular reform wholely for the betterment and uplift of humanity. Rev. Mr. Randall is a very nice young man, but is blinded by the deceitfulness and hypocrisy of the cunning secret lodges. He declared that he would not be a disciple of the CYNOSURE, but I am praying that his eyes be opened to see and obey the whole truth. He is a pastor of a very good church in Seymourville, and the people have confidence in him. What a power for God and his race he would be if he would stand on high ground and preach the whole gospel of separation!

Mrs. White, president of the Woman's Auxiliary Conference, also attempted to champion the lodge cause, but she also proved a failure in measuring Bible truth with lodge error and folly. She declared, however, that her church is first, but the Bible says "Ye cannot serve two masters."

I visited Garyville, La., and preached for Rev. A. J. Favors and Rev. R. D. Wilson. The night on which I preached for Rev. Mr. Favors, instead of accompanying me to his church he went to his

lodge meeting, and just reached the church as we were about to dismiss the service. This does not speak well for a young shepherd of God's flock. During my sermon there was much disorder. Secret lodges, of which a gentleman named fifteen to me in Garyville, are very strong, and ignorance, immorality and wickedness are unlimited.

At Rev. Mr. Wilson's church the people were far more orderly and paid close attention. Rev. Mr. Wilson has had a great deal of opposition, but now he has the leading church. Truth crushed to earth will rise.

I next visited Paulina, La., and preached for Rev. T. Allen, who has been pastor there for twenty-seven years. At one time he was an out-and-out antisecretist, but lodge influences were so strong that not only has he joined the Masons, but he has also organized a lodge tabernacle and built a lodge hall next door to his home. He admitted, however, that his most powerful and effective work was done before he joined the lodge. He also admitted that the lodges are injuring the churches.

The lodges are earnestly at work persecuting, abusing and misrepresenting me in White Castle, and trying to stiffle the life out of my little church. We were compelled to excommunicate three of the eighteen members last night for rebellion against the truth. The church has agreed to ask Sister Lizzie Woods Roberson to assist me in an antisecrecy conference here in September, provided friends will finance it. About twenty or more ministers have promised to attend. Pray for me.

"LIZZIE WOODS' LETTER."

Dear CYNOSURE:

I came to Waco, Texas, on July 7th to attend the state holiness meeting. The meeting was held in a large tabernacle, owned by the Knights of Tabor, a colored secret society. The building is a large wooden structure built with open sides like a great tent, and seats 2,000 people. This building is situated in a small park, about four acres in size. I stayed there ten days, and there were more than 4,000 people present each night. The last night I gave out tickets to get a chance to count them, and there were 7,091 on the grounds and in the house. I never saw people so anxious to hear the gospel.

I taught the Bible each day while the women's meeting was in session. I found many good women who had learned to live holy lives through the teaching of our little white mother whom God sent to us from the North, Sister J. P. Moore, the editor of the little paper called *Hope*. I never find many women and men belonging to Sister Moore's Bible Band taking up much time with lodges. Most of the men and women up here who really love God owe their start in real Christianity to Sister Moore. She gave to us what Jesus gave to the Jews in John 8:31-32. She saw that "If ye abide in my Word * * * ye shall know the truth and the truth shall make you free." Thank God for our dear little mother from the North; and, dear white brethren in the North, we are also thanking God for you. My pastor, Eld. J. C. Ballte, of Pine Bluff, Ark., told me before he died that the N. C. A. caused 800 preachers in the state of Arkansas to come out of their lodges in one year. Was not that wonderful?

Waco has her share of lodges, and we are giving out tracts to correct this evil. I lectured to-night against "Secret Idol Worship," and showed the people the Masonic ritual, and they were dumbfounded; but not a white man nor a colored man answered. One woman said: "Sister you are right about these lodges. When they meet right here in this park for their annual meeting it is the cesspool of hell. The men and women drink and drink and lie around on the grass half drunk for most of the night. It is the worst place in the world." I said: "Well, every place I go to in Tennessee, Louisiana, Arkansas or Texas the people all say, 'Sister Roberson, this is the worst place in the world.' Yes, Jesus said that, 'as the days of Noah were, so shall it be when the Son of man comes.' Violence has filled the earth."

I was in the rear of the building one night at Waco and was telling a Mason about his wicked oaths. He said that

they didn't swear to all that. I was handing out tracts, and just handed him the obligations. He looked at it and laughed and winked at the other men and said: "My good sister, go on back and sing that pretty song you were singing a few minutes ago." It was very amusing to see all the Masons get together and talk in low voices and look at the woman with the books that told all they had ever done in the lodge.

I then went to Dallas and stayed there ten days making house to house visits and teaching the Bible. At the Temple I lectured three nights on the "Sin of Secret Societies," and gave out tracts. I kept my "ritual" on the table where anyone might look at it or buy, if they liked. One man said that he was born and reared in the West Indies and was a Roman Catholic until last year, when he realized that the Catholic church was only a form of worship. He said that there were three churches in the West Indies: Episcopalian, Catholic and Masonic. I said: "Do you call Masonry a church?" He said: "Yes, they have their Chaplain, and observe the paschal supper in one of the higher degrees just as the other churches observe the Lord's Supper. But Masonry and the Catholic church are only forms of religion, without the real Christ spirit."

The people are beginning to see that the lodges are wicked. I told them that bomb-throwing and dynamiting and night-riding all came from the different secret societies.

I was giving out tracts one night at Dallas and a man said to me: "What are these tracts called 'Free Masonry' for?" I said that they were sent out to me to give out to the public, just as I had to him. He turned red and said: "Who sent them?" I showed him on the tracts that he had in his hand the name and address of the N. C. A. He said that he was going to write you. I told him that you would be glad to get his letter. He said: "Well, I don't see what they mean." I told him that if he would write you, you would tell him what you mean.

No one has tried to harm me as yet. Pray for me.

Yours for Christ's service,

LIZZIE W. ROBERSON.

We regret not being able to present the monthly letter expected from our Nebraska agent, Mr. Charles V. Farnham. He has been giving considerable time to house to house tract work during the last half of August. This month he returns to college.

Northwood, Iowa, August 4, 1915.

Editor CYNOSURE:

At a joint conference in Forest City, July 27-29, 1915, the Albert Lea Special Conference of the Norwegian Synod and the St. Ausgar Pastoral Conference of the United Church (about 40 pastors) passed the following resolution:

In reference to the question: "What shall a Lutheran pastor do with reference to lodge funerals?" these conferences answered: (1) Since lodges are religious institutions, (2) since in their religious ceremonies they deny Christ, and (3) since in funerals they perform religious acts and ceremonies; therefore no Lutheran pastor can in any way take part in a lodge funeral where the lodge takes part as a lodge.

(REV.) O. T. LEE.

A PARABLE.

It happened once that a man ran past Socrates armed with an axe. He was in pursuit of another who was running from him at full speed.

"Stop him! Stop him!" he cried.

Plato's master did not move.

"What!" cried the man with the axe—"could'st thou not have barred his way? He is an assassin!"

"An assasin? What meanest thou?"

"Play not the idiot! An assasin is a man who kills."

"A butcher, then?"

"Old fool! A man who kills another man."

"To be sure! A soldier."

"Dolt! A man who kills another man in time of peace."

"I see—the executioner."

"Thou ass! A man who kills another in his home."

"Exactly. A physician."

Upon which the man with the axe fled—and is running still.—La Terre.

In measure as I make my religion reasonable my reason becomes religious.

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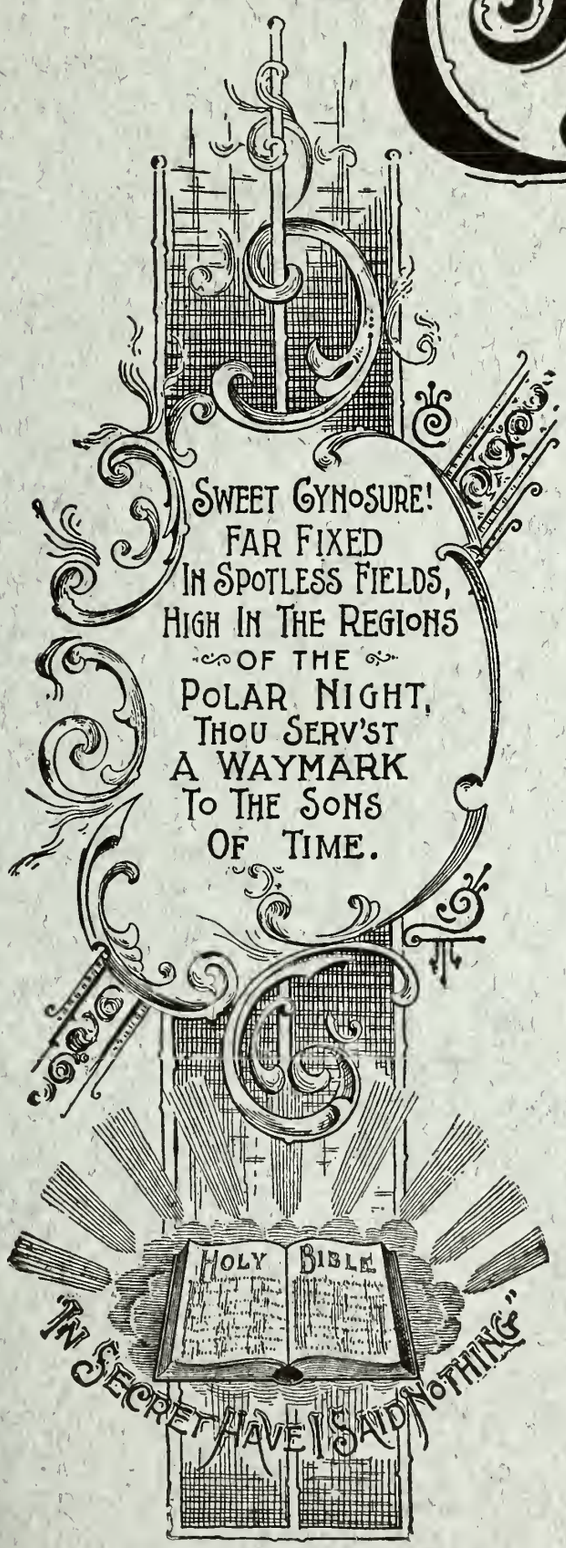

The Unchangeable God

Times change and men change with them,
For still the New allures,
Their purpose falters ever,
No plan of theirs endures;
Strange gods demand their worship,
Strange creeds that come and go;
Men's thoughts and men's opinions
Are tides that ebb and flow.
On ever-shifting currents
Their minds drift to and fro,
Their wav'ring wills are shaken
By all the winds that blow.
But steadfast as the mountains
And surer than the sea
And fixed as are the heavens,—
God is and God shall be.

—Annie Johnson Flint.

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A Word to Bible Students

I do sincerely hope to be instrumental under God in saving some young men, and especially students in the Christian ministry, from entanglements with what I consider to be a great delusion, to plead with them to separate themselves from the whole system [the secret lodge] as I would plead with them about any other moral or spiritual counterfeits of which I speak. I plead with them to separate themselves from it because it is contrary to the Word of God; because it is dishonoring to Jesus Christ; because it is hurtful to the truest interests of the soul; because it has the stamp of the dragon upon it.

As my friend, the late A. J. Gordon of Boston, said: "We become unavoidably and insensibly assimilated to that which most completely absorbs our time and attention." One cannot be constantly mixed in secular society without unknowingly losing some of his interest in the divine society of God and of angels, where he belongs by his new birth; he also becomes secularized. Our citizenship is in heaven, my Christian brothers, and we ought to be careful where we are living and refuse to be attracted by any system which is a rival of the blood-bought Church of the Redeemer.—**Rev. J. M. Gray, D. D., Dean of the Moody Bible Institute.**

Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XLVIII CHICAGO, OCTOBER, 1915. Number 6

UNITY.

BY JOHN GREENLEAF WHITTIER.

Forgive, O Lord, our severing ways,
The separate altars that we raise,
The varying tongues that speak Thy praise!

Suffice it now. In time to be
Shall one great temple rise to thee,
Thy Church our broad humanity.

White flowers of love its walls shall climb,
Sweet bells of peace shall ring its chime,
Its days shall all be holy time.

The hymn, long sought, shall then be heard,
The music of the world's accord,
Confessing Christ, the inward word!

That song shall swell from shore to shore,
One faith, one love, one hope restore
The seamless garb that Jesus wore!

"I STEPPED IN YOUR STEP ALL THE WAY."

BY ROY TEMPLE HOUSE.

A father and his tiny son
Crossed a rough street one stormy day.
"See Papa," cried the little one,
"I stepped in your steps all the way!"

Ah, random, childish hands that deal
Quick thrusts no coat of proof could stay!
It touched him with the touch of steel—
"I stepped in your steps all the way!"

If this man shirks his manhood's due
And heeds what lying voices say,
It is not one who falls, but two—
"I stepped in your steps all the way!"

But they that thrust off greed and fear,
Who love and watch, who toil and pray—
How their hearts carol when they hear
"I stepped in your steps all the way."

—*Ladies Home Journal.*

Let us so act that if a sufficient number of the other members of the church would act with like conscientiousness, earnestness, and perseverance, we should, before our generation closes, make the knowledge of Jesus Christ accessible to every creature.—John R. Mott.

THE CHRISTIAN'S RELATION TO SECRECY.

BY REV. F. L. HAYDEN, D. D., PH. D.

[An address before the Second Annual Convention of the Washington Christian Association, at Seattle, June, 1915.]

The question is this: "Is lodge fraternity warranted by the teachings of Jesus?" I speak from many years' experience as a Lodge man, though later as a Christian. I feel sympathy for those who honestly think that lodge fraternity and lodge ministry are true expositions of the teaching of the Master. At one time in my life I held to that opinion; but then my experience with Christ was only formal, and my consciousness of duty was not clear. Permit me to say in the spirit of Christian modesty that a true view of this matter is impossible to one who has not given God the place of supreme authority in his heart and life. One who has not entered into the life of Christ cannot speak truly upon the teachings of Christ, whatever may be his wisdom in other matters.

To determine whether Lodge fraternity is Christian fraternity, one must approach the question through the teachings of Jesus, in which He defines and limits the Christian life and its associations. He characterized the spirit of men who will not render obedience to God as "The World." He declared by His life and teaching that He was "not of the world," and that the relation of His followers to the world is the same. Evidently He meant that they cannot fraternize with godless men. In the ordinary business of life men associate with one another, but they do not thereby enter into fraternal relations. He is separate from the world, and in this position of separation he is "the light of the world." It must not be obscured. It is against this light that the darkness of the world is seen. "What fellowship hath light and

darkness?" Is concord between Christ and Belial possible? Can the believer and the infidel have a life in common?

Fraternity Differentiated.

Fraternity rests upon common interests and similar tastes. It finds expression in similar pursuits. Christian fraternity rests upon reverence for the name of Christ, love for the person of Christ, and obedience to the will of Christ. It arises from the spirit of Christ that has "translated him from darkness to light." It finds expression in promoting the kingdom of Christ among men. Will any honest lodge man contend that this is the spirit and purpose of the lodge? If it is urged that human society is becoming more and more permeated by the spirit of Christ as that spirit expresses itself in social justice and humanitarian service, admit it for the moment; but that does not furnish the basis for either Lodge or Church fraternity. Entrance into the lodge and the establishment of lodge fraternity does not rest on these grounds. The Lodge excludes those who have not been initiated into its mysteries. Lodge fraternity does not rest on goodness of character, but on the payment of initiatory fees. The feeling of fraternity arises from some appreciation of value. To the lodge man that feeling is self-interest, self-protection. To the Christian that value is Christ and the blessedness of His association. Neither the exactions of justice nor the appeals of humanity can excite the feeling of fraternity. Sympathy may be excited by appeals of want and suffering, but sympathy is not fraternity. When any number of persons come to possess interests in common and draw lines of association so that others are excluded from their fellowship, that action tends to form a fraternity and to designate its bounds. The more vital these interests are deemed to be the stronger are the bonds of that fraternity. Care in sickness, aid in need, fellowship in common pleasure—these are the bonds of lodge fraternity.

Lodge Fraternity Not Christian.

It is aside from the intent of this paper to examine any lodge ritual. In all of them beautiful sentiments are expressed. In some the Bible is used in the initiatory ceremonies. But lodge fraternity does not rest on the acceptance of the Bible as the expressed will of God, and the full revelation of that will in the person and teaching of Jesus Christ. These lodges are not composed of true followers of Christ, nor do their teachings embrace the fundamentals of revealed truth. The very atmosphere of the lodge room with its suggestive conversation, its tobacco and alcoholic drinks, its banquets, card and dance features, is enough to condemn it with all truth seeking persons. These are the very things against which the Word of God cautions the followers of Jesus, the things which the sober, temperate, pure and chaste life of the true Christian is a perpetual rebuke. Let me remind you that if the lodge initiated follower of Jesus does not go with his lodge "to the same excess of riot," he is held up to contempt as a fanatic. Can it be that a true Christian can find intimate and enjoyable associations among such minded persons? If so, then have Christ and Belial companionships in common. Then indeed does light and darkness fraternize.

One may break every command in the decalogue without forfeiting his membership in the average lodge. Or to put it another way; in order to hold membership in the lodge it is not necessary for one to love God, be true in speech, be chaste in conduct, be honest in business or observe the Sabbath in rest and worship. In order to secure lodge relations it is not necessary that one shall believe in a personal God—that is, in the Biblical sense—in the deity, the immaculate conception the vicarious atonement, or in the bodily resurrection of Christ. The lodge man finds the grounds of his fraternity in other matters, and associates with those who reject the whole plan of revealed religion.

Grounds of Christian Fraternity.

What are the bonds of Christian fraternity? Though Christians form societies for worship and for the propagation of the Truth, the bonds of their fraternity are not social. The society is simply the response the spirit of fraternity makes to the demand for association with those of like spiritual nature and life. These bonds are not financial or industrial. Christian fraternalism is not the result of any utilitarian advantage ex-

pected or conferred. It is rather the result of the spirit of Christ dwelling within the soul—the spirit that impels men to seek, not their own material advantage, but the highest good of others. Persons who have come to possess that spirit, whose hearts have been cleansed from sin and are indwelt by the Holy Spirit, who are, by Him, directed in courses of rectitude and justice, love and service, purity and truth, are the possessors of the spirit of Christian fraternity.

It is not difficult to see that the Church of Christ is, in the intent of God, a Godly fraternity. Christian fraternity is, then, essentially spiritual. It can exist only among those who, through the acceptance of Christ as Saviour and obedience to Him as Lord of the heart, have come to enjoy the vital relation of Spirit born sons of God. This Christian fraternal spirit seeks men to uplift them into the same state—to upbuild them in character and life. This fraternal spirit does not originate in a pledge to obey the rules of a society, but rather through the recognition of Christ as Master, who alone has the right to direct the will and conduct.

This fraternal spirit seeks to relieve the maladies of the soul through the indwelling of the Spirit of God, rather than to relieve the ailments of the body through the ministry of a godless human brotherhood. Doubtless a physical, social and humane ministry is comprehended in the service rendered by the Christian fraternity; but ministry to the body is incidental and secondary, though it follows as the sure vitalization of the soul by the spirit of God.

Lodge Philanthropy Not Christian Philanthropy.

It is urged that the lodges are doing a work of philanthropy that fully warrants their existence. I would not give this paper to the world if this ministry was the end and purpose of the lodge. Indeed I am prepared to believe that this ministry is, in many instances, the reaction of the spirit of Jesus upon unsaved men. But I wish it to be seen clearly that lodge ministry is rendered from other motives than those that animate Christians in their service.

Giving to one in need "a cup of water," "in the name of Christ," and "because he is Christ's," is Christian ministry. "When thou makest a feast call not thy rich neighbors, for they can recompense thee." "Call the poor, for they cannot recompense thee." Interpret this as you please and it is an indictment of the spirit of lodge ministry. That ministry is rendered to those who pay for it in dues and assessments. If one is not in good standing through failure to pay his dues the lodge is under no obligation to assist him no matter how grievious his case may be. Christian ministry is rendered to those who can pay for it only in the coin of a thankful heart. The Lodge spirit asks what "shall I get out of it?" The Christian spirit asks for the opportunity to serve in the name of the Master.

(To be continued.)

MASONRY AND THE BOOK OF REVELATION.

The new student of Masonry is apt to question whether our opposition to the order may not arise from misinformation as to its principles. It is therefore worth while to publish the writings of Masonic authorities which show the attitude of the order towards the Bible, the deity of Christ and other principles held sacred by Christians as these can not be said to have been inspired by anti-Masonic prejudice.

The following comments on the book of Revelation should be sufficient to convince any true believer that the motive is anti-Christian which so distorts the symbolism of that book to make it fit Masonic thought and principles, that it becomes nothing but a dream of an initiate into the corrupt Ancient Mysteries, and that the Christian has no choice as to his attitude towards Masonry which thus misuses the Scriptures.

The quotation is taken from pages 79 and 80 of the "Encyclopaedia of Freemasonry" by A. G. Mackey, M. D., Past General Grand High Priest of the General Grand Chapter of the United States, author of "A Lexicon on Free Masonry," "Manual of the Lodge," "Masonic Ritualist," "The Book of the Chapter," "Cryptic Masonry," etc.

Masonry of the Apocalypse.

The adoption of St. John the Evangelist as one of the patrons of our Lodges, has given rise, among the writers on Freemasonry, to a

variety of theories as to the original cause of his being thus connected with the Institution. Several traditions have been handed down from remote periods, which claim him as a brother, among which the Masonic student will be familiar with that which represents him as having assumed the government of the Craft, as Grand Master, after the demise of John the Baptist. I confess that I am not willing to place implicit confidence in the correctness of this legend, and I candidly subscribe to the prudence of Dalcho's remark, that "it is unwise to assert more than we can prove, and to argue against probability." There must have been, however, in some way, a connection more or less direct between the Evangelist and the institution of Freemasonry, or he would not from the earliest times have been so universally claimed as one of its patrons. If it was simply a Christian feeling—a religious veneration—which gave rise to this general homage, I see no reason why St. Matthew, St. Mark, or St. Luke might not as readily and appropriately have been selected as one of the "lines parallel." But the fact is that there is something, both in the life and in the writings of St. John the Evangelist, which closely connects him with our mystic Institution. He may not have been a Freemason in the sense in which we now use the term; but it will be sufficient, if it can be shown that he was familiar with other mystical institutions, which are themselves generally admitted to have been more or less intimately connected with Freemasonry by deriving their existence from a common origin.

The Essenes.

Such a society was the Essenian Fraternity —a mystical association of speculative philosophers among the Jews, whose organization very closely resembled that of the Freemasons, and who are even supposed by some to have derived their tenets and their discipline from the builders of the Temple. As Oliver observes, their institution "may be termed Freemasonry, retaining the same form but practiced under another name." Now there is little doubt that St. John was an Essene. Calmet positively asserts it; and the writings and life of St. John seem to furnish sufficient internal evidence that he was originally of that brotherhood.

St. John, the Patron of Masonry.

But it seems to me that St. John was more particularly selected as a patron of Freemasonry in consequence of the mysterious and emblematic nature of the Apocalypse, which evidently assimilated the mode of teaching adopted by the Evangelist to that practiced by the Fraternity. If any one who has investigated the ceremonies performed in the Ancient Mysteries, the Suprious Freemasonry as it has been called of the Pagans, will compare them with the mystical machinery used in the Book of Revelation, he will find himself irresistibly led to the conclusion that St. John the Evangelist was intimately acquainted with the whole process of initiation into these mystic associations, and that he has selected its imagery for the ground-work of his prophetic book. Mr. Faber, in his Origin of Pagan Idolatry (vol. ii., b. vi., ch. 6), has, with great ability and clearness, shown that St. John in the Apocalypse applies the ritual of the ancient initiations to a spiritual and prophetic purpose.

"The whole machinery of the Apocalypse," said Mr. Faber, "from beginning to end, seems to me very plainly to have been borrowed from the machinery of the Ancient Mysteries; and this, if we consider the nature of the subject, was done with the very strictest attention to poetical decorum.

St. John Being Initiated.

St. John himself is made to personate an aspirant about to be initiated; and, accordingly, the images presented to his mind's eye closely resemble the pageants of the Mysteries both in nature and in order of succession.

The prophet first beholds a door opened in the magnificent temple of heaven; and into this he is invited to enter by the voice of one who plays the hierophant. Here he witnesses the unsealing of a sacred book, and forthwith he is appalled by a troop of ghastly apparitions, which flit in horrid succession before his eyes. Among these are pre-eminently conspicuous a vast serpent, the well-known symbol of the great father; and two portentious wild beasts, which severally come up out of the sea and out of the earth. Such hideous figures correspond with the canine phantoms of the Orgies, which seem to rise out of the ground, and with the polymorphic images of the hero god who was universally deemed the offspring of the sea.

Passing these terrific monsters in safety, the prophet, constantly attended by his angel hierophant, who acts the part of an interpreter, is conducted into the presence of a female, who is described as closely resembling the great mother of pagan theology. Like Isis emerging from the sea and exhibiting herself to the aspirant Apuleius, this female divinity,

upborne upon the marine wild beast, appears to float upon the surface of many waters. She is said to be an open and systematical harlot, just as the great mother was the declared female principle of fecundity; and as she was always propitiated by literal fornication reduced to a religious system, and as the initiated were made to drink a prepared liquor out of a sacred goblet, so this harlot is represented as intoxicating the kings of the earth with the golden cup of her prostitution. On her forehead the very name of Mystery is inscribed; and the label teaches us that, in point of character, she is the great universal mother of idolatry.

Imagery of the Orgies.

The nature of this mystery, the officiating hierophant undertakes to explain; and an important prophecy is most curiously and artfully veiled under the very language and imagery of the Orgies. To the sea-born great father was ascribed a threefold state—he lived, he died, and he revived; and these changes of condition were duly exhibited in the Mysteries. To the sea-born wild beast is similarly ascribed a threefold state—he lives, he dies, he revives. While dead, he lies floating on the mighty ocean, just like Horus or Osiris, or Siva or Vishnou. When he revives again, like those kindred deities, he emerges from the waves; and whether dead or alive, he bears seven heads and ten horns, corresponding in number with the seven ark-preserved Rishis and the ten aboriginal patriarchs. Nor is this all; as the worshippers of the great father bore his special mark or stigma, and were distinguished by his name, so the worshippers of the maritime beast equally bear his mark and are equally decorated by his appellation.

At length, however, the first or doleful part of these sacred Mysteries draws to a close, and the last or joyful part is rapidly approaching. After the prophet has beheld the enemies of God plunged into a dreadful lake or inundation of liquid fire, which corresponds with the infernal lake or deluge of the Orgies, he is introduced into a splendidly-illuminated region, expressly adorned with the characteristics of that Paradise which was the ultimate scope of the ancient aspirants; while without the holy gate of admission are the whole multitude of the profane: dogs, and sorcerers, and whoremongers, and murderers, and idolators, and whosoever loveth and maketh a lie.

Such was the imagery of the Apocalypse. In close resemblance to the machinery of the Mysteries, and the intimate connection between their system and that of Freemasonry, very naturally induced our ancient brethren to claim the patronage of an apostle so pre-eminently mystical in his writings, and whose last and crowning work bore so much of the appearance, in an outward form, of a ritual of initiation.

THE GREATEST AND BEST MEN OF ALL AGES.

BY PRESIDENT C. A. BLANCHARD, WHEATON COLLEGE, ILLINOIS.

In my last article I spoke to you concerning the oft repeated statement that secret societies are founded upon the Bible. Because the subject has been brought to my attention repeatedly during the last few weeks, I wish now to deal with another subject which is also of importance.

In the charge of an Entered Apprentice, the Master says to the newly made apprentice, "I congratulate you on your admission into our ancient and honorable fraternity. Ancient, as having existed from time immemorial; honorable as tending to make all men so who are strictly obedient to its precepts. * * * In every age and country, men, pre-eminent for their moral and intellectual attainments, have encouraged and promoted its interests."

The point in my mind is this, the Entered Apprentice is told that the greatest and best men of all ages have been encouragers and promoters of the order. This familiar statement is repeated, informally, almost without cessation. I do not think it is a week since a man who was reproved for his fellowship with this, Christ-rejecting organization, said, "How can you believe thus of an organization which has in its membership the very best men there are in the world?" He was a poor ignorant soul, entirely sincere in what he said and believed as he believed, simply because he was not informed respecting the facts in the case.

June 24, 1717.

In all the histories of the Masonic order, when we come to a definite date for organization, we strike this June 24th, 1717. There is a vast deal of gabble about Adam, Solomon and Enoch, etc., etc., but when the Masonic orator drops out of the clouds and puts his foot on the ground he always says June 24, 1717.

At that time the four lodges of operative Masons, existing in the city of London, united to form what is now called speculative or Freemasonry. Its ridiculous rites and ceremonies, its obligations calling for the violation of the laws both of God and man, its bloody penalties, all these go back to this one date. I mention this fact for two reasons.

In the first place, because I wish to remind all of it, that it may not be forgotten, and in the second place, because it is obvious from this fact alone that the statement which we are considering cannot be true. The greatest and best men of all ages cannot have favored an organization which is less than two hundred years old. That is simply a fact and must be admitted as a fact. All that is to be done with it is to say that it is true and let it go.

If someone should say, "Well, then, the pretence of antiquity is a lie," that we will have to admit to be true. In fact, as Dr. Monfort of Cincinnati said, speaking of Freemasonry: "It is a lie all over." Undoubtedly this is true and this particular instance is only one case in point. So we will dismiss the general proposition that the greatest and best men "of all ages" have encouraged and promoted the system, as simply a falsehood. That is all that it is. We need not spend any more time on that.

Another question, however, arises: If it be true that the greatest and best men of past ages have not encouraged Freemasonry, how is it about the greatest and best men of the time since the organization has had being? Have these men encouraged and promoted the order? On this question I remark, first, it makes no difference if they did.

Here I wish to deal with the merits of the argument itself. Supposing that the greatest and best men of the last two hundred years have been encouragers and promoters of Freemasonry, would that prove to any intelligent, thoughtful man or woman in the world that the organization is one which has a right to exist and that good men have a right to be connected with it? Obviously no, for the greatest and best men of the last two hundred years have all of them been fallible. It has been perfectly possible for all of them to make mistakes. How then can we as intelligent people pin our faith to them and blindly follow where they lead? Evidently we have no right to do anything of the kind. We would have no right to join churches because certain men belong to them.

All men are fallible, there are no exceptions and the membership of one or more of these good men in a certain organization might simply be an instance in which his judgment or his conscience had failed.

Supposing one were to attempt to justify drunkenness on the ground that Noah, a distinguished man of faith, was on occasion drunk; or supposing that one should undertake to justify adultery and murder on the ground that David, a man of God, had committed those two crimes; or supposing one were to seek to justify any habit or association on the ground that some good men had formed the habit or been connected with the association—is it not obvious that the argument is positively worthless; that it does not do credit to a rational being to speak in that manner; that organizations which are worthy may be shown to be so by an examination of their principles and practices; that organizations which must be bolstered up by the names of certain individuals are proved by that very fact to be unfit for the allegiance of rational beings?

Evangelists, Statesmen, Disciples.

The Bible cautions us against measuring ourselves by ourselves or comparing ourselves with ourselves. This is a wise suggestion. No reasonable, thoughtful man will doubt this for a moment. At the same time there are men who through faith and patience inherit promises, and we are commanded to be imitators of such persons. (Heb. 6:12) Of course we cannot imitate them if we do not know who they are. This comes in under the "judge not" and the "By their fruits ye shall know them" section of Scripture.

We admit, therefore, that there are certain persons whose characters are worthy of imitation and that it is vital for a reasonable person to know who these people are. We, therefore, return to our question. Since lodges have existed, that is during the last two hundred years nearly, have men and women of this type been favorable disposed toward them? Have

they generally been members of them? Is it possible for us today to put into cold type words of commendation for lodgism, spoken by these good people—if you choose to adopt the Masonic phraseology, "the greatest and best men" of the last two hundred years?

The Apple Tree Tavern, London.

Another of the unquestioned facts respecting Freemasonry has regard to its birth place. Its birth time was June 24, 1717, its birth place was the Apple Tree Tavern, London, and for many years the common meeting place for lodges was in taverns. It is sad also to say, but it is a statement which no well informed person will question for an instant, that the bars of these taverns were patronized by the lodge men who frequented them.

"Landlord, bring in a hogshead full
And every brother face it
Until it gives a hollow sound,
And then you may replace it."

This is from one of the songs which lodge men used to sing in these taverns where, for so many years, they were accustomed to meet.

What is true of Freemasonry in this respect has been true, very largely, of other lodges, and is true of them still.

I have been told, I do not vouch for the truth of the statement, that the expenses of the Elks in one of our great cities are paid by profits on the sale of liquor. This may not be true, I am afraid it is. As temperance sentiment has progressed lodges have become more shy of liquor, liquor-sellers and liquor shops. At the present time in this country I suppose no Masonic lodge could live that should permit the drinking and carousing which were practically universal a few decades ago. But why this position?

Organizations which are born and reared in liquor shops are not likely to have the favor and assistance of the "best men of all the ages." I judge this will not be denied.

When we come to the examination of records we learn at once that many religious teachers, certainly the most distinguished men in the years since lodgism has existed, have not favored it. John Wesley, Charles G. Finney, Dwight L. Moody, R. A. Torrey, James M. Gray and a host of others might be named, leaders in the evangelistic movement of the last two hundred years, who have not only not approved of Freemasonry but who have openly condemned it.

I remember well to have heard Mr. Moody say in one of his meetings that he had been told that if he condemned Freemasonry certain Masonic preachers and professors would leave his meetings. He said, "Let them go. God will fill their places with better men and when they are converted they will come back." This is the view of lodgism which men of that type have held.

If we pass from the region of the church to that of enlightened Christian statesmanship one of the first names we will chance upon will be that of the great Washington. I wish anyone who reads these words, who has not read my little book on the subject, "Was Washington a Mason?" would send to our secretary for it and read it.

In this letter I have time for only one suggestion respecting Washington's relations to the lodge. He himself said, in a letter which has never been questioned by any competent scholar, that he had not been in a Masonic lodge more than once or twice for thirty years. This letter was written, as I remember, in 1799. This, as all will remember, was a short time before his death.

Every fairly well informed student of American history knows how stormy were the years through which Washington lived from his young manhood up to the end of the Revolutionary war. If he had ever had any time and interest to spend on lodges, it would certainly have been during the last thirty years of his life. By his own testimony, however, during all those years he did not go into a lodge more than once or twice. He may never have been in but once in thirty years.

Now Washington knew what Masonry was in a general way. He was initiated before he was twenty-one, in the old lodge at Alexandria. The lodge men pursued him incessantly. Letters and invitations from the lodges on all occasions were showered upon him. Anyone who will read Hayden's "Washington and His Masonic Compeers" will be struck with this ever recurring note. It seems as if they spent their last arrow to secure from the Great Washington some commenda-

tion of the order and the result was that he left in a letter, the authenticity of which has never been questioned by a competent scholar, the statement above referred to. "The fact is that I preside over none, nor have I been in one except once or twice within the last thirty years."

Under the circumstances, this practical withdrawal from the organization is a stinging condemnation of the whole system. That he should have been fooled into the order is not at all to be wondered at. Tens of thousands of other good men have been in like manner. That he should have withdrawn from it in the face of the persistent attempts to secure from him some sort of a recognition, is in itself a decided condemnation.

Add to this tacit disapproval the open condemnation of William H. Seward, John Adams and John Quincy Adams, Daniel Webster, Millard Fillmore, together with scores of other men of like character who might be named, and it is evident that if we speak of statesmen within the last one hundred years in our country, the pretence that lodges have been favored by the "greatest and best men of all ages" is notably untrue.

"Write Me as One Who Loves His Fellowmen."

If we pass out from the region of the church and of statesmanship into the broader field of mere humanitarianism we find the same thing to be true. Men who have been noted philanthropists have never been attracted to lodgism. Naturally they would not be. The very narrowness of the system would repel them. Women like Julia Ward Howe, Frances E. Willard and men like Gerrit Smith and Wendel Phillips, would naturally shrink from any organization which proposed to confine its interest, its humanitarian efforts, to a small part of the human race. These people loved the world, as God did. They did not love some men, they loved all men. They did not wish some people to be free, black or white, they wished all people to be free and their whole lives were given to the elevation of humanity as such.

How could an organization, which swears a man not to steal from a Mason, not to strike a Mason, not to tell lies about a Mason, not to commit adultery with the relatives of a Mason—how could an organization of this kind commend itself to men and women of the type I have named?

The meanness of the lodge foundations is apparent at a glance and standing by itself alone would satisfy us that people of large humanity, of broad views, of generous minds, could not have fellowship with organizations of that type. They never have had.

I have before this mentioned what Mrs. John B. Gough said to me, when I was at the Gough home in Boylston near Worcester, Mass.: "Mr. Blanchard, I believe the lodges are sucking the life blood out of every decent thing there is in this country." It would be easy to show that Mrs. Gough had reason for this opinion.

How has the temperance cause been dishonored by the collars, the holes in the door, the grips and pass words and the conduct of so-called temperance lodge meetings. How has patriotism been disgraced by secret organizations which were said to be organized for fellowship and which have largely proved to be organizations for plunder.

Who can read the speeches of Garfield on the pension bills and the legislation of the last ten years without blushing? To whom should this legislation be attributed? Simply to secret organizations which have lived by the pretence of patriotism. How has brotherly kindness been shriveled and dwarfed by these secret organizations which have been organized ostensibly to promote it. Is it not easy to sympathize with Mrs. Gough's remark, that secret societies are sucking the life blood out of every decent thing in the country?

There is need for temperance work and there is need for enlightened patriotism and there is need for brotherly kindness, but not one of these or any other good cause was ever yet promoted by secret organizations. The very genius of the secret society is against the fruits which have been named.

East, west, north, south, past or present, look where you will you will find that the statement which we are here considering is untrue. The "greatest and best men," the strong men and the good men of the last two hundred years have

never been friends of secret organizations.

Why, Then, Do Lodges Make This Claim?

No man will ever understand secret societies who does not believe in a personal Devil and in hosts of demons who are under his command and do his will. "We wrestle not against flesh and blood," that is, not against men who work up any one organization or another, but we wrestle with principalities and powers, with the rulers of the darkness of this world, with wicked spirits in the upper air and these principalities and powers and wicked spirits, mighty intelligences, named and directed from the pit of hell, are the beings with whom we have to do. It was so in the days of Paul. It is so in our day. It will be so until our Lord comes and the battle will be intensified as years pass.

Our Lord said that the Devil was a liar. Being a liar it is not strange that he should lie. It is natural for every person to act according to his character and if he should organize a system which was intended to dishonor Jesus Christ and ruin the souls of men, of course he will cloak it. He has cloaked it and seeks to deceive not wicked men, but good men, not some men but all men from whom he hopes to secure either money or power. These are the two things that this world worships. They are closely related. Pleasure of the world sort is procured by them and Satan seeks to organize societies and associations which will draw men to a false worship by ministering to these earthly desires.

Is There No Shadow of Truth in the Statement?

There is very little, if any. What these men who say that so many good men belong to the order have in mind, is the fact that a great many preachers and church members have united with these organizations. This is true, but it is obvious to the most casual observer that the really good men among these preachers and church members have never become lodge men in spirit. I have conversed freely with men of this type for the last forty-five years, and I do not think I have ever talked ten minutes with one of them, who was a fairly good man, but that he said to me, "I do not go to the lodge meetings, I have no time." Recently a man said to me, "I have a good wife and some pleasant children and when I am through with business I spend my time with them." This is the natural instinct of a decent man and where men are not governed by it, there is grave reason to fear that there is something the matter with them of a serious sort.

I knew a minister not long ago who had raised two or three boys who were a disgrace to him and a terror to the community. He was lamenting the character of these sons in the presence of a brother minister who had the courage and faithfulness to say to him, "You raised the boys and made them what they are, why do you complain of them?" The brother thought it was a hard saying, so his friend went on. "At the time when you ought to have been with your boys evenings, companioning with them, knowing what they were doing, helping them to higher and better things, you were running about the country making speeches for lodges, associating with all sorts of men, good, bad and indifferent, dishonoring your ministerial profession and meanwhile your boys were learning, to be just what the lodge fellows that you were associating with were." It was a hard saying, but it was God's truth, as everybody familiar with the facts knew.

How can any man who is a fairly decent man spend the time which God has given him for his wife and children in the smoke and vile talk which precedes and follows—sometimes even accompanies—lodge meetings.

I knew a good man some years ago who had joined one of the secret societies, one of the lesser ones, as men reckon them. He said to me that he did not attend this society. He said, "I, being a gentleman, have no sort of interest in sitting around in a cloud of tobacco smoke, hearing men tell disreputable stories. I have a better use for my time."

In this connection I wish to remind you once more of the organization of a Grand Lecturers Society which was intended to get Grand Lecturers to stop swearing, telling lewd stories and doing the like. This effort was made because the Grand Lecturers were of this char-

acter and the lodge was suffering in its membership because of it. So far as the lodge sentiment went there was no conscience in regard to the matter, but because the lodge was getting a bad reputation by reason of these licentious stories, these profane talks, these low down Grand Lecturers, the effort was made to lift them up a little bit—not because what they were doing was wrong, but because it was hurting the lodge.

The Holy Spirit is a clean spirit. He does not like dirt and he will not live in the midst of dirt. He wants people to be clean, he wants organizations to be clean. The sort of organizations which he likes are organizations which are really founded on the Word of God, not organizations which are made up of good, bad and indifferent men for the sake of gaining money or power or friends and which quote a lot of Scripture for the sake of fooling foolish people, but organizations which require people to repent of sin, to stop sinning and to praise Jesus Christ for the act which makes it possible for a man to remedy his past and share his future. These are the organizations which the Holy Spirit wants.

Spirit filled men are like the Holy Spirit. They want the same things that He wants. They hate smut and smutty talk and smutty people and they do not associate with such people. They go to prayer meetings, they go to churches, they go to social gatherings where the current runs clear and smooth, where peace and joy in the Holy Ghost prevail. These are the organizations which the "greatest and best men of all ages" have encouraged and promoted.

Professed Christians, even professed ministers of the Gospel, occasionally get into the Devil's organizations, but if they are really born of God, really washed white, not white-washed, but washed white in the blood of Jesus, they can have no real fellowship with organizations of this type.

BLUE GOOSE IN OHIO.

With Fred W. Ransom, of Columbus, as Most Loyal Grand Gander of the Blue Goose, the Ohio Pond, it is expected, will have a lively year. A good-sized flock of goslings will be given their first swim in the pond at a meeting to be held in September.—*Cleveland News.*

NO FREE SCHOOL FOR MASONIC ORPHANS.

Herbert Ashley et al., lost their fight for admittance in the public schools of LaGrange. The et al., represents seventy-eight children of school age in the Illinois Masonic Orphans' home at LaGrange, Illinois, and a bill for an injunction against the board of education of that place to restrain it from excluding the children from the schools unless tuition is paid was denied by Judge Baldwin in the Circuit court.

It means that the home will have to pay $2,000 each term for the education of the children under its care because they are gathered from all parts of the state and the law provides that a child must attend school in the district of its parents or guardian. The home is not legally the guardian of the children.

Had the bill been granted Judge Baldwin states, it would be possible for an organization to collect thousands of children in the state and place them in one locality and so disrupt and demoralize the schools of that locality. That the Masonic orphanage has paid taxes in the district does not alter the case, the decision declares.—*Chicago Daily News.*

ACID THROWER ALLEGED UNION AGENT.

Although Frank Wienewsky of 137 Lincoln avenue is said to have thrown carbolic acid in Anton Kiwasilborski's eyes so that he may lose his eyesight he was released on $3,000 bail after being in jail for less than forty-eight hours.

Wienewsky is reputed to be business agent for Bakers union No. 49, which is an opposition to union 2, to which Anton Kiwasilborski belonged. Bad feeling has prevailed between the members of these two organizations. On several occasions, the police say, attempts have been made to throw acid at William Bastnickskie's bake shop at 1326 North Ashland avenue. Policemen were stationed to watch the trouble makers, but they succeeded in catching Wienewsky only after he had done the damage.—*Chicago Tribune,* Sept. 7, 1915.

THE BATAVIA TRAGEDY.

BY CHARLES FRANCIS ADAMS.

[Charles Francis Adams, grandson of John Adams, second President of the United States, and son of John Quincy Adams, the sixth President, was a commanding figure in our national life during the middle portion of the nineteenth century. He was a member of the Massachusetts legislature in 1840, and in 1848 was nominated by the "Free Soil" party as their candidate for the Vice Presidency. In 1858 he was elected to Congress from Massachusetts by the newly organized Republican party. During the whole of our Civil War, Mr. Adams was Minister to Great Britain and at the close of the war he was selected as arbitrator between Great Britain and the United States for questions arising because of the war. In 1872 Mr. Adams was prominent in the organization of the "Liberal Republican" movement and was proposed as a candidate for the Presidency but was defeated for the nomination by Horace Greeley.

Mr. Adams is best known in the literary field for his biographico-historical works relating to his grandfather, John Adams, his grandmother, Abigail Adams, and his father, John Quincy Adams—that of his grandfather occupying ten volumes.]

The institution of Masonry was introduced into the British colonies of North America more than a hundred years ago. It went on slowly at first; but from the time of the Revolution it spread more rapidly, until in the first quarter of the present century it had succeeded in winding itself through all the departments of the body politic in the United States, and in claiming the sanction of many of the country's most distinguished men. Up to the year 1826 nothing occurred to mar its progress, or to interpose the smallest obstacle to its triumphant success. So great had then become the confidence of the members in its power, as to prompt the loud tone of gratulation in which some of its orators then indulged at their public festivals: and among these none spoke more boldly than Mr. Brainard. He announced that Masonry was exercising its influence in the sacred desk, in the legislative hall, and on the bench of justice; but so little had the public attention been directed to the truth he uttered, that the declaration passed off, and was set down by the uninitiated rather as a flower of rhetoric with which young speakers will sometimes magnify their topic, than as entitled to any particularly serious notice. Neither would these memorable words have been rescued from oblivion, if it had not happened that the very next year after they were uttered was destined to furnish a most extraordinary illustration of their significance.

Citizen Disappears Without Warning.

In a small town situated in the western part of the State of New York an event occurred in the autumn of the year 1826, which roused the suspicions first of the people living in the immediate neighborhood, and afterward of a very wide circle of persons throughout the United States. A citizen of Batavia suddenly disappeared from his family without giving the slightest warning. Rumors were immediately circulated that he had run away; but there were circumstances attending the act which favored the idea that personal violence had been resorted to, although the precise authors of it could not be distinctly traced. The name of the citizen who thus vanished as if the earth had opened and swallowed him from sight, was William Morgan. He had been a man of little consideration in the place, in which he had been but a short time resident. Without wealth—for he was compelled to labor for the support of a young wife and two infant children—and without influence of any kind, it seemed as if there could be nothing in the history or the pursuits of the individual to make him a shining mark of persecution on any account. So unreasonable, if not absurd, did the notion of the forcible abduction of such a man appear, that it was at first met with a cold smile of utter incredulity. Among the floating population of a newly-settled country, the single fact of the departure of persons having few ties to bind them to any particular spot would scarcely cause remark or lead to inquiry. Numbers, when first called to express an opinion in the case of Morgan, at once jumped to the conclusion that he had voluntarily fled to parts unknown. So natural was the inference that even to this day many who have never taken any trouble to look into the evidence are impressed with a vague notion that it is the proper solution of the difficulty. In ordinary circumstances the thing might have passed off as a nine days' wonder, and in a month's time the name of Mor-

gan might have been forgotten in Batavia, had it not been for a single clue which was left behind him, and which, at first followed up from curiosity, even excited wonder, and from this led to astonishment at the nature of the discoveries that ensued.

The Single Clue.

The single clue which ultimately unwound the tangled skein of evidence was this: The sole act of Morgan, while dwelling in Batavia, which formed any exception to the ordinary habits of men in his walk of life, was an undertaking into which he entered, in partnership with another person, to print and publish a book. This book promised to contain a true account of certain ceremonies and secret obligations taken by those who joined the society of Freemasons. The simple announcement of the intention to print this work was known to have been received by many of the persons in the vicinity, acknowledged brethren of the order, with signs of the most lively indignation. And as the thing went on to execution, so many efforts were made to interrupt and to prevent it, even at the hazard of much violence, that soon after the disappearance of the prime mover of the plan doubts began to spread in the community, whether there was not some connection, in the way of cause and effect, between the proposed publication and that event. Circumstances rapidly confirmed suspicion into belief, and belief into certainty. At first the attention was concentrated upon the individuals of the fraternity discovered to have been concerned in the taking off. It afterward spread itself so far as to embrace the action of the lodges of the region in which the deed was done. But such was the amount of resistance experienced to efforts made to ferret out the perpetrators and bring them to justice, that ultimately the whole organization of the order became involved in responsibility of the misdeeds of its members. The opposition made to investigation only stimulated the passion to investigate. Unexampled efforts were made to enlist the whole power of the social system in the pursuit of the kidnappers, which were as steadily baffled by the superior activity of the Masonic power. In time it became plain that the only effectual course would be to go, if possible, to the root of the evil, and to attack Masonry in its very citadel of secret obligations.

The labor expended in the endeavor to suppress the publication of Morgan's book proved to have been lost. It came out just at the moment when the disappearance of its author was most calculated to rouse the public curiosity to its contents. On examination, it was found to contain what purported to be the forms of oaths taken by those who were admitted to the first three degrees of Masonry—the Entered Apprentice's, the Fellowcraft's, and the Master Mason's. If they really were what they pretended to be, then indeed was supplied a full explanation of the motives that might have led to Morgan's disappearance. But here was the first difficulty. Doubts were sedulously spread of their genuineness. Morgan's want of social character was used with effect to bring the whole volume into discredit. Neither is it perfectly certain that its revelations would have been ultimately established as true, had not a considerable number of the fraternity, stimulated by the consciousness of the error which they had committed, voluntarily assembled at Leroy—a town in the neighborhood of Batavia—and then and there, besides attesting the veracity of Morgan's book, renounced all further connection with the society. One or two of these persons subsequently made far more extended publications, in which they opened all the mysteries of the Royal Arch, and of the Knight Templar's libation, besides exposing in a clear light the whole complicated organization of the institution. Upon these disclosures the popular excitement spread over a large part of the northern section of the Union. It crept into the political divisions of the time. A party sprung up almost with the celerity of magic, the end of whose exertions was to be the overthrow of Masonry. It soon carried before it all the power of Western New York. It spread into the neighboring states. It made its appearance in legislative assemblies, and there demanded full and earnest investigations, not merely of the circumstances attending the event which originated the excitement, but also of the nature of the obligations which Masons had been in

the habit of assuming. Great as was the effort to resist this movement, and manifold the devices to escape the searching operation proposed, it was found impossible directly to stem the tide of popular opinion. Masons who stubbornly adhered to the order were yet compelled under oath to give their reluctant testimony to the truth of the disclosures that had been made. The oaths of Masonry, and the strange rites practiced simultaneously with the assumption of them, were then found to be in substance what they had been affirmed to be. The veil that hid the mystery was rent in twain, and there stood the idol before the gaze of the multitude, in all the nakedness of its natural deformity.

The Wall of Brass.

Strange though it may seem, it is nevertheless equally certain, that the most revolting features of the obligations, the pledges subversive of all moral distinctions, and the penalties for violating those pledges, were not those things which roused the most general popular disapprobation. Here, as often before, the shield of private character, earned by a life and conversation without reproach, was interposed with effect to screen from censure men who protested that when they swore to keep secret the crimes which their brethren might have committed, provided they were revealed to them under the Masonic sign, they did nothing which they deemed inconsistent with their duties as Christians and as members of society. It is the tendency of mankind to mix with all abstract reasoning, however pure and perfect, a great deal of the alloy of human authority, to harden its nature. Multitudes preferred to believe the Masonic oaths and penalties to be ceremonies, childish, ridiculous, and unmeaning, rather than to suppose them intrinsically and incurably vicious. They refused to credit the fact that men whom they respected as citizens could have made themselves parties to any promise whatsoever to do acts illegal, unjust, and wicked. Rather than go so far, they preferred to throw themselves into a state of resolute unbelief of all that could be said against them. Hence the extraordinary resistance to all projects of examination, that great wall of brass which the conservative temper of society erects around acknowledged and time-hallowed abuses. Hence the determination to credit the assurances of interested witnesses, who seemed to have a character for veracity to support, rather than by pressing investigation, to undermine the established edifice constructed by the world's opinion.

Neither is there at bottom any want of good sense, in this sluggish mode of viewing all movements of reform. Agitation always portends more or less of risk to society, and tends to bring mere authority into contempt. It is therefore not without reason that those who value the security which they enjoy under existing institutions hesitate at adopting any rule of conduct which may materially diminish it. Such hesitation is visible under all forms of government; but it is nowhere more marked than in the United States, where the popular nature of the institutions makes the tendency to change at all times imminent. The misfortune attending this natural and pardonable conservative instinct is, that it clings with indiscriminate tenacity to all that has been long established—the evil as well as the good, the abuses that have crept in equally with the useful and the true. It was just so in the case of Masonry. A large number of the most active and respected members of society had allowed themselves to become involved in its obligations, and rather than voluntarily to confess the error they had committed, and to sanction the overthrow of the institution by a decided act of surrender, they preferred to support it upon the strength of their present character, and upon the combination of themselves and the friends whom they could influence to resist the assaults of a reforming and purifying power. Great as was the strength of this resistance, it could only partially succeed in accomplishing the object at which it aimed. The opposition made to the admission of a palpable moral truth had its usual and natural effect to stimulate the efforts of those who were pressing it upon the public attention. Admitting in the fullest extent everything that could be said in behalf of many of the individuals who as Masons became subjected to the vehemence of the denunciations directed

against the fraternity, it was yet a fact not a little startling that even they should deem themselves so far bound by unlawful obligations as at no time to be ready to signify the smallest disapprobation of their character, not even after the fact was proved how much of evil they had caused. After the disclosure of the Morgan history it was no longer possible to pretend that the pledges were not actually construed in the sense which the language plainly conveyed. That after admitting the possibility of such a construction the association which for one moment longer should give it countenance made itself responsible for all the crime which might become the fruit of it, can not be denied. Yet this reasoning did not appear to have the weight to which it was fairly entitled, in deterring the respectable members of the society from giving it their aid and countenance. De Witt Clinton still remained Grand Master of the order after he had reason to know the extent to which it had made itself accessory to the Morgan murder. Edward Livingston was not ashamed publicly to declare his acceptance of the same office, although the chain of evidence which traced that crime to the Masonic oath had then been made completely visible to all. When the authority of such names as these was invoked with success to shelter the association from the effect of its own system, it seemed to become an imperative duty on the part of those whose attention had been aroused to the subject to look beyond the barrier of authority so sedulously erected in order to keep them out, to probe by a searching analytic process the moral elements upon which the institution claimed to rest, and to concentrate the rays of truth and right reason upon those corrupt principles which, if not effectively counteracted, seemed to threaten the very foundations of justice in the social and moral system of America.

It was the province here marked out which Mr. John Quincy Adams voluntarily assumed to fill when he addressed to Colonel William L. Stone that series of letters upon the Entered Apprentice's oath. Although this obligation may be considered as constituting the lowest story and least commanding portion of the edifice of Freemasonry, yet he singled it out for examination as the fairest test by which he could try the merits of all that has been built above it. If that first and simple step proved untenable, it followed, as a matter of course, that no later or more difficult one could fare a whit better. Of the result of the investigation thus entered into, it is thought that no difference of opinion can now be entertained. No answer worthy of a moment's consideration was ever made. It is confidently believed that none is possible. As a specimen of rigid moral analysis the letters must ever remain—not simply as evincing the peculiar powers of the author's mind, but also as a standing testimony against the radical vice of the secret institution against which they were directed.

(To be continued.)

STOCKS FOR BOY SCOUTS.

Boy Scouts of troop 56, who went into camp at Perry, O., Saturday, were to feel the same sort of punishment their ancestors suffered if they broke rules, according to Scoutmaster Ralph Henn, 2656 Berkshire rd., Cleveland Heights.

Mr. Henn has provided a good old-fashioned stock in which the boys' legs will be pinioned, while their hands are cuffed behind them.—*Cleveland News,* Aug. 21, 1915.

PRAETORIANS.

The order of Praetorians is an insurance society similar to the Modern Woodmen of America and many others of various names. Its headquarters are in the Praetorian building, Dallas, Texas.

Masonry is not Protestantism, neither is it Catholicism, nor Judaism, or any other sectarianism. It requires the belief in a Supreme Ruling Power, with no reference as to the manner of expressing that belief.—*The Texas Freemason.*

Who is a liar but he that denieth that Jesus is the Christ? He is antichrist that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father, but he that acknowledgeth the Son hath the Father also.—I. John 2:22, 23.

A CHURCH FRATERNAL LEAGUE.

Rev. C. L. Morgan, D. D., pastor of the First Congregational Church, Elgin, Illinois, writes concerning the Men's Fraternal League, organized in connection with his church. Dr. Morgan says: "The Men's Fraternal League is organized to do for men just what so many fraternal lodges are doing, but of course wholly apart from secrecy. The first aim is to bring men into closer fellowship and brotherhood. The second to provide for a benefit fund—visiting sick communities—and for those who are sick or die. It is all very simple, but where tried, as at the Pilgrim Church, Dorchester, Boston, Massachusetts, has been most effective for some 22 years."

The Constitution and By-Laws of the League is as follows:

The Men's Fraternal League.

PREAMBLE.

It is known to the men of the First Congregational Church of Elgin, that men in other places, during many years past, have associated themselves together for mutual aid and financial benefit in time of need, with success and great satisfaction, and from such experience, it is believed that a similar organization of men in Elgin would accomplish much good that the Church, as at present organized, is not prepared to do efficiently. Hence it is thought wise to form such an Association of men; the object being:

1. To cultivate Fraternal fellowship between the men of the Church and congregation.

2. To extend sympathy to those in misfortune, and especially by a mutual benefit fund, to aid those who may be in need, and to help in cases of sickness and death; and

3. To promote united and deeper interest in the welfare and work of helping men.

Constitution.

ARTICLE I.—Name.—The name of this organization is the Men's Fraternal League of the First Congregational Church of Elgin, Illinois.

ARTICLE II.—Object.—The object of the League is to cultivate social fellowship, to extend mutual sympathy and material aid, and to promote cordial and fraternal relations between all workers interested in the welfare of men.

ARTICLE III.—Membership.—Persons approved by the Advisory Board and so reported to the League at any regular meeting, on payment of fifty cents, as first monthly dues, shall be declared a member of the League and shall be entitled to all the privileges and benefits of the League.

ARTICLE IV.—Meetings.—The meetings of the League are held on the first Monday evening of each month from October to May inclusive. Regular meetings may be adjourned from time to time. A special meeting of the League may be called by the Secretary at the request of the President or by the written request of five members.

ARTICLE V.—Officers.—The officers of the League are a President, Vice President, Secretary, Treasurer and Auditor, to be elected annually at the regular meeting in November. They are to hold their respective offices until their successors are elected and qualify by acceptance.

The duties of the President, Vice President and Auditor are those usually performed by such officers. The duty of the Secretary is to keep the records of the League, collect all money for, or belonging to the League, and to transmit said money to the Treasurer taking his receipt for the same.

It is the duty of the Treasurer to give a receipt for all money received from the Secretary, and to pay all written orders of the Advisory Board when signed by the President and Secretary.

ARTICLE VI.—Monthly Dues.—When a person becomes a member of the League, he shall pay for the first month the sum of fifty cents, for each and every month of membership thereafter he shall pay twenty-five cents, as monthly dues, of which sum five cents per month shall be set aside for general expenses. Monthly dues are due on or before the first Monday of each month.

ARTICLE VII.—Advisory Board.—At the Annual Meeting in November the League shall elect three members who with the President, Vice President, Secretary and Treasurer of the League constitute the Advisory Board; of which the President of the League is Chairman for the transaction of all business, and for the management and distribution of the benefit fund, and the Advisory Board shall be empowered to appoint such committees as may be regarded necessary.

ARTICLE VIII.—Amendments.—Written notices of any amendment to the Constitution must be filed with the Secretary, and the said amendment by him shall be submitted to the Advisory Board for report to the League one month previous to final action on same. A

two-thirds vote of the members present at any regular meeting is necessary to adopt any amendment.

By-Laws.

ARTICLE I.—Quorum and Special Meetings.—Not less than ten members make a quorum for regular and special meetings of the League; a less number may meet and adjourn.

ARTICLE II.—Reports.—The Secretary, Treasurer and Advisory Board must present a full report of the affairs of the League at the annual meeting in November.

ARTICLE III.—Dues in Arrears.—Any member whose dues are in arrears three months shall be notified by the Secretary, that unless his dues are paid on or before the next regular meeting, he will forfeit his title to the benefits of the League, and cease to be a member, unless some action be taken by the Advisory Board.

ARTICLE IV.—Advisory Board Quorum.—Four members of the Advisory Board shall make a quorum for the transaction of business.

ARTICLE V.—Duty of Advisory Board.—It is the duty of the Advisory Board to give special attention to cases of necessity, want of employment, sickness and death, and to act with entire fairness to all interests involved.

ARTICLE VI.—Amendments.—After one month's notice, these By-Laws may be amended at any regular meeting of the League by a two-thirds vote of the members present.

ARTICLE VII.—Benefits.

Section 1. Any member of the League who is sick or disabled for more than one week, at any one time, upon the approval of the Advisory Board, may be paid a sum not to exceed five dollars per week, for not more than four weeks in any twelve months. When any member is ill or disabled, for more than one week, at any time, the League shall reckon the time for which the member is allowed benefit, after and not including the first week of said member's illness or disability, and no payment may be made to any member on account of the first week of said illness or disability.

Section 2. If the illness or disability referred to in Section 1, Article 7 of the By-Laws is such as to prevent the member from work, then it is the duty of such member promptly to notify the Treasurer or Secretary of the League of these facts that proper action may be taken by the League for his benefit.

Section 3. At the death of any member, on the approval of the Advisory Board, the League may pay a sum, as the funds in the Treasury may admit not to exceed fifty dollars to the nearest relative dependent on the deceased, or to such person as said member may have designated.

ARTICLE VIII.—Financial Aid.

Section 1. When it comes to the knowledge of the Advisory Board that any member is in financial distress in his family, a majority of the Board may vote the payment of such sum of money, as in their judgment is necessary for speedy relief.

Section 2. The Advisory Board at their discretion, may refer any case coming under their jurisdiction to the League for its action, and when such reference is made, the Advisory Board is bound by the vote of the League. It is the privilege and the right of any member of the League, at any time, before action is taken in any case, with which the Advisory Board has to do, provided he is supported by two other members of the League, to bring such case before the League for its action, and the Advisory Board, in such cases of appeal or reference is bound by the vote of the League.

Section 3. In view of the money that may be needed in addition to the regular monthly dues from members of the League, it is desired and earnestly requested of all persons in sympathy with it, to give needful and generous support to its treasury, in order that the League may do its work as fully and effectively as possible.

LABOR SLUGGER CONFESSES.

Honore Jaxon, known throughout the country is the "father of labor slugging," is a recruit in the Fort Sheridan civilian military camp. His application was approved by Col. H. O. S. Hiestand, adjutant general of the central department of the army.

Fled from Canada.

"I know Jaxon," Col. Hiestand said. "He was a major in the Louis Riel rebellion in Saskatchewan in 1885. I was stationed in Montana at the time. Louis Riel was captured by the Canadian troops and executed. Jaxon fled to the United States and escaped death."

One year later Jaxon bobbed up in Chicago and it was due to his subsequent activities that he earned the title of "father of labor slugging." As soon as

he arrived in Chicago early in 1886 Jaxon joined the carpenters' union. In the spring of the same year the union inaugurated its eight-hour strike which lasted six weeks.

Organizes Sluggers.

Jaxon, fresh from his military experience in the Canadian rebellion, displayed organizing ability. The union soon made him secretary of the carpenters' central body, where he practically became dictator of the strike.

"When I became secretary of the central body I saw something was necessary to be done to win the strike," Jaxon said. "So I organized the men on a military footing.

"The plan we laid out was executed to the letter. Squads of men were sent into all parts of the city. They swept over the town like an invading army. Carpenters from South Chicago made up the squads which cleaned up the northwest side and north side men did the work on the south side.

Terrorized Whole City.

"So perfectly did the plan work that only one man was arrested. He was a Scotchman named Sloan, and I believe he had imbibed too much Scotch whisky and stuck around the building too long. They said he tried to fight the police. Anyhow, the work of the several squads was timed so perfectly that the 'educational work' practically occurred at the same moment all over the city, and when the police arrived the squads were gone.

"We won the strike in six weeks. But when the struggle was over the cheap labor politicians began to assert themselves and the weapon I had taught them to use against the enemy they began to use on each other. When they started to slug each other to maintain themselves in office I quit and stepped down and out."—*Chicago Tribune,* Sept. 18, 1915.

Mr. Manhattan, who belongs to several clubs, walked into the police station. "I hear," he said to the sergeant at the desk, "that you have caught the burglar who broke into my home a few nights ago."

"Yes," replied the sergeant. "Do you want to see him?"

"Well, I'd like to ask him how he got in without waking my wife. I've been trying to do that for the last 20 years."

ELKS' GRAND LODGE CONVENTION.

Order "Going Backward" Says a Member.

The arrivals commenced about the 8th, which made the city look crowded from that time until the 16th, but I must confess I was disappointed. The decorations were not what I had expected and the Los Angeles bunch acted and said that they were doing a favor to receive the Elks who had invited themselves. I kept my ear to the ground, listening to everything, and not displaying an Elk button, heard more than I ever did regarding things we traveling men never learn.

When the convention opened in the splendid Trinity Auditorium on Monday night, there was some enthusiasm, worked up by the Mayor, Mott and Reagan of the Los Angeles Lodge, but on Tuesday, when the Grand Lodge met for business, it was easy to see that the delegates were only interested in trying to find out who was ordered to be elected. A number of the delegates never saw the Grand Lodge after the election was over and went sight seeing, as though the Grand Lodge was not meeting. Everything seemed to be cut and dried. * * *

Baltimore beat Atlanta for the convention of next year very easily by simply whispering that Georgia was a prohibition state and all the work of Atlanta amounted to nothing in the face of that statement. The Elks are not soaks, but they don't like prohibition. All the talk about the great parades was newspaper bunk, as the floats and all the great features are in constant use to impress tourists and induce them to buy real estate in Southern California.

In my opinion the Elks have had their day and are going backward, and I blame it on what seems to be club fever. The great desire of most lodges is to get a successful boose joint and when that is accomplished they shoot off hot air about having a great lodge. It seemed to me as if the order had got off the trail that gave it such a boom in the past. It's all politics, graft and money grubbing. * * *

I came up here [Osceola, N. Y.] early this month and have not met an Elk. There are only about eight houses in the village and they are a mile apart, but the people are all on the level and don't make bluffs of being fraternal when you know

they are stringing you. One of the funny things at the convention was the excursion trains from the East. They were filled by the Tourists Agencies with everybody who wanted to make the cheap trip, and the small lodges out there were conned into believing that they were entertaining Elks. One Jersey train had eighty-five women school teachers, who had no more to do with the Order of Elks than the ostrich farm in San Diego, but they got the candies just the same.

Some time I will write you about my visits to the clubs and give you the figures of the poker games and bar receipts which will be the only Elk news I appear to be able to gather.

Will see you some time next winter and tell you personally how great a joke the Elks appear to a

KNIGHT OF THE GRIP.

—*The Elk's Antler*, September, 1915.

ELKS MAKE SMALL GAIN.

Lose 29,000 in One Year.

In the Grand Secretary's report we find these figures:

Initiated	43,183
Dropped from the roll	16,228
Demitted	7,843
Deceased	4,701
Expelled	232
	29,004

From these figures it will be seen that 24,071 were stricken from the roll and demitted. The expelled and deceased are not factors in the problem. Why should the order lose 24,071 members and only make a net gain of 14,179 or about *three per cent?*

There must be some cause not fully explained why 24,000 members of the order should relinquish its privileges and benefits and find within it nothing to retain their interest. To strike from the roll 16,228, or an average of over twelve to each lodge, indicates a weakness that is difficult to analyze. * * *

The writer does not pretend to answer the question, but would like some deep-thinking student of the order to find the solution, and if he can, to send his conclusions to this paper which will gladly publish them and thereby stop a leak which is alarming.—*The Elk's-Antler.*

POSSUM HUNTERS.

Hartford, Ky., Sept. 2.—Mrs. Ellen Kincaid of this county awoke bright and early one morning for a big day's washing for one of the neighbors.

As she opened her door she read this warning posted there during the night:

NOTICE.

Hereafter washerwomen must charge 1 cent per piece of laundry. Those that don't will get whipped.

(Signed) POSSUM HUNTERS.

Mrs. Kincaid was not greatly startled. Something like that is likely to happen to anyone at any time in this county. She considered herself lucky because she hadn't been whipped first and warned afterwards, as is the custom with the Possum Hunters.

But, the Possum Hunters didn't carry out their threats against the washerwomen, for just at that time they had to get busy looking after their own interests. A grand jury had been called to make an investigation of the Possum Hunter outrages in which one victim was killed and many whipped and which had so terrorized the county that families have been sleeping under arms.

Eighty-six were indicted. Their trials are now going on. Two have pleaded guilty and have been sentenced to the penitentiary.

The Possum Hunters are something like the old-fashioned whitecaps. They are organized as a private court to render a primitive kind of justice to pay off grudges and to "regulate" persons and conditions they don't like.

They have passwords and "grips" and have been meeting once a week to prepare a list of their fellow citizens to be flogged during the following week.

They whipped S. F. Cates, a wealthy farmer, and Cates, fearing for his life, is now advertising his farm for sale.

They whipped a preacher whose preaching they didn't like and drove him out of the country; they flogged Reuben Howard and his wife, so that Howard sold his grocery and moved elsewhere; they sent a threat of whipping to a police judge who had offended them.

They discussed, at a secret meeting, what punishment to mete out to a young son who owed one of them money, but changed their minds and granted him a

reprieve. They voted to whip Lon Barnard, a mine foreman, because he had denounced them publicly, but delayed execution when Barnard announced that he had bought four automatic guns to defend his home.—*San Francisco Daily News.*

THE G. A. R.

Rev. E. M. Ericksson, of Holmes City, Minnesota, writes that he has heard several speakers say that the old soldiers of the G. A. R. will go to heaven because they fought for their country. This teacher wants to know what the religious services of the G. A. R. are; and we append extracts from their "Service Book."

Burial of the Dead.

"Chaplain's address.—* * * It seems well we should leave our comrade to rest where over him will bend the arching sky, as it did in great love when he pitched his tent, or lay down, weary and footsore, by the way or on the battle-field for an hour's sleep. As he was then so he is still—in the hands of the Heavenly Father. 'God giveth His beloved sleep.' As we lay our comrade down to rest, let us cherish his virtues and learn to imitate them. Reminded forcibly by the vacant place so lately filled by him, that our ranks are thinning, let each one be so loyal to every virtue, so true to every friendship, so faithful in our remaining marches that we shall be ready to fall out to take our places at the great review hereafter, not without doubt, but in faith that the merciful Captain of our Salvation will call us to that fraternity which, on earth and in heaven, remains unbroken. *(A pause for a moment.)* Jesus said, 'Thy brother shall rise again. I am the Resurrection and the Life.' *(The body is deposited in the grave or tomb.)* Behold the silver cord is loosed, the golden bowl is broken; we commit the body to the grave where dust shall return to earth, and the Spirit to God Who gave it. Earth to earth, ashes to ashes, dust to dust, looking for the resurrection and the life to come through our Lord Jesus Christ. Prayer."

Memorial Day.

Post assembled in the Post Hall. "Chaplain.—Almight Father! Humbly we bow before Thee, our Creator, Preserver, Guide and Protector. * * * Bless our country; bless our Order; make it an instrument of great good, keep our names on the roll of Thy servants, and at last receive us into that Grand Army above, where Thou, O God, art the Supreme Commander."

Public Service at Cemetery. The Chaplain reads a number of verses from the Scriptures (1 John 5:4, Eph. 6:10-18, 1 Tim. 1:18, 19) and closes with the following: "Our Savior, Jesus Christ, has abolished death and hath brought life and immortality to light through the gospel. 2 Tim. 1:10. Thou therefore, endure hardness as a good soldier of Jesus Christ. 2 Tim. 2:3. For this mortal must put on immortality. So when this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. 1 Cor. 15:53-58.

"Commander.—Attention! Post. After such words from the Holy Scripture, it is fitting now that we invoke the Divine blessing. Parade, Rest!

"Chaplain.—*Let us pray.* Almighty God! in the name of our Lord Jesus Christ, who brought life and immortality to light, we bow before Thee on this Memorial Day. * * * And to the end that all for which we pray may be wrought out in us effectually, grant, O God! that by Thy grace we may be enlisted in Thy great army of the redeemed under Jesus Christ, the Captain of our salvation. Amen."

Public Exercises in Halls. "Commander.—* * * This day is sacred with the almost visible presence of those who, out of prison-pens and hospitals, from camps and battlefields, have joined the innumerable company of those who muster to-day upon the parade ground of heaven. Comrades, Salute the Dead."

The Burial Service used by the Grand Army of the Republic is suitable to be employed by any Christian church in the burial of its members. It needs no argument to show that the G. A. R. is a worldly association, composed chiefly of worldly—not godly—men.

Christian worship is the homage which regenerated men, who have fellowship with Christ, present to their Creator. It does not consist in form, but rather in spirit. For "God is a Spirit, and they that worship him must worship him in spirit and in truth." (John 4:24.) It follows, then, that *unregenerate men cannot worship God.* They may use the *forms* of worship, but such forms are but blasphemies in their mouths. "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be; so then they that are in the flesh cannot please God." (Rom. 8:7, 8.)

Rev. J. R. Millin, of Knoxville College, Knoxville, Tennessee, writes: "The August and September numbers of the CYNOSURE are at once powerful searchlights and sixteen inch guns in action against one of Satan's strong positions—the secret lodge system."

Editorial.

THE OLD NUMBER.

Four hundred or more of Masons living within a circle of forty miles extent, attended an evening banquet which was the fifth of Omar Grotto No. 38, Mystic Order of Veiled Prophets of the Enchanted Realm of Boston. The number reminds us of an earlier gathering of their "ancient brethren" at Carmel—or of the slaying of the four hundred at the Brook Kishon by another kind of prophet named Elijah. The mystic tie of sun worship, that nature cult held in common, binds all these earlier four hundred prophets and these later four hundred prophets in one great superstition centralizing in the sun.

ODD-FELLOW MEMBERSHIP.

Returning not long ago to examine again the two chapters of "Modern Secret Societies" which relate to Odd-Fellowship, we noticed that this order is credited with being probably the most important next to Freemasonry. This rank is attributed partly to the number of members. Turning to a table showing the membership of fraternal organizations in the United States and Canada, we found that among the large number of orders only the two here mentioned enroll more than one million adherents. It was startling to notice that they were relatively small in comparison with more than one Christian denomination. Since then, we have found in the September number of the *Odd-Fellow Review* an editorial claim that "Odd-Fellowship has become the largest, and is still growing the most rapidly," of all secret orders in America. "According to the last reports of the supreme bodies of these organizations to The World Almanac" for 1915, there are 1,609,906 members in this society. They are gathered largely from the wage earning class, though not quite wholly.

The reported membership doubtless includes a very large number retained on the lists of local lodges while, after all, not to the greatest possible extent under their influence. Neglect of regular lodge meetings, to say nothing of absence from excursions, banquets and related gatherings, no doubt reduces to a considerable degree the deplorable effects which the order must have on some of its more attentive devotees. Nevertheless, it is a sad reflection that a vast multitude remain constantly under its deceptive guidance and misleading influence.

DEATH IN PRISON.

August ninth, the Warden of Charlestown state prison, Boston, Mass., notified a member of the New York City police force that his father had died. It was eight years and one week from the time when this life prisoner, first sentenced to electrocution, committed a secret society murder. Friday night, Aug. 2, 1907, the Chinatown of Boston was gay with decorations for an Old Home Week celebration. Suddenly a group of members of the secret order called, Hep Sing Tong opened fire in the street on members of the On Leong Tong. Arrests began within two hours. The latest one was that of this man, who was regarded as the brainy man behind the murders. He won a reprieve, and at length escaped death although others went to the electric chair. His life sentence has now been served. One of those who were convicted survives in the prison, serving a similar sentence after having been with him in the death house. In 1909 three were executed.

Warry S. Charles, the one who has lately died, had an American wife who was his school mate in Nebraska. When he became ill he was at first attended by the assistant Physician, who is a former Harvard football captain. Afterward, the prison physician, who like himself is in prison for life, did all he could to save him. This one is a Boston doctor sentenced for manslaughter. Warry Charles, a well educated man and prosperous in business, is credited by the warden with having made an excellent prisoner obedient to prison rules. Secret society membership has been his ruin.

FACTS.

We borrow from an editorial page universally acknowledged to be among the very best in the country, both the simple heading and the concluding paragraph of an editorial article. Other

writers for the press ought, like editors themselves, to realize the fundamental truth stated in the final sentence. No one need deny the force of an epithet or the power of an *ad captandum* phrase to move great audiences for a moment, or influence great masses of half trained and biased minds through the transient period of a political campaign. These catch words can be fully recognized and estimated without detraction from the credit due to what outlasts them, exceeds them in effective momentum, and gains more readily while it retains more securely the allegiance of strong and influential minds. Only truth is steadfast strength; facts are the only solid and permanent anchorage. Facts inherent in secret orders are what alone justify true statements that condemn any feature of their life or their organization. Prejudice or imperfect information is no full equipment for a polemic writer; he may well lay down his pen to intrench himself in fact and arm himself with truth. These will preserve him from misdirected argument or overstrained statement, more damaging to his own case than "faint praise." Let us heed the lesson given by an editor of peculiar ability, training and experience.

"The boy in college who dreams of an editorial desk is apt to think of editorial writing as varying between flaming attack upon the enemies of the republic, and no less eloquent appeal to the nobler natures of the electorate. If it does no more than that it does not get far or last long. Time and occasion call for the expression of righteous indignation, but it must be informed by knowledge. That by which the intelligent mind is moved is the presentation of fact, stated as simply as it can be put."

SUBSTITUTED CLEAVAGE.

"Query: How far do the fraternal societies that now abound develop a sense of true human brotherhood; and how far do they merely substitute new lines of cleavage in place of those that existed before?" sagaciously inquires a bright religious newspaper that represents a leading denomination. The reply should take account of something more than segregation in separate camps or settlements. It must seek a reason beyond preferences and comparisons. The cleavage is not fully accounted for by relative amount of real or imagined benefit. Not that actual diversities found among these orders need be wholly ignored as having no such effect. Sick benefits, and death benefits, as well as aid in the form of helpful influence, may often incite divisive comparisons between societies of diverse names.

Yet there extends through the whole system a more complete and uniformly effective cause of cleavage. It is exclusiveness inseparable from secrecy. Each of the countless orders and degrees shuts its own doors close. This does far more than set one group of members apart from a similar one. Likewise, it does more than establish cleavage between one society and a few neighboring ones. With one full sweep of exclusion it forces away all societies and all human society. It distinctly divides the world into two camps; one, its own limited organization; the other, all the rest of human life. Like a prison, a lodge locks in all who are inside, and locks out all who are outside. Or, again, each society builds a wall and digs a moat of ritual and obligation about its own close-guarded castle. Hence an identical means of cleavage, operating in manifold forms and in a thousand places, seams and marks off the territory with manifold divisions. Each society, by itself, shuts out the whole world; all lodges hide apart from all different lodges, and moreover from all humanity. What cleavage could do more?

GIFT TO THE UNIVERSITY.

The great university which is named from its location in our own city, has lately received a gift of property with which to endow a lectureship limited to the range of sciences affecting the knowledge of human society and welfare. The income from the new endowment will not only provide the lectures but also, when desirable, secure their publication. The several topics within the prescribed range are to be selected by the university board of trustees, with the purpose to add to the sum of practical knowledge and to aid in the solution of the more vital problems of human life. The lectures are to

be eminent in scholarship, or otherwise endowed with qualifications rendering them authorities in their special subjects. The donors of the property which will eventually endow this Nathaniel Colver lectureship, are Mr. and Mrs. Jesse L. Rosenberger of this city.

Dr. Colver for whom the new foundation is named, was an eminent preacher who filled pastorates in Boston, Detroit, Cincinanti, and Chicago. He was also the founder of Colver Institute in Richmond, Virginia. The selection of his name for this lectureship may have been due, at least in part, to a connection which there seems reason to think he held with the old Chicago University, of which the present one may be considered a revival or continuation. Dr. Colver was not only an eminent preacher but also an eminent reformer. He was actively engaged in the antislavery cause, and was an outspoken repudiator of Freemasonry. How he came to feel free to tell the truth about Masonry, is explained in what he wrote by request to another who had belonged to the order. From that letter we condense the following extract: "Your friend requests me to express to you my opinion as to your liberty, as a Royal Arch Mason, to publish the secrets of Masonry within your knowledge. The time was when I supposed the obligations of Masonry binding upon me. It was at the time when all the secrets of Masonry were published and Masons were everywhere denying the disclosures. I felt that, though silent, I was indorsing deception and lying; and yet, my oaths bound me from frankness and truth. I did not suffer more while under conviction for sin. While in this terrible state I read one morning, in the providence of God, for our family worship concerning the forty Jews who bound themselves under an oath not to eat till they had killed Paul. It struck me and unfettered my thoughts. I soon arrived at the conviction that they were morally bound—not by, but to repent of their oath; that any oaths that contravened the law of God were a matter of repentance and abandonment. I got free, with repentance and brokenness of heart. I am free to say that it is my deliberate opinion that the vicious character of Masonry, and its guilt concealing and barbarous oaths, are such as not only to release all from their bonds but also to lay upon them the solemn obligation to tear off its covering and expose its enormity."

THE SHAME OF GEORGIA.

"It is apparent," remarks the Springfield, Mass., *Union,* "that a great many Georgians who are expressing themselves in this connection lose sight entirely of the main principle involved. They can see no difference between Frank's being captured and hanged as he was, and the execution of a prisoner through the process of law after being fairly convicted. In their minds there is no particular harm involved in the fact that law and government have been overthrown and trampled upon. In this respect their attitude bears more than a local and passing significance."

It likewise bears significance well worth considering when it throws light on the almost identical attitude of some minds that are warped by secret society influence. When a human mind is controlled by superstitious ideas of imagined authority, no sudden impulse is needed to make it play into the service of almost any madness or wickedness whatever. It is not heated with frenzy, it is chilled to the point of moral insensibility and mental stupidity. "They lose sight entirely of the main principles involved; they can see no difference." One is startlingly reminded of what he has well known about the sources of endorsement for crime committed under secret society guidance, when he reads in the same article these indisputable words: "The mob that lynched Frank may have been composed of county officials, church deacons and other leaders of community affairs but it was a mob all the same."

A PROBABLE IMPRESSION.

Since words not only denote ideas but also create impressions, both effects must be taken into account by every careful writer. Of two words equally true, one may be courteous, the other offensive or at least irritating. Truth and bluntness are not precisely equivalent. So, also, a careless statement which is not quite positively false can be effectually misleading. It should be revised so as to become both true and incapable of being

misunderstood, or of leaving even a vaguely wrong impression

Such carefulness is the more needful when minds to be influenced, being already prone to error, are alert to catch at any supporting word for their sinking cause. No one dreams that people always feel the strong force of an indisputable reason; it may almost as often be the case that what they feel is the impulse of an impression. This may be unconsciously betrayed by the remark, "I have always felt such or such a thing to be true." "I have long seen this to be true," might imply the result of reasoning. Our own opinion on this very point is an error, if it is not commonly the case that an opinion depends quite as much on feeling as on seeing. It may happen to serve the uses of a true opinion, yet be an impression.

Taking into account, then, the effective force of impressions, together with their ready access to minds already made warmly susceptible to them, one must reasonably fear the effect of such a statement as "Christianity is a sect." He will fear the effect much in proportion as he knows human nature and its frequent attitude toward Christianity. Bearing in mind the intellectual character of many who are collectively and rather colloquially called "joiners," and realizing the way many among them regard piety, he will deprecate the teaching that stigmatizes "prominent reference" to Christianity as "savoring of sectarianism," since, like Mohammedanism and various others, "Christianity is a sect." Whether the statement is false or true is another question. We are not just now criticising the speaker; we are watching the hearer to detect the impression made by the speech. If we find him already a devoted Odd-Fellow, and hear one of his highest official authorities assure him that "Christianity is a sect" with which Odd-Fellowship has "no affinity," we shall fear that like plastic wax he will receive the impression that Odd-Fellowship is even more than a "good enough religion"—that it is preferable to the Christian religion. That Christianity can be safely ignored is no surprising inference, and that the gospel of Christ is to be neglected is a nowise unlikely impression.

News of Our Work.

NEW YORK-NEW JERSEY CONVENTION.

The New York and New Jersey Convention of the National Christian Association will be held in the Christian Reformed church, Rochester, N. Y., October 18th and 19th. The opening session will be on Monday evening at 7:45 o'clock. There will be three sessions on Tuesday. An interesting program is being arranged. Those wishing programs or expecting to attend should write Rev. Herman Bel, 698 North Goodman street, Rochester, N. Y. The Eastern Secretary is in charge of arrangements for the Convention.

The Indiana State Convention will not be held in October as planned. It was found to be impractical to hold it in Peru and another place has not as yet been selected.

IOWA CONVENTION.

On October 19th and 20th the Iowa State Christian Association will hold its Annual Meeting to listen to addresses from President Blanchard of Wheaton College, Rev. Mead A. Kelsey Field Agent and Lecturer of the National Christian Association and a number of others, two addresses will be in the Holland language. The Convention will meet in the First Christian Reformed Church, Pella, Iowa. We have not received the program of the full convention, and hence cannot make more complete announcement than the above.

Those wishing entertainment while in Pella, will address at once Rev. A. H. Brat, Otley, Iowa, the State Treasurer, who has that matter in charge. There will be reports on the past year and the election of officers for the year to come. It is hoped that all churches that are friendly will send delegates. Every one is invited, but especially those who have questions to ask because their minds are not quite clear on some phases of the lodge question.

"Christ is the Prince of Peace, and the devil is the prince of division."

REPORT OF FIELD AGENT.

REV. MEAD A. KELSEY.

It is with pleasure that I greet the CYNOSURE family and render this my first report. A considerable part of the month has been employed in moving my family to 221 College avenue, Richmond, Ind., and in getting settled there.

My experience on the field, though brief, has furnished some interesting incidents, and on the whole has been encouraging. I have had many personal interviews—quite a number of them with lodge men—some of which I have reason to believe will yield results. One 32nd degree Scottish Rite Mason and Shriner is reading Finney's exposition of Masonry with much interest, and I have hope of winning him, but such come hard. My greatest hope is in preventative work—that of keeping young men who are not already involved out of the lodge.

One interesting experience was with a bright, and I believe conscientious young minister of the United Brethren church (Liberal). He is a member of two orders, and when I pointed out to him the fact that they both, while requiring an acknowledgment of God, omitted Jesus Christ, by whom alone we can come to God, he replied that the confession of one article of faith did not necessarily deny another not mentioned that was not inconsistent with it. Then I pointed out to him that the lodges not only omitted but actually barred the doctrine of Christ. When we parted he promised if we had a convention in his city that he would attend some of its sessions.

Immediately after getting settled I attended the Western Yearly Meeting of the Friends church, where I was accorded a generous hearing. First I addressed the "Meeting on Ministry and Oversight," composed of the ministers, elders and overseers of the Yearly Meeting. After I had finished my address a minister arose and said that he had been a Mason; had initiated many men into the mysteries of the order, and he wanted to testify that every word I had spoken was true. Then another who had been at the head of an Odd-Fellows lodge told of how he and three others had left the lodge at the same time. Then the clerk of the Yearly Meeting, who is also pastor of the Indianapolis Friends church and one of the foremost young men of the denomination, arose and said that while not without previous conviction upon the subject he was greatly indebted to the speaker for further information, and if the facts were as represented, which he had no occasion to doubt, the situation was really alarming. The immediate outcome of it all was that the body appointed four of its members as a standing committee for the year to attend to the distribution of literature among the churches of the Yearly Meeting.

After this a public meeting was arranged for in one of the large tents on the grounds where I had the pleasure of addressing a good audience. At the close of my address eighteen men arose to signify that they had quit the lodge, and seven of these were ministers. One notable thing was that nearly everyone who testified witnessed to the fact that he had been led out of the lodge by the Spirit of God. One was a traveling man who was converted on a train in answer to the prayers of his wife, and immediately, he said, everything went out of his grip and out of the car window, that was not consistent with the Christian life, and, at the same time, he turned his back upon the lodge. He is now a Gideon and leading other men to Christ. This testimony, I believe, was given after the meeting, but several witnessed effectively in the meeting, one of them being a young minister who, with tears, told of the struggle he went through before he gave up and said, Yes, to the Spirit of God. That evening groups of people were discussing the lodge question all over the grounds and there is reason to believe much good was done.

Two incidents were related to me privately that are worthy of record. A man who attended a recent corner stone laying or dedication of a Masonic temple, in Indianapolis, said that after the ceremony and address by former Vice President Fairbanks, a leading Mason, the benediction was pronounced in the name of the Father and Holy Spirit, the name of Christ being omitted. The other incident was that of a Presbyterian minister who was saved from Masonry by

reading Dr. Blanchard's "Modern Secret Societies." The man was a frequent visitor at the home of a friend's minister to whom he had communicated his intention of joining the lodge. The friend wishing him to read the book and yet preferring that he should ask for it, laid it on the center table by which the Presbyterian brother usually sat when he came in. And sure enough the next time he came be picked up the book, looked at the title and then said, "There's a book I would like to read." "Very well," said the friend, "take it along." In a few days he returned it with the remark, "I guess that I will not join the lodge now."

I may add that I had a good sale of books at the Yearly Meeting, mostly of Pres. Blanchard's "Modern Secret Socities," and Chas. G. Finney's "Character, Claims and Practical Workings of Freemasonry."

Richmond, Ind.

EDWARD BRACE.

In the death of Edward Brace on July 22nd, 1915, in his 93d year, the Association not only has to record the passing of an old member, but of one that was unusually helpful by his unvarying sympathy, co-operation, and financial help for many years.

Mr. Brace was born in Sheldon. New York, May 27th, 1822; at the age of 16 his father moved to Indiana. In 1855 Mr. Brace became a resident of Blue Earth County, Minnesota, but for the last nine years he has resided in Sawtelle, California. He was deeply interested in Christian work. He was a member of the Presbyterian Church. He left a good testimony for Christ in all the places where he has lived.

CORRECTION.

"Chips," by Rev. B. E. Bergeson, printed on page 156 of the September CYNOSURE should have been credited to the *Lutheran Herald*.

Clymer, N. Y., Sept. 8, 1915.

God bless you in your hard and blessed work. We can all help by praying for you that you may be able to push the battle against our most fashionable national sin. (Rev.) A. KLERK.

EASTERN SECRETARY'S REPORT.

REV. W. B. STODDARD.

I am writing from Houghton, New York, where the Wesleyan College noted for reforms and reformers is located. For more than a week I have been the guest of our good friend, Professor H. R. Smith whose faithful horse has hauled us over many hills that we might carry messages of light to those in need. A series of meetings have been held, and a number of CYNOSURE readers secured. It was a special privilege to address the Wesleyan College students for an hour yesterday. Several of the citizens who have been present at my address in the Wesleyan church, on the Sabbath were also present that they might learn more concerning the matter.

The lecture in the Free Methodist church, Rushford, and the two lectures in the Fillmore Wesleyan church, were well attended. There were quite a number of the Masons in the audience at Fillmore to hear what I had to say about how the lodge initiates candidates. Very likely they will be asked to answer many questions as the town was considerably stirred by my address. I find that there are several in this locality who have renounced their lodge allegiance. One young preacher who was warned, and so should have known better, recently tied himself up with the ungodly in the Fillmore Masonic lodge. He did not attend either of the lectures though especially invited to do so, and seems determined to keep his eyes closed to the Truth.

These old Empire State hills look much as they did over thirty years ago when your representative began his antisecrecy work here. Dear brother Capewell whose home was thrown open for me, has been on the other side for twenty-six years. His good wife but recently joined him. The "Morgan Antimasons" are largely gone. The present generation cares for the cattle on the hills. They are generally more concerned about dairies that bring them wealth than the moral issues that would require them to travel the "straight and narrow way." There is, however, a growing reform sentiment and what they seem to need is some Moses to lead them. The Wesleyan College at Houghton, does not fail to let its light shine. Loyal and true men and

women are here being prepared for the great work that awaits them.

I had thought to hold the New York State convention this year with our good friends at Corona, Long Island, but it has been suggested that a convention is timely and much needed in the western part of this state. I hope soon to arrange definitely for the time and place of this meeting.

All things considered, Ohio did well in its State Convention at Belle Center. A show with brass band accompaniment was brought to the town at the time of our gathering, I was told that the show largely captured the crowd but our friends stood by their meetings well, and some of the lodge folks slipped in to see what was going on. All of the addresses were of a high order and the friends were glad that the convention was held there.

The Wesleyan pastors of the Ohio Conference assembled at Harrison chapel near Pataskala, welcomed my address and gave support to the N. C. A. work. I was told there were a few who did not come to the lecture because they did not wish to offend their neighbors who were connected with the lodges. Sad indeed that any should be so faint-hearted.

Two days were spent attending the Yearly Meeting of Friends at Damascus, Ohio. Not all the pastors were glad to see me, but your representative was given a place with the visiting ministers on the platform, and was not called to order when he gave a message of greeting as the "spirit moved" him. I am told the ministry of Ohio Yearly Meeting of the Friends is free from the lodge, and an effort is made to keep the membership out of such entangling alliances. Some wish the subject discussed; others do not. There is a good sized meeting of the "Guerney Friends" at Damascus, some of whom were acquainted with my friend Edwin P. Sellew, of blessed memory.

Our new State Secretary, Rev. A. R. Lembke of Salem, was glad when I stopped for a little visit, and to plan for larger work. It seems likely that we should hold the next annual State Convention at Canton or Orville or in that neighborhood. Will not the friends in that section begin to pray and work to make it the best meeting yet?

A Sabbath spent with the Church of the Brethren, at Oakton, Virginia, was cheering. Their church membership is growing rapidly. They wish another antilodge address during the holidays. Hurrying north through the Cumberland Valley, I made stops at Waynesboro, Chambersburg and Shiremanstown, Pennsylvania, where I took CYNOSURE subscriptions. President J. W. Burton of the Pennsylvania State Association invited me to give the opening sermon at the meeting of the Pennsylvania Conference at the Radical United Brethren which will gather in Chambersburg, September 29th, and I expect to be able to comply with this request.

"LIZZIE WOODS' LETTER."

San Antonio, Texas, Sept. 2d, 1915.

Dear CYNOSURE:

This finds me in the big, old Mexican town of San Antonio. I am yet on the firing line and driving furiously (II Kings 9:20). That is what the lodge men say about me when they hear their secrets exposed.

I wrote my last letter for the CYNOSURE, from Paris, Texas. After I received the supply of tracts I lectured on "The Separation of God's Church from the World." The Scriptures used were Ps. 1:1, II Cor. 6:14-18 and Rev. 18:4. I said that God is weary of this wicked nation, for it has become a cage of unclean birds. The light has come, and the secrets are opened and you cannot hide any longer. God sent me to tell you that this nation is as a drop in a bucket (Isa. 40:15). Then as I told them their ugly secrets, oaths and penalties, the men's eyes shone so in the windows and doors that I could not keep from laughing. There were a thousand people, white and black, and they kept very quiet. Some of the colored women told us that they were going to get the white people to lynch us. So I said to the white people that night (for there were more than 200 of them, women, men and children), that some of my colored sisters said, as we passed their house, that they were going to have you lynch me for telling them of their sins. Now, I said, if I am lynched to-night, I would just as soon go to Heaven from

Paris, Texas, as from my home in Argenta, Arkansas. I am going to tell my people how to get rid of their sins, and if you white people come, the same message that is good for my people is good or you. If you are not saved from sin you are not saved from anything, for that is what Jesus left his home above to do. The angel said to Mary, "She shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins." I don't believe that there is a white man or woman in this tabernacle that would kill me for telling the truth about your lodge, religion, and other sins. When I said that, many of them shook their heads, letting me know that there was no danger. I said, I will tell the truth even if I go up to Heaven by the dynamite route.

I told them about the Elks and Frogs and Red Men and Woodmen and the Big Dogs and the Owls. God made them immortal souls and they call themselves dogs and frogs and all that kind of stuff! I gave out the tracts and they read them. The next day they said, "No one must hurt that woman, for either God sent her or she has lost her mind. No one would dare to do what she does unless either God has sent her or she has lost her mind, for the Masons will kill anybody who exposes their secrets." I said, Yes, I am glad I lost my mind, for now I have the mind of Christ (1 Cor. 2:16).

I left Paris and went to Denison, Texas, on the 5th of August and left there on the 10th for Fort Worth. We were flooded out at Denison, for our tent was not a good one. However, I left a good number of tracts. We went then to Fort Worth where I lectured five nights, gave out the tracts and had my rituals on sale. The men were surprised and they said "God is after this people, for no one has ever seen the thing opened up like this before." They said they would have the police come down and make us leave; so the policeman came and stood outside for two nights, and on the third night he brought his wife and child and sat right in front of me on the seats reserved for the white people, and listened to all I said. When I would say Mah-hah-bone or Boaz, he would laugh so that he could not hold up his head. I said, Thank God for bringing the officers of the law among us, for now I know we will have good order so that every one may hear. Many came to the altar at every place where we have been and were sanctified and saved. When a man gets sanctified he will give up his sins and his idol worship.

Well I thank God that although I am 500 miles away from my husband, He that sent me is with me; the Father has never left me alone, for I always do those things that please him (John 8:29).

God bless the lecturers out on the field in the service of the N. C. A. It may seem dangerous at times but Jesus says when the storm is raging "It is I, be not afraid" (Mark 6:50). The Devil said to me when I left Arkansas, If you go to Texas and show the rituals, you will be killed. I fell on my knees and said, Lord, if you will go with me to Texas or anywhere else, I will go. I got the answer, "Go," and got up and packed my grip and those rituals and came right down.

Yours for Him who said "I am the Way, the Truth and the Life."

LIZZIE ROBERSON.

REPORT OF SOUTHERN AGENT.

REV. F. J. DAVIDSON.

Since my last letter I have had a very busy month. Mrs. Davidson has been in fairly good health although she suffered a very severe attack of heart trouble, but thank God at this writing all seems well.

I have preached and lectured at a number of points of interest. In St. Joseph's church, Bayou Jacob, of which Rev. O. Foster is the pastor, lodges have a strong influence, but I had a very good sized audience which paid close attention. I think some seed took root in good soil. At Pilgrim Rest church, although it was communion service, Rev. W. W. Georgetown, President of the Hawville parish ministers' conference and one of our most loyal antisecrecy friends, gave me ten minutes to present our work, and towards which he personally contributed.

In Plaquemine, Dr. J. S. Jones of St. Peter church, although an adhering secretist, gave opportunity for me to lecture to his young people, and also to preach at 11 A. M. Sunday to his congregation.

At Dorceyville I attended the Ministers' Conference and was privileged to speak. The Woman's Auxiliary to the

Conference was trying to raise money to help meet an obligation on the Baton Rouge college, which is their district school. They had arranged a prize contest, that is to say, each preacher was to preach and raise a collection, and the one raising the largest collection was to receive the first prize; next largest the second prize, and so on. I refused to participate in the scheme on the ground that such gambling devices are out of harmony with the teaching of the Scripture. I have never taken part in such festivities under the guise of religion and never will. The secret lodge system was condemned as anti-Christian.

In New Orleans I preached and lectured for Rev. J. A. Cox, pastor of St. Mary's Fourth Baptist church, where I was baptized more than 30 years ago. I also preached for Dr. John Marks, Rev. J. Tolbert, Rev. E. N. Webb, Rev. B. J. Porter and Rev. Robert Frazier. They all received me very kindly. I tried to arrange for an antisecrecy conference in New Orleans, but without success. I have arranged with Mrs. Lizzie Woods Roberson to assist me in an antisecrecy conference here at Progressive church, White Castle, Oct. 1st to 3d. I think we will have a good meeting. My membership is small and they have cheerfully offered the use of their building for such a meeting.

There was a Grand Lodge of Odd-Fellows and Household of Ruth held in Donaldsonville a few weeks ago, but notwithstanding the scarcity of work, small wages and hardness of the times, there were two special car loads which conveyed the delegates alone over the Texas and Pacific Railroad. The Y. and M. V., the Thibodaux line, the L. R. & N. and the Southern Pacific all conveyed large delegations to the secret conclave of the mystic workers of iniquity.

I am being sorely persecuted and badly misrepresnted by lodge lovers here, but thank God, Truth is mighty and will prevail.

The CYNOSURE is opening the eyes of many to the sin and danger of the secret lodges. Let us watch and pray and wait on the Lord.

When a man gits perfektly kontented, he and a clam are fust couzins.

OHIO STATE CONVENTION.

Secretary's Minutes.

The Ohio State Convention of the National Christian Association opened according to announcement in the United Presbyterian church, Belle Center, on Tuesday evening, August 24th. President H. R. Smith presided. After singing the first Psalm, prayer was offered by Rev. W. S. Gottshall. President Smith then read the eighth chapter of Ezekiel with appropriate comments.

In the address of welcome, Rev. R. W. Piper spoke of what he hoped the Convention would accomplish. He said, We have difficulty in assailing an institution without, in a measure, assailing the individual members of it, but that is not a serious objection because it is the individual whom we wish to help into the light.

President Smith, in the response, assured all present that the National Christian Association appreciated the opportunity afforded by the Convention to spread the truth. He said that the conflict is unavoidable. Truth and error always conflict.

Rev. W. W. Kennerly being unable to attend, Rev. W. S. Gottshall gave a forceful address, pointing out many reasons for our opposition to the lodge.

The president appointed the following members of committees: Resolutions, Rev. R. Hargrave, Pres. C. A. Blanchard and Mr. R. M. McFarland; Nominations, Revs. J. M. Faris, W. S. Gottshall and J. T. Brown; State Work, R. W. Piper, J. B. Omerod and A. I. Yoder; Finance, Revs. C. Z. Yoder, W. B. Stoddard and Mr. F. J. Stewart.

The Convention then adjourned for the evening.

The Wednesday morning session met in the same place and devotional exercises were conducted by Rev. J. M. Faris. The secretary of the Association being absent, Rev. W. B. Keys was elected secretary pro tem.

Letters to the Convention were then read, and upon motion were referred to the editor of the CYNOSURE.

Report on State Work.

The reports of committees being called for, Rev. R. W. Piper read the following report on State Work, which was adopted:

Your committee on State Work respectfully reports that while conditions in our state are far from being what they should be, nevertheless we notice a growing tendency towards betterment in the right direction. This is particularly manifest in the cause of temperance, but also in other lines of reform.

Eastern Secretary Stoddard has given nearly three months of his time during the year to work in this state. The results of his labors have been good and he informs us that he has secured an unusually large number of subscribers in this region to the CHRISTIAN CYNOSURE. Moreover there have been more calls for antisecrecy lectures than could be given. Wherever meetings have been held, they have been well attended and a live interest manifested in the work which we are carrying on.

We recommend that, First, A suitable man be secured as State Agent, who shall give part or all of his time to this work, as means and opportunity shall enable. Second, That the State Executive Committee, composed of the state officers, be empowered to use at their discretion, any funds in the state treasury for the furtherance of the work, and to report on same at the next annual meeting. Third, That so far as practical, local unions of friends be formed to co-operate in support of the state work. Fourth, That pastors throughout the state who are in sympathy with the work, be requested to preach one or more sermons of the lodge during the coming year. Signed, R. W. Piper and A. I. Yoder.

New State Officers.

The Committee on Nominations presented the following list of officers for the coming year. The report was adopted. For President, Rev. A. W. Harrold, Columbiana; Vice President, Rev. S. H. Miller, Sugar Creek; Secretary, Rev. A. R. Lembke, Salem; Treasurer, Rev. C. Z. Yoder, Wooster, Ohio.

A Question Box, conducted by Rev. W. B. Stoddard, was substituted for the address scheduled to be given by Rev. C. Z. Yoder, who was unavoidedly absent. Then followed an address by President H. R. Smith, which was listened to with profit. His subject was, "Is the Position of the Churches Which Exclude Lodge Members Scriptural and Right?"

The afternoon session was opened by devotional exercises, which were led by Rev. R. Hargrave. Rev. W. B. Stoddard then delivered his chart talk on "Masonic Initiation."

The Committee on Resolutions presented their report, which was adopted, section by section. The resolutions are as follows:

Whereas trouble in the world, is the result of the failure of men to recognize the laws of Christ as supreme in all relations in life, and

Whereas there is no greater manifestation of the departure from this law than is found in the false worship of the Lodge:

Resolved, First, It is manifestly the duty of all Christians in every proper way to oppose such an evil. Second, In our efforts we especially desire the Spirit of the Christ whose we are and whom we serve. Third, We do not favor the plan of some to overcome evil with evil as in the contention between Catholics and Freemasons, but would rather seek to "overcome evil with good." Fourth, For the bestowing of anything good we should give honor to Christ, the Home, the State, and the Church, rather than to organizations like the secret lodges which antagonize them. Fifth, In adjusting controversies between labor and capital we believe the open, frank statement of difficulties and remedies together with the applications of Christian principles is always best. Sixth, In view of the sacred importance of home relations, no member of a family should enter into any agreement such as the secret lodge requires, to conceal from the other members what they have a right to know. Seventh, We believe the cause of temperance has no greater foe than is found in convival secret societies whose very covering is an invitation to vice. Eighth, We believe the worship in lodges is a manifestation of the same spirit that moved the Children of Israel to worship the calves set up by Aaron and Jereboam. Ninth, We see in the present fratricidal strife across the sea the legitimate fruit of such selfishness and greed as the teaching of the lodge produce. Tenth, We rejoice in the work being done by the N. C. A. and pledge it our continued support. Eleventh, A vote of thanks is hereby given to the church in which we meet, to the pastors giving aid, and to all who have contributed to the success of our Convention.

The afternoon session was closed with the benediction by President Blanchard.

The devotional exercises, with which the evening session was opened, were conducted by Rev. J. M. Faris.

The address of the evening was delivered by President Blanchard, his subject being, "Lodges in the Last Days."

The Finance Committee reported that the Convention expenses were $52.91 and that the receipts were just enough to cover them. Mr. C. Z. Yoder, treasurer, reported that the funds he had held had drawn six per cent interest for the past year.

After singing of a Psalm, the Convention adjourned.

W. B. KEYS, Sec'y pro tem.

We greatly enjoy reading the CYNOSURE and often lend the paper to others to read and hope it does good.

Muscatine, Iowa. PLINEY FRY.

OHIO CONVENTION LETTERS.

Cleveland, Ohio, Aug. 23, 1915.

Dear Brethren in Christ:

That part of God's Kingdom to which I belong, The Christian Reformed Church, has been free from the lodge evil for so long a time that many of our ministers fail to take sufficient notice of the noble work done outside of our own circles by the N. C. A.

Although the churches in our denomination are heartily in favor of the Association's purpose, and also contribute regularly to the support of the work, it cannot be said of our people that they *live along with* the work that is being done to keep the lodge out of other churches.

Our shortcoming in this respect is due partly to selfishness and narrowness, and partly to the fact that all our efforts are exerted in fighting against other evils.

It is my sincere wish that this Ohio State Conference may be the means of strengthening and encouraging all those present, of furthering the work of the National Christian Association as a whole, and above all of honoring Jesus Christ.

(Rev.) G. J. Vande Riet.

Lima, Ohio, Aug. 25, 1915.

I wish to be recorded as one in favor of "light" rather than "darkness."

The more I see of lodgery the more I am convinced that it is evil, and that Christians have no business in secret lodges.

Count me opposed to the system, because I stand for Him Who said "I am the Light of the world," and "In secret have I said nothing."

(Rev.) Thomas Weyer.

Mansfield, Ohio, Aug. 16, 1915.

I wish all lodge men could see the folly of feeding on husks and could come to themselves and return home to the Father.

(Rev.) S. P. Long.

Salem, Ohio, Aug. 23, 1915.

Without additional testimony, I presume the convention letters will contain sufficient condemnatory evidence against the ungodly system of the secret lodge, to strip off the disguise of outward splendor and reveal its true nature, and show how little it is entitled to that respect which it has gained by its false pretensions. The denial of Jesus Christ, our only Lord and Savior, is enough to stamp it as an invention of wicked men, guided and directed by Satan, to ensnare men, God's creatures, whom He desires to make forever happy. "There is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.) Let us forever bear in mind Christ's words: "Whoever shall deny Me before men, him will I also deny before My Father which is in heaven." (Matt. 10:33.)

May the simple truths revealed in this convention sink deeply into the hearts of all; may the deception, false claims and the idolatry of these institutions of Satan, so impress us that, with nothing less than a mighty determination to conquor the enemy or die, we will all put on the armor of God and, with the sword of the Spirit, which is the Word of God (Eph. 6:11-17), courageously go forth to battle. Shall we, men of earnest convictions, based upon God's Word, shall we, God's ambassadors, fear? Fear what? Their evil darts of slander, rebuke, boycott, persecution? This is wherein the battle partly consists and therefore the harder we need to fight. Our enemies fear the light—turn it upon them. A firm, courageous stand, maintaining the right, will bring them to terms. They can never harm us if we be girded with the armor of righteousness. They will fight and threaten, but the victory will be ours. The secret of our Lord's victory lay in the cross. The disciple is not above his Master. That ought to be enough for us. "If any man will come after Me, let him deny himself, and take up his cross, and follow Me," and we have the promise that whomsoever shall lose his life for Christ's sake, shall find it.

Brethren, let us exalt our principles and act upon them, remembering the third verse of Luther's Battle Hymn:

"Though devils all the world should fill,
All watching to devour us,
We tremble not, we fear no ill,
They cannot overpower us.
This world's prince may still
Scowl fierce as he will.
He can harm us none
For he us judged—undone;
One little Word o'erthrows him.

(Rev.) C. R. Lembke.

Oberlin, Ohio, Aug. 17, 1915.

I have taken notices and a copy of the convention program to our local papers.

I feel assured of one thing: as long as President King is at the head of Oberlin colleg, secret fraternities will not be tolerated here. They have tried repeatedly to insinuate

themselves, as I indicated in my story of Oberlin life "Marlboro," which appeared in the CYNOSURE two or three years ago. The struggle did not terminate quite so promptly as my story indicated, but the Oberlin faculty did not discontinue their effort to eradicate the fraternities or quasi-fraternities, until the effort was successful.

You may be interested to learn of a conversation I had recently with an old college friend. Said he, in the course of a conversation on religious topics: "By the way, I have joined the Masons." I believe he said the Knights Templar, also. "I am sorry to hear it," said I. "Oh, no, you arn't," he responded, "they are quite worth while. They spend only five dollars to give one dollar away in charity." "I believe they keep men out of the church," said I. "Well," he returned, "I can tell you one thing: the proportion of church members that are found in the church is larger than the proportion of Masons to be found in the lodge room." Interesting, if true, is it not?

(MISS) SUSAN F. HINMAN.

Zanesville, Ohio, Aug. 1, 1915.

I belong to the Missouri Synod of the Evangelical Lutheran church. According to our constitution we are opposed to the lodge, and no lodge member can partake of Holy Communion. This is a general practice, and all pastors and congregations deviating from this rule are disciplined according to Matthew 18:15.

There is one thing that makes it hard for us to carry out this discipline effectively and that is the fact that other churches permit lodge membership. When we exclude manifest and impenitent sinners—among whom surely lodge members are to be included—there are too many churches open to them, not only Methodist, Presbyterian, etc., but even, alas, some Lutheran churches.

What we need therefore, is for all those who are convinced of the wickedness of the lodge, to bear strenuous testimony in their respective churches. This question should be brought to an early issue in the near future. What if it does mean a split in many congregations? Our Savior nowhere said that the church would stand in glory as the greatest institution existing in the last days. On the contrary He said that there would be little faith when He comes again.

What we need is courage and fearlessness on the part of those who are convinced of the wrong of the lodge. They should simply refuse to listen to a man who is a lodge advocate, and exert their power which Christ gave them, to expel from the congregation a man who is a lodge member. I often wonder how people who see the evil of the lodge—that it is really anti-Christian in its teaching—can remain members of a church which allows lodge members. It seems to me that if they are earnest they would come out from them and be separate.

The lodge is the greatest evil which the Christian church has to fight to-day. It is even greater than the liquor business. For if the lodge gets the controlling power in the churches, then Christ the Savior will be dethroned for the lodge knows no Savior. Therefore, if we wish to make our protest against the lodge really effective, it is necessary that we voice our protests against lodgism in our own churches in no uncertain terms.

(REV.) C. H. WEBER.

Granville, Ohio, Aug. 24, 1915.

The secret society system lives because of the good men in the different orders, but good men in them is no more indication of the goodness of the order than bad among them is evidence that they are bad. If there were no good men in the lodge, it would have died in dishonor long ago. It is only enabled to live, because of its secret feature. Mackey says: "Freemasonry, as a secret association, has lived unchanged for centuries—as an open society it would not last as many years."—(Masonic Jurisprudence, page 37.)

The thousand and one other orders, manufactured at different times and bearing different names, with various grips, pass words and signs, bear a likeness to and possess the same spirit as Freemasonry for they all have it as the common origin. A secret lodge is organized for the purpose of offering certain benefits or advantages to its members. Morris says that the prime advantage of blue lodge Masonry may be summed up under three heads: "By relief in distress; counsel in difficulty; protection in danger." (Dictionary of Freemasonry, page 12.) All these center in self. If the lodge is a help to any *good* cause, is it not wrong for it to exclude three-fourths of mankind from its help? Sickel's Monitor, pages 7 and 8, says that Freemasonry "points out to its disciples a correct knowledge of the Great Architect of the Universe, and the moral laws which he has ordained for their government." Now, if Masonry can give us

a correct knowledge of the Almighty is it not wrong to charge from $25 to $50 for it and to refuse to impart it for any price to women, children, cripples, etc.—in fact, to the great mass of mankind?

(Rev.) J. M. Scott.

Convention letters were received from other friends, among whom are C. B. Helmuth, Millersburg; Eliza F. Potter, Leonardsburg; Rev. T. C. Sproul, Freeport; A. D. Osborn, Pres. Ohio Conference of the Wesleyan Methodists, Pataskala; Mrs. O. L. Smith, Berea, and Rev. W. W. Kennerly, Alliance, Ohio.

Rev. Adam Murrman, formerly our agent in Nebraska wrote under date of July 6th, from Valley, Nebraska: "This is the 500th anniversary of the martyrdom of John Huss, and it is the first anniversary of the 'near-martyrdom' of 'yours truly,' at Humboldt." Rev. Mr. Murrman has just completed a year's service as pastor of the Presbyterian church at Valley. His work has been made difficult by the persistent opposition of the lodges. God has blessed his labors there for the church has been greatly prospered in that it has become self-supporting, relinquishing two hundred dollars a year of Home Missionary aid and has in addition made several hundred dollars' worth of improvements. This has been done most cheerfully by free-will offerings of members and adherents.

The prayer meeting attendance has increased from an average of six for several years to an average of 42 during the winter months. This church has the distinction of maintaining the largest average attendance at its prayer meetings of any Presbyterian church in the state, in proportion to its membership.

REPORT OF ELD. G. B. CROCKETT.

Editor, Cynosure:

I have been holding meetings at Dermott, Arkansas, now for the past two weeks. Everything went on smoothly until people commenced to believe and be saved, and then the Devil began to be angry and since I began to talk about lodges he is very angry indeed. I spoke casually of the lodges about three times in public. Now there is a prominent man here whose wife and daughter have lately come into the faith. One day this week while visiting their home his wife asked me what was the Scripture teaching about lodges, and, of course, I opened up the Scriptures to her on the subject. Her husband became furious; stopped her attendance on the services and put the daughter out of the house and forbade me entrance. But this is only fulfillment of the Scriptures (Matt. 10:22, 34-46). He is a prominent Mason. There are thirty-four preachers in this place and yet sin and lodges are safely intrenched, while none of them are doing much if anything to dislodge them.

The people here are blind, without the knowledge of God. During one of our services one woman came to the altar seeking salvation and fell under the power of God. Her husband got excited and picked her up in his arms and carried her home, where he is now keeping her, denying her attendance on the services and ordering the saints away from his house. This man professes to be a Christian but he is a strong member of the Knights of Pythias lodge and wants her to remain in the same.

At a place called Gourd, not far from here, the beast is on a rampage. One of our brethren named Tiggs has been forbidden to preach. He has been arrested, threatened, waylaid with attempts to kill him. Our Lord told us the time would come when they would kill us and think they were doing God service, because they have not known God. (Jno. 16:2-3.)

We have visited Argenta, Little Rock, Malvern, Pine Bluff, Kedron and Tamo since my last letter.

Los Gatos, Calif., May 6, 1915.

I am certainly interested in the work you are doing and wish I could contribute more to its success. It is a great pity that this question is not discussed in our papers and pulpits, especially in our church papers and literature. The ignorance on the lodge question, both within and without the orders, is dense.

(Rev.) H. L. Gregory.

Real worth is not dependent on office, influence and wealth, but creates them eventually where they are lacking.

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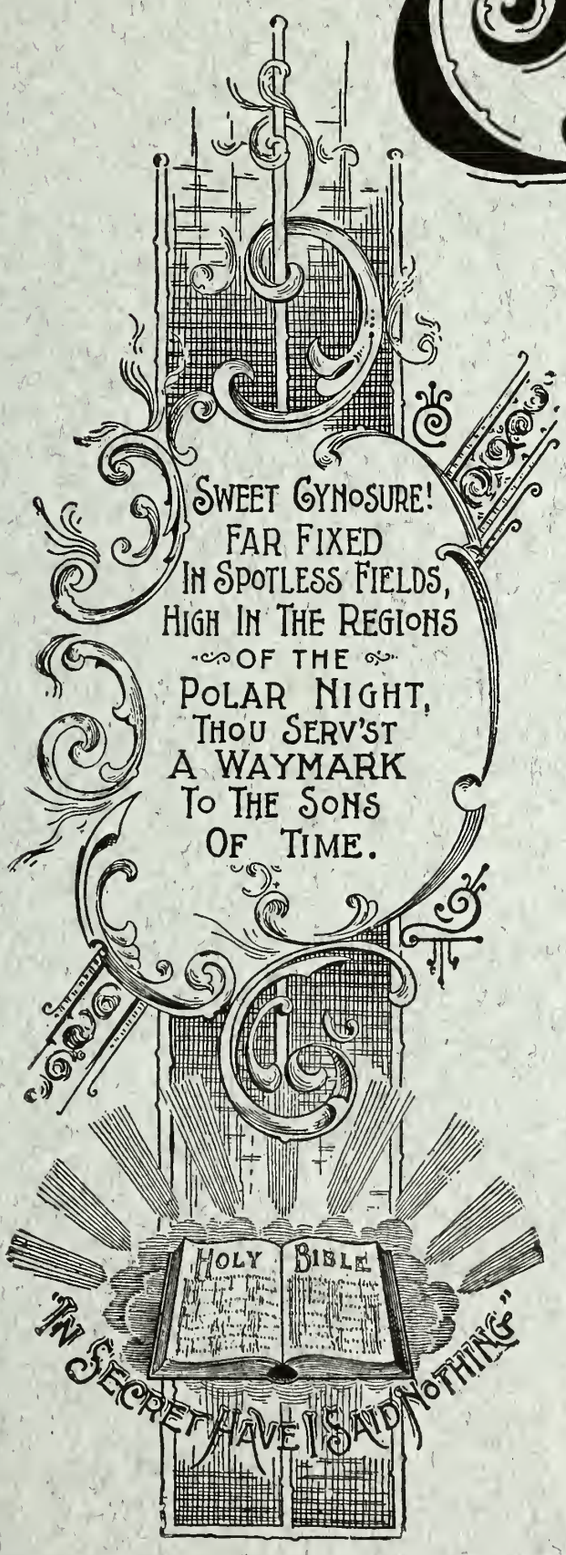

The Torch-Bearers

E. J. Gillman

God send us men whose aim 'twill be,
  Not to defend some ancient creed,
But to live out the laws of Right
  In every thought and word and deed.

God send us men alert and quick
  His lofty precepts to translate,
Until the laws of Right become
  The laws and habits of the State,

God send us men of steadfast will,
  Patient, courageous, strong and true;
With vision clear and mind equipped,
  His will to learn, His work to do.

God send us men with hearts ablaze
  All truth to love, all wrong to hate;
These are the patriots nations need,
  These are the bulwarks of the State.

—The Survey.

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A Word to Bible Students

I do sincerely hope to be instrumental under God in saving some young men, and especially students in the Christian ministry, from entanglements with what I consider to be a great delusion, to plead with them to separate themselves from the whole system [the secret lodge] as I would plead with them about any other moral or spiritual counterfeits of which I speak. I plead with them to separate themselves from it because it is contrary to the Word of God; because it is dishonoring to Jesus Christ; because it is hurtful to the truest interests of the soul; because it has the stamp of the dragon upon it.

As my friend, the late A. J. Gordon of Boston, said: "We become unavoidably and insensibly assimilated to that which most completely absorbs our time and attention." One cannot be constantly mixed in secular society without unknowingly losing some of his interest in the divine society of God and of angels, where he belongs by his new birth; he also becomes secularized. Our citizenship is in heaven, my Christian brothers, and we ought to be careful where we are living and refuse to be attracted by any system which is a rival of the blood-bought Church of the Redeemer.—**Rev. J. M. Gray, D. D., Dean of the Moody Bible Institute.**

Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XLVIII CHICAGO, NOVEMBER, 1915. Number 7

THE SPAN OF LIFE.

Life is too brief
Between the budding and the falling leaf,
Between the seed time and the golden sheaf,
For hate and spite.
We have no time for malice and for greed;
Therefore, with love make beautiful the deed;
Fast speeds the night.

Life is too swift
Between the blossoms and the white snow's drift,
Between the silence and the lark's uplift,
For bitter words.
In kindness and in gentleness our speech
Must carry messages of hope, and reach
The sweetest chords.

Life is too great
Between the infant's and the man's estate,
Between the clashing of earth's strife and fate,
For petty things.
Lo! we shall yet who creep with cumbered feet
Walk glorious over heaven's golden street,
Or soar on wings!

—Margaret E. Sangster.

DAUNTLESS HEARTS.

If it be in the plan that I sink at sea,
Let me sink as I sail, with pennon free,
If land I make, as a sailor should,
'Tis not I am great, but One is good;
But, sink or sail, let the log-book tell
That I did my best with my cockle-shell!

—Selected.

THE CUBS.

The Cubs, youngest of fraternal and benevolent societies, organized at the Exposition, will give their first ball and reception in the California building to-night.—*Daily News,* San Francisco.

BROTHERHOOD, CHRISTIAN AND SATANIC.

BY PRESIDENT C. A. BLANCHARD, WHEATON COLLEGE, ILLINOIS.

"A short stop in the little hamlet of Paris gave us an opportunity to visit the large barn in which had been recently confined about thirty of our division captured by Moseby. From there Moseby had tolled off by lot twelve men as hostages for an equal number of Moseby's men, who were captured by Custer's division and hanged by his order as violators of the laws and usages of civilized war.

"One of our dozen was released by a Masonic brother, who substituted another in his place. Being followed closely, they hadn't time to hang them, but they were marched some distance beyond Paris, where they were shot. All fell dead, save a mere boy belonging to the Sixth New York Cavalry, who was prostrated by a bullet through his arm. He was left for dead, but finally made his way back to our lines."

A friend in Brooklyn has been good enough to send me this extract from an article printed in the *Brooklyn Eagle.* As the reader will understand, this article is not written as a criticism on Freemasonry, but as a recommendation of the order. The purpose of the writer evidently was to show what an excellent institution Freemasonry was. He does not seem to have had the slightest thought of criticising the order. If we, therefore, can make a study of this transaction we shall be able to form an opinion of Freemasonry at its best, not at its worst; Freemasonry as it appears to its advocates, not to its enemies. Let me also remind our readers once more that Freemasonry is the mother of all modern secret societies. The only secret organization in the Christian world of which I have knowledge that does not

owe its origin and character to Freemasonry, is the "Society of Jesus," commonly known as "The Jesuits."

If Masonry is the mother of modern secret societies, we understand from this clipping what Freemasonry is intended to be and to do, and we should know what Odd-Fellowship, the Knights of Pythias, and other like organizations are intended to be and do. Let us therefore take a look at this transaction of fifty years ago and see what sort of a spirit it indicates.

Moseby was a guerrilla. He raided peaceable communities, stealing and killing wherever he could. Being pursued by some of our cavalry commanded by General Custer, twelve men of his command were captured and hanged as land pirates, violators of the laws and usages of civilized war. Moseby captured some Union men and was intending to hang them in return for the execution of the twelve by General Custer. One of these twelve men who was thus picked out for execution was a Freemason, and in some way made himself known to the rebel Freemason, who had charge of him as a member of that order. This rebel Freemason took his union Freemason brother out of the list of twelve doomed men and put another man into his place. The twelve men thus selected were marched away to die by the guerrillas. Not being able to hang them, by reason of the closeness of pursuit, they shot them. Eleven of them were killed, one of them, a mere lad belonging to the Sixth New York Regiment Cavalry, fell with the rest, but, as the rebels hastened away, and as he was only wounded, he escaped to our lines and returned home. The story does not tell us whether this boy was the one picked out by the Masonic rebel to die in place of the Masonic union soldier whose life was spared or not. It is quite possible that General King, who relates the story, did not know what the facts were regarding this matter. It is, however, entirely possible that this was the case, that the rebel Freemason took a union Freemason brother out of the list of those who were to die and forced a lad from the Sixth New York Cavalry into his place. If he did not do this he might have done it and it would have been quite in line with the teachings of the order to do it.

"Favor, Aid and Assist."

This is the motive underlying all secret organizationns, to secure "favors, aids and assistances" by reason of one's connection with a secret society, which he could not or would not receive simply because of his manhood. It is true that men do not ordinarily think of forcing a man who is not a Mason into a death list to take the place of a man who is a Mason, and who is removed from that company. To "Favor, Aid and Assist," that is what lodge men swear, and that is what they expect in return for their oaths. What particular "Favors, Aids and Assistance" are to be granted, of course, depends upon circumstances. It is quite certain that lodge men do not think of excluding military service from the circumstances under which they are to receive these advantages.

I, myself, remember well the opening of the civil war. At that time there were about two hundred thousand Freemasons in the United States. In four years' time this number was just about doubled. in 1865 Masons reported four hundred thousand members of the order in this country. This startling increase, amounting to one hundred per cent, did not come by chance. In every city, village and hamlet throughout the country where there were lodges of Freemasons, young men entering the army were told that if they would join the lodge they would be able to secure favors when they were in service. This stimulus resulted in the increase already noted. It was not strange that it should. Men going into battle naturally desire whatever protection they can secure. It is to be hoped that not many men are mean enough to desire such assistance as was rendered in this particular case. One dislikes to think of a neighbor who belongs to the Masonic lodge or any other secret order as being willing to save his own life by forcing some man who was not a lodge man into a company who were to be hanged or shot. It is obvious, however, that when you have pitched your tune you must sing it through. The note where you end will be ordinarily the note where you began.

Favoritism is the key-word in lodgism. Special privileges are the things which lodge men want. Preachers want them. They have told me that they get them.

How they apologize to themselves for preaching the gospel and at the same time seeking such advantages is a matter which they must settle with God, but that they are working for this kind of help, one does not have to prove, for they tell us so themselves.

General Albert Pike Again.

I have at times mentioned this eminent Freemason who was also an eminent traitor and a general in the armies of the rebellion. He was, as all who know his history will remember, the commander of regiments of Indians which fought against the Union in the civil war. I do not know how large a part in the conflict these Indian regiments had, but one of my cousins fought in the battle of Pea Ridge. He was shot twice in that action when he was not yet sixteen years of age. He said that these Indians, commanded by General Pike, scalped dead and wounded soldiers on the battle field. This statement has been frequently made; I have never heard it contradicted. I supposed it to have been true. After the war closed, General Pike, in a public address or a written article, I am not able to say which, is reported to have made a remark of this kind: "During the heat of the conflict, some Freemasons so far forgot their Masonic obligations as to refuse to recognize the signs and tokens given them by brother Masons in the opposing ranks."

This is a fair interpretation of the Masonic oath to "Favor, Aid and Assist" brethren, and it is precisely in line with the incident which General King records in the *Brooklyn Eagle*. Twelve men are appointed to die by a guerrilla chieftain. One of his guerrillas is a Freemason and he finds a Masonic brother among these twelve men who are set apart to die. He takes his Masonic brother out of the doomed company and forces another man not a lodge man into the ranks of those who are to be hanged or shot. Perhaps this doomed man is our lad from the Sixth New York Cavalry. No matter who he is, he is somebody picked out by a Mason to be shot so as to save the life of a Freemason who was about to suffer that fate. This rebel Freemason did not forget his Masonic obligations. He did the thing he swore he would do. He would be highly commended by General Albert Pike. If he had failed to do this General Pike says he would have been an object of general detestation because he had not kept his Masonic obligations. All people who desire to be intelligent about lodgism should see clearly the nature of these transactions. When they do see them they should think about the effect of such an organization upon the nation in time of war.

What Is War?

It is a state of things in which a number of armed men belonging to one party seek to wound or kill armed men belonging to another party. Anyone who wishes a vivid picture of a battle field should read "The Life Story of Baroness Von Suttner." It is safe to say that one who has read her account of her search for her husband on the battle field among the dead and wounded will never think of war as a pleasant subject. In war men's heads are to be shot off, men's arms and legs are to be shot off, men are to get bullets through their bodies, some are to die and others are to be maimed and crippled for a lifetime. In it men are to be taken away from their wives and children, parents are to be robbed of sons, and sisters at home are to suffer perhaps more than their brothers who die on the field. This is one side of war.

Another side is the grinding taxation which is involved. Nations beggared to buy machines and amunition for the killing of men. These colossal war debts to hang like a millstone about the necks of nations, sending millions of people to die in poorhouses and to be buried in the potter's field. And this is not the whole story. An army of fighting men always involves an army of fallen women, victims of the war spirit. It involves the birth of children who will never know their fathers, who will never have a right to fathers, who will, many of them, grow up as criminals, many of them as paupers, because they have never had honest fathers and mothers to care for them. This is not a rare incident occurring once in a great while. It is an every day and necessary result of the war movement among nations.

If it Must Be, Let it Be Short.

I have never been a non-resistant—that is, I believe there are some things worse than war. Very few, but some things are worse than war. But war, if

it must come at all, if God sometimes wills it now, as he did in the days when he was compelled in the interest of decency to sweep the Canaanites off the earth, certainly it should be confined to the narrowest possible limits in place and time. The shorter it is the less it will cost in present outgoes, in future charges. The smaller the number of men who are to be killed, the less moral wreck and ruin, which will be caused.

Allow that there are a thousand men in each of the two armies who are warring, and allow that out of the thousand men on either side one hundred are members of the Masonic lodge. The whole thousand on each side are sworn to obey orders to maintain the honor and rights of their respective nations. Nine hundred on each side have this military oath on their consciences, but the one hundred lodge men in each army have also their lodge oaths on their consciences. These lodge men are not only sworn to fight for their nations, but they are also sworn to "favor, aid and assist" brethren of their order wherever they may find them in the world.

The bugles are blown and the warriors go into the field. Nine hundred men on each side are fighting according to their military oaths. One hundred men on each side are fighting in a way too, but from time to time they receive signs and tokens from their lodge brethren on the other side, and when they receive these signs and tokens they feel themselves under obligations to recognize them and to "favor, aid and assist" their brethren, who give these signs and tokens. What will the necessary effect be in regard to the conduct of the war? Even a child in the public school can see that this group of one hundred men in each army who are under secret obligations to their lodge brethren on the other side will necessarily extend the natural time of the conflict. They will not be fighting all the time. They will be "favoring, aiding and assisting" their brothers part of the time, and how much effect this "favoring, aiding and assisting" will have on the course of the war will be determined by events, not even by the wills of those who "favor, aid and assist." Every day that the war is prolonged expenses are piled up, men will be dying in hospitals. The number of actions required to settle the conflict will be increased. The dead and wounded will necessarily be more numerous, and the after consequences of the war also will be greater.

How can any man who considers himself a fairly decent man connect himself with an organization which publicly advertises itself to be doing this kind of work. I do not know whether General King was a Freemason or not. I assume that he was. I should suppose that if he had not been he would not have told this story. No matter whether he was in favor of Masonry or opposed to it, whether he was a lodge man or not, the story bears the impress of truth. I have no doubt that it was strictly true and I have no doubt that it was only one out of a great number of incidents of this kind.

The Career of General McClellan.

General McClellan is one of the unsolved problems of our great civil strife. General Hooker, in his testimony before a committee on the conduct of war, said that at the time when the army of the Potomac, under the command of General McClellan, made its first advance on Richmond, I believe by way of the James, they passed all the fortifications excepting Fort Magruder. He said, as reported at the time, that he sent Colonel Berdan, who commanded a regiment of New York sharpshooters into the advance, and said to the Colonel that he held him responsible to see that not a gun was fired from Fort Magruder until further orders. This regiment deploying and taking position for service, shot every man who put his head above the parapet for several hours. General Hooker testified, as reported, that three times during that two hours he sent a messenger to General McClellan saying: "The road to Richmond is open. For God's sake move on." General McClellan was determined not to make the advance, for some reason known only to himself and God. He changed the base from the James to the Chickahominy, if I remember the names of the rivers. Plenty of men died in action, but more died in the swamps and this was only the beginning of the terrible chapter in the

history of the army of the Potomac which that commanding officer wrote.

I never knew General McClellan, but he was reported to be a Freemason. All fairly well informed men know that Freemasonry flourished in the South more largely than in the North. In fact, General Charles H. Howard said he was told when himself commanding a division in the union army that the rebellion was plotted in the Royal Arch Chapters in the South; the reason for choosing this particular organization for that purpose being that a Royal Arch Mason is sworn to keep the secrets of a companion Royal Arch Freemason—murder and treason not excepted.

If General McClellan was hobnobbing with rebel officers who belonged to a lodge, as this Freemason in Moseby's command was hobnobbing with this Freemason union soldier who was appointed to die, what would the natural effect be? Hooker was reported to have said that McClellan was a traitor or a coward. Is there not another possibility? May he not have been a Freemason like this man in Moseby's command? May he not simply have been carrying out his obligations when he should have been conforming his conduct to a military law?

Too Much Supposition.

Men at times say to me, "What is the use of suspecting evil?" "Why not think all the good you can and let the rest go?" The reason is obvious. When a secret society gets to work you have a right to suspect evil all the time. In our own little city at present Freemasons in private conversation say to friends of mine that they are going to run the politics of the town, that they intend to rule the town for their own benefit and behoof. These are not the words, but this is the substance of what they say. Report this to another Freemason who desires to be a reasonable man and he will deny it. He will say that the Masons do not intend to do anything of the kind, that no Mason ever made the remark of that kind to him, etc., etc. All this may be true so far as he knows, and what the other Freemason reports may also be true. Masonic officials appoint Masonic brethren to positions. Things do not work out well. These officials are worthless persons; sometimes they steal, sometimes they neglect their duties, sometimes they get drunk, but the lodge washes its hands and says that it is not responsible. Why is it not responsible? Secret combinations are made, lodge brethren gather in little knots and talk over what they will do for one another and what they will do for themselves, and the results which we see follow, and the Masons tell us they have no responsibility for it at all. It is quite possible that there were Masons in Moseby's command at the time when this Masonic rebel took this Masonic union soldier out of the death company and sentenced another soldier in the list to be shot, who knew nothing about this transaction. Some of the Freemasons were manly enough to observe their military oaths rather than their lodge oaths. If you should have talked with some of them they would have said that Freemasonry was not intended to interfere with one's obligations to his country at all; that if any Mason should do what General King says a Mason did do he would be violating his Masonic oath; but what is his oath? It is in plain English, one cannot fail to understand it. We do not require anybody to interpret it for us. We know what the words mean ourselves. The only question is whether, when a lodge man has this oath on his conscience and a civil or military oath on his conscience at the same time, he will regard the one or the other. That he cannot regard both in any circumstance seems obvious. He must be a good citizen, a good soldier, or a good lodge man. Both at the same time he cannot be.

What Is a Christian Man?

A Christian man is one who has repented of his sins, believed the gospel, confessed his Savior, received the Holy Spirit, and begun to walk in the path of life. There are many Christian people who do not think that a Christian man can be a soldier under any circumstances. The Bible teaching in regard to war does not seem to me to indicate that this is a fact. But the Bible teaching does certainly show that no Christian will have anything to do with war under any circumstances except when he feels that

God calls him to that particular task. The wars of extermination which were waged in early Bible times were, I believe, justifiable. God has as good a right to kill men with a sword as to kill them with malaria or with wild beasts or consumption. I do not believe he wishes to kill men at all. I believe that he wishes all men to live and be happy, and if men would stop sinning this could be. But look at the years during which Great Britain has wronged the Chinamen, the people of India, the people of South Africa. Consider the salt tax of India alone. Think of punishing a poor Hindu for going down to the sea and evaporating a little sea water that he may get a little brackish salt. One hates to think about it. England has to suffer. England is not through suffering. Think of a nation like ours permitting men to sell liquor for a share in the profits, knowing the crimes, the beggars, the suicides, the murders which come from that trade. How is a nation to do things of this kind and escape judgment? Think of what Russia has been doing to the Jews, of what Germany has been doing to the Bible, of what France has been doing in North Africa. The simple fact is that nations, like individuals, have to go to judgment, and when national judgments come the innocent suffer with the guilty. The innocent suffer more than the guilty. This has always been the case, is true to-day. It is fulfilled before your eyes.

What, then, ought we to do? First of all, so far as influence and power goes, to get an end to sin, to teach people to believe in the Lord Jesus Christ and to do his will. This is what the world needs individually, nationally. Without this every supposed cure is a quack medicine. There is no help for a sinful man or family or people except the help that comes from God. These false religions like Freemasonry, Odd-Fellowship, the Knights of Pythias, the Woodmen, the Workmen, etc., etc., all of these are simply intensifications of evil. They are attempts to reduce selfishness of the grossest type to a religion. These efforts have done nothing but evil thus far. They never will do anything but evil. A tree is known by its fruits. Therefore all lodge men should leave their lodges, if they are Christian men they should leave them instantly. If they are fair-minded men they should leave them instantly. If they are honest men they should leave them instantly. When I read of preachers and professing Christians hobnobbing at dinners and in social gatherings with men who are under obligations to do what General King says a Freemason guerrilla did for a union Masonic soldier, it is enough to make the heart sick. Of course most of these meannesses are hidden. That is what secret societies are for, to hide things that would not look right in the light, but at times there must be some General King who will reveal a little part of the vast amount of evil which is going forward. Christian men should not have fellowship with organizations which work out in this way.

ANCIENT ORDER OF MUTS.

The Comforter (Vol. II, No. 1), a New Thought magazine published in Portland, Ore., by Mrs. Florence Crawford, contains two articles on a new secret society called "The Ancient Order of Muts." This order was organized in Portland, in June, 1914, and in less than a year had gained more than 700 members, mostly residents of that city. The members have taken as their patroness "the Egyptian goddess Mut, the sister, spouse, and divine consort of the Egyptian Sun-God and the mother of the Moon-Goddess." This is a most noble inspiration indeed.

The officers of the Portland "Imperial Dynasty" bear the following significant titles: Imperial Chief Mut; Ras Ma Taz; Neffer Kara Dham; Tol Et Yuh; Heiro Glyph (Secretary); Koph Uptha Kush (Treasurer).

"It all seems to show," writes Mr. Karl Herbring, "how the spirit of 'fraternalism' permeates our national life, how otherwise sensible men will make fools of themselves, and how materialism is tending to drag us back to the ages of paganism."

As might be expected, the Ancient Order of Muts has among its members also a number of "leading" Catholics!—*The Fortnightly Review.*

THE MIGHTY MEETING OF THE MASONS.

When one's a Mason, however snide,
He must aprons place on and collars wide.
Then he'll pass from "Labor"—which is swapping grips,
With his "brother" neighbors, to "Refreshment"—nips.

—*Conspirators' Chorus in "la Fille de Mme. Angot"—New Version.*

Make way for the Grand High Cockalorum of the Free and Accepted Masons! Make way for the Past Grand Deputy A. B. C. D. E. F. G. and the Past Ultra Demi-Semi-Hemi Grand Z. Y. X. W. V.! What is all this hubbub about? Who are these much-decorated and betitled individuals, and why should their presence excite such commotion? They are Mason. Free Masons who have charge of that precious boon to humanity, the Grand Lodge of the State of New York. What is Free Masonry, and what does the Grand Lodge of the State of New York do for it?

Free Masonry is one of those monstrous and costly shams and frauds that we have imported from the Old World with many other social and religious shams and frauds, and have cultivated in this country. It can give no good reason for its existence, and yet there are several thousands of men who profess to feel proud at belonging to it. There is really less excuse for practising the absurdities of Free Masonry than in any other system that is distinguished by its forms and ceremonies. The rites of the Jewsh, Mahometan, Greek and Roman Catholic churches, however ridiculous they may appear in these days to sensible minds, are at any rate founded on something that was believed to be true by millions of ignorant but conscientious people; but Masonry has not even these reasons to fall back on to justify its existence.

Masonry as now practised is of strictly modern manufacture, despite all the assertions to the contrary. It was born of fraud and stupidity, and it keeps up its claims to these qualities. Of course

Masons do not relish these unpleasant truths, and would willingly let the world believe that they are in possession of some profound secret which, if given to the world, would result in the regeneration of mankind. Every man with a turn for reading must have discovered that the secret is no secret at all and that the charity and brotherhood of which Masons boast so much do not exist at all—at any rate not to the extent that they may be found among men who are not Masons.

The whole system with its grips, passwords, its disgusting ceremonies, its horse-play, its coffins, its skulls, its crossbones, its Hiram Abiff, and Solomon's Temple tomfoolery is apparently simply for the purpose of affording a parcel of noodles an opportunity of giving themselves high-sounding titles and indulging in regular junketing and getting a monopoly of trade and business from other Masonic donkeys. But the coolest and loftiest piece of presumption on the part of Masons is their claim to importance and consideration on the ground that men such as Washington, Garfield, Garibaldi and the Prince of Wales [the late Edward VII] were or are members of the fraternity. Considering that a man who becomes a Mason does not, as a rule, know anything about the institution, and that when he is once a Mason he is always a Mason, this is not a very strong point in favor of joining the craft. It doubtless well suits the mental caliber of the heir to the British throne; but we can scarcely believe that any man with any common sense, whatever he may do for the sake of appearance, can look upon his initiation into "the secrets and mysteries of ancient Free Masonry" as anything else but as an egregious sell.—*Puck,* June 14, 1882.

A man was once asked by a Mason if he was aware of the fact that Solomon was the father of Masonry. He replied, "No, but since Solomon had several hundred wives and concubines he might have been father of almost anything." That was answering a certain class of individuals according to their folly.

Every right action and true thought sets the seal of its beauty on the person and the face.

COLLEGE SECRET SOCIETIES.

BY REV. ENOS H. HESS.

College life either makes or breaks character. Influences that make for righteousness in the student's life should be fostered while those which make for unrighteousness should be discouraged and thwarted.

That all chapters of Greek letter fraternities are influences for the weakening of character would be putting the case too strongly, but there can be no doubt that many of the chapters as conducted are demoralizing.

One of the arguments advanced in their favor is that they supply the needed social environment for the student while absent from the home circle. My observation of eight years at close range while connected with a college where they exist would lead me to believe that the social substitute is not ennobling and elevating. The social life of fraternities where the upper classmen are strong pure characters will be helpful to the under classmen, but where the upper classmen are vulgar and lewd, it is very difficult for the under classmen to resist the temptation to evil that obtains under such environments.

The average scholarship of fraternity men was, in my experience, lower than that of nonfraternity men. Of seven members of my class who, as freshmen, entered a certain fraternity, but one graduated. The teachers would not infrequently find duplicate papers handed in from fraternity men. While it is good to have help at the right time, the student that does not depend upon his own efforts is sure to fail sooner or later. Undue help from a fellow student's efforts unfits instead of fits for the battles of life.

The feeling of superiority and development of a spirit of aristocracy often obtains in fraternity students. Class and school politics in filling the various offices are often controlled by societies to the discredit of merit and character. The expenses of a student are generally increased by joining a fraternity without an equivalent return.

We believe in most instances the quality of self-reliance is developed to a greater extent in the nonfraternity student than in the fraternity student. If this is true

then the chances of success in after life are the best for the nonfraternity student.

The principle of secrecy is anti-Christian. "In secret have I said nothing" is a principle that can be followed by honest men but is always dreaded by dishonest ones. While the secrecy of the fraternity does not prove improper and immoral living on the part of its members, it does provide the protection necessary for all forms of vice when the inmates are to so use the blanket of secrecy.

In our judgment fraternity life tends too often to break rather than make stalwart characters of its devotees and hence the nonfraternity college student is to be congratulated for his isolation from an influence which so often is detrimental to his best interest in character development.

Grantham, Pa.

THE CHRISTIAN'S RELATION TO SECRECY.

(Concluded.)

BY REV. F. L. HAYDEN, D. D., PH. D.

Let me ask how far the lack of power on the part of the nominal Church, is due to the confusion into which she has been thrown through fraternal association with infidels and the lodge room? When the Church makes common cause with the world in the prosecution of the objects sought by godless men, may not we expect a loss of divine power and of the results that Christ promised to a faithful life and service? If one fraternizes with infidels he is certain to lose his spiritual quality, dull his spiritual vision, become insensitive to sin, and, finally, to find common ground with godless men in their sinful lives. Do we not mourn because of the loss of spiritual power from the Church? Are we not busily framing expedients to make good this loss of power, and continue the work of the Church? Do we not face the fact of disaster within our ranks, and of failure in our attempts to win the world to Christ? Is it not true that the line of separation between infidelity and Christianity is largely lost in the minds of men? Then I urge with all vigor, if the Church will regain its lost power and influence it must rebuke sin rather than fraternize with it. Christ promised the Holy Spirit to them that obey Him. His presence we must have for power and effective service. And is it not true that to obey Christ means to "come out from among them and be separate from anti-Christians?" I am constrained to believe that if the Church to-day would obey that command it would take the first necessary step toward regaining its lost power, light and blessing.

The Lodge Antichristian.

I wish to call your attention to another fact, that the lodge has erected for itself a temple containing an altar before which its High Priest officiates in the name of the lodge. This is not worship of Christ, nor is it claimed to be. These forms are characterized by another spirit than the Spirit of God. Then I call you to witness that the declaration of the Holy Ghost is true: "The things which the Gentiles sacrifice they sacrifice to demons and not to God: and I would not that ye should have communion with demons." (I Cor. 10:20.) The lodge has its rituals, its endowments and its standing orders, to all of which the members pledge absolute obedience. Disobedience incurs the loss of much that is thought of value, sometimes even of life itself. I do not separate the lodge into its multitude of names, for as an institution "The Lodge" stands as the *great* opponent of the Church and of Jesus Christ the head of the Church. Being of the world worldly its highest thought is a sort of earthly humanism, sympathetic but selfish. From this material it has formed a religion that is the arch enemy of God. In its atmosphere multitudes of unsaved people find a kindred spirit and life. Their motives are carnal; their activities are material. To the propagation of the lodge these people give large sums of money and much valuable time. They seek for its honors and bedeck themselves with the gaudy tokens of their success. They die and are buried beneath the weight of song and flowers. Human eloquence is exhausted extolling their virtues, and their names are inscribed on tablets of marble, while resolutions of praise are engrossed for the solace of their loved ones. But what meaning has all this to the soul that has lived without God and died without hope

in Christ? Encomium and glitter instead of peace with God!

Ministerial Unfaithfulness.

The most tragic fact relates to the ordained priests of Christ. They sit by the side of these lost souls in familiar, fraternal association while the seductions of sin are hardening their hearts against all holy influences, and their priestly lips are sealed to all rebuke of sin and all appeal to righteousness. And do not these priests of holy orders extol the virtues of their departed brothers in funeral panegyric? When the silver cord is loosed, and the golden bowl is broken, when the soul returns to God for judgment upon its earthly life, do these priests point the departing one to "the Lamb of God that taketh away the sin of the world?" "When the mourners go about the streets" and hearts are tender to the influence of heavenly appeal, do these priests of religion utter one word to suggest that the lodge was insufficient for the deepest needs of the soul? The ordained priest and his lost brother have traveled together in fraternal relations through the ascending mysteries of secret obligations, and never, even by so much as one word, has the priest attempted to execute the rites and duties of his heavenly office. Never once has he stood on the floor of his lodge and proclaimed the insufficiency of human works to meet the demands of God. Never once has he opened his lips to magnify the eternal merit of the Lamb of God. And in this supreme hour of human need and ministerial opportunity he does no more than gratify his lodge associates by his silence concerning the great concerns of the soul. From his own pitiful poverty of spiritual life he breathes the dead platitudes of the world's burial ground: "Dust to dust and ashes to ashes!" The world hears not one word that can stir its proud self-complacency. The priest has been paid for his eulogy; the final obituary has been written extolling the "prominent lodge man!" The newspaper has exhausted its vocabulary of adjectives praising the funeral discourse, and the incident is closed. Closed, did I say? So far as this world is concerned, yes. But behind the scene of that tragedy the angel of eternal record was penning a history of that Christian priest's neglect. He was his brother's keeper, but he lost his brother. In his love for the praise of men he lost his sense of the value of a human soul and the consciousness of responsibility and duty to that soul. God's Word being true, that priest will some time undergo the ordeal of answering to God's just indictment for his neglect.

The Heart of the Matter.

The first duty of the Church of Christ while it is in the world is to witness to the fact, power and effect of sin, and point the lost to the "Lamb of God that taketh away the sin of the world." The value of this testimony must be kept unimpaired by false living, or by any entanglements with the spirit and life of the world.

The Lodge is ruled by the spirit of the world, and in its effects upon the soul it is the great antagonist of the Church of Christ and of the power of Christian testimony.

Fraternal association in the lodge prevents the nominal Christian from giving the testimony his Church and his Lord require of him. Such persons have surrendered their right of witnessing; have lost the challenge and convincing power of Christian testimony, and, what is worse than all else, have lost their sense of personal duty as a witness. The light of personal testimony being thus hidden, the "candlestick" will be, if it has not already been, "removed from its place," and the world will be left to its last midnight darkness preceding the epoch of the final coming of the Lord. The individual who is thus false to his duty to Christ will surely suffer the extinction of his own light. "If the light that is in thee be darkness how great is that darkness!"—how great only the Infinite God can know, and a lost soul can experience.

THE ITALIAN RITUAL.

The resolution of Representatives Baumes and Parker, of New York, referred to the printing and supply committee at the last session regarding the translation of the Encampment ritual into Italian, was considered, and it was recommended that the Encampment in New York be allowed to translate and prepare not exceeding six copies of the same, said copies to be identified and approved by the Grand Secretary, and that any copies not so identified and approved be considered spurious, the translation and preparation of the same to be done at the expense of the Encampment.—*The I. O. O. F. Lodge Record.*

FARMERS' CO-OPERATIVE AND EDUCATIONAL UNION.

Report of Christian Reformed Church on Farmers' Union of Kansas.

Otley, Iowa, Sept. 13, 1915.

To Classis of Pella Christian Reformed Church Convened at Pella, Iowa, Sept. 14 and 15, 1915.

Esteemed Fathers and Brethren in Christ:—Your committee appointed at the spring session of Classis to investigate Farmers' Union of Kansas acts on the supposition that said Farmers' Union of Kansas is a branch of Farmers' Educational and Co-operative Union of America, which stands condemned.

In regard to the documents we used in our investigation to ascertain the status of said Union, we name the following:

1. Circular: "Farmers' Educational Co-operative Union of America" (to be had from National Christian Association), containing: Opening ceremony, Initiation ceremony, Obligations, Chaplain introduced, Final charge to initiated; Burial ceremony.

2. Constitution and By-laws of F. E. C. U. of America, Kansas Division 1914.

3. Letter of Rev. A. F. of Sterling, Nebraska, who was in Committee of Lutheran Synod, Nebraska District, held August 18-24, 1915, at Deshler, Nebraska, which committee investigated F. E. C. U. of America, Nebraska Division.

4. A newspaper of Farmers' Union of Kansas, named *The Farmers' Union.*

These documents we have carefully studied and considered in the light of Acta Synodum 1902, 1904, 1906, bearing on "Labor Unions" and also in the light of pamphlet "Unionism and Unions," published by order of Synod, 1902 (See old K. O. Art. 72 No. 5). The result of our investigation has been that we found:

1. That the Farmers' Union of Kansas *is* a branch of Farmers' Educational and Co-operative Union of America. We might add that the F. E. C. U. already has twenty branches. Besides Kansas, there are Alabama, Arkansas, California, Colorado, Florida, Illinois, Indiana, Kentucky, Louisiana, Mississippi, Nebraska, North Carolina, Oregon, Oklahoma, South Carolina, Tennessee, Texas, Virginia and Washington.

2. That Farmers' Union of Kansas, like all the other branches, has a ritual (instrument instructing in regard to things religious) which is kept secret from all who are not members. (Sec. 7, page 6, and circular). And the ritual of Kansas Division is the same as that of F. E. C. U. of America. Two of the branches have received the right to bring changes in rituals, viz.: Nebraska and Kentucky. (Letter of Rev. T. F.)

3. That Farmers' Union of Kansas, like all the other branches, is a secret society having a ritual as bad as that of lodges. The Farmers' Union of Kansas demands a strong promise of secrecy and obedience of the candidate. Part of punishment for breaking promise is immediate expulsion and ostracism and slitting of right ear. (Const. Sec. 27; Circular pp. 4 and 5.) From the ritual (Circular) we present to you the following so that you have some idea of the way the Devil, the great imitator, works to seduce souls. Just a few facts: The president of Union leads candidate from *the darkness* to *the light.* The chaplain of the Union is representative of the Great Shepherd; and any member, no matter whether he be believer or unbeliever, Mohammedan, or atheist, may be chaplain. To believe in Genesis 1:1-3 is sufficient light unto salvation. It is believed that every member of Union who should die, comes and is with Him who said: "I am the resurrection and the life." (John 11:25.) No sorrow, remorse, repentance or confession of sins is needful to go to heaven, etc. (Const. Sec. 10, p. 6; circular). Furthermore, that the Farmers' Unions are lodges is very evident from the answers given by three delegates of F. E. C. U. of Nebraska to committee of Lutheran Synod above named. The first question was: "Is there a lodge ritual in use in the National Union?" Answer, "Yes." "Do you admit, therefore, that the Farmers' Union has the character of a lodge?" Answer, "Yes." "Is the State Union of Nebraska a branch of the National Union?" Answer, "Yes." From the newspaper mentioned above we learn that Kansas is also a branch of F. E. C. U. of America. The delegates were also asked whether the objectionable elements had not been removed from ritual. Delegates denied that elements objec-

tionable had been taken out of ritual. Mr. A. C. Davis, Gravette, Arkansas, answered question in same way. This Mr. Davis is Secretary-Treasurer of F. E. C. U. of America. He ought to know. In regard to objectionable elements he writes to a certain Rev. F. W. D.:

"Dear Sir:—You have not been correctly advised about the action of National Union as to the ritual. Our minutes show that the only reference to the ritual at the 1914 convention was when the motion prevailed that Nebraska and Kentucky State Unions be granted the right to devise a ritual to suit their own needs. Very truly yours,

A. C. Davis."

We quote this letter literally, since it was contended at spring session of Classis that the rituals had been changed in 1914; the rituals of Kentucky and Nebraska, "though not quite as terrible as the National Ritual, are still bad enough." (Letter Rev. A. F. esp.)

4. That Farmers' Union of Kansas has not abolished its ritual; that no ritual has been dropped by any state union, according to A. C. Davis.

5. That Farmers' Union of Kansas does not force its local unions to use ritual if the use of it should be detrimental to union. Anybody can see that this is only a trick to catch those who are afraid of ritual and hence will not join. The Devil is a liar from the beginning *until now.*

6. That Farmers' Union of Kansas originated as a reaction to the so-called monopolistic oppression. That the F. E. C. U. of America breathes a spirit of revolution. (Circular.)

Since these things are so, your committee resolves and advises Conform Acta Synodum that no member of Christian Reformed Church can or may join or belong to Farmers' Union of Kansas. Commandments 1, 2 and 5, and other words of Holy Scripture forbid it. Arguments against lodge systems can also be used here. Amos 3:3; Ps. 1:1; 2 Cor. 6:15, 17; John 18:20; Eph. 5:7, 11, 12.

Respectfully submitted, your committee, Geo. Hylkema, C. DeLeeuw, A. Bandslia.

A. H. Brat, Ropporteur.

W. O. W. BARGAIN.

The *Sovereign Visitor,* organ of the Woodmen of the World, announces a bargain lot of junk to camps "for only $25.00." Excepting for the Rules of Order, would it not make "a mighty fine outfit" for highwaymen? We take it for granted the flag is black, with possibly the skull and cross bones on it. The offer reads as follows: "We are offering a mighty fine outfit, consisting of 6 Robes and Turbans (proper colors), 1 Beard, 1 Wig, 1 Staff, 1 Pike Pole, 6 Hoodwinks, 1 Cross, 1 Pair Cross Bones, 1 Copy of Roberts' Rules of Order, 1 Emblem Seal, 1 Flag (4x7), 1 Ritual Service (5 pieces)."

MOOSE MISAPPROPRIATE FUNDS.

Divert "Charity" Contributions for Mooseheart Home.

The 1915 convention at San Diego, Cal., amended the general laws of the order in regard to the making of reports by subordinate lodges and in regard to the remittance by them of the per capita tax and Mooseheart contribution. The underlying reason for this amendment was the fact that during the past two years the Supreme Lodge and Mooseheart have lost thousands of dollars because of the fact that under the old law all collections by subordinate lodges of per capita tax and Mooseheart contributions were held by them for three months or more before being remitted to the Supreme Lodge.

From this cause Mooseheart, particularly, has suffered. That institution has failed to receive thousands of dollars collected specifically for it but spent for other purposes because of opportunities arising during the three months or more during which such collections were held in the custody of the subordinate lodges. It is realized, of course, that such conditions are exceptional, but it was further realized by the delegates assembled at San Diego that Mooseheart, the greatest and noblest activity now being carried on by the Loyal Order of Moose, must be protected and nurtured to the fullest possible extent.

Therefore, the prime motive in the change of law to be explained here was to conserve the money now being paid by the members of the Order for the support of Mooseheart, and to see that the children who are the wards of the Order there receive the benefit of all monies contributed in good faith by the members of the Order for their support.—*Mooseheart Magazine,* Oct., 1915.

York Rite Masons of McAlester, Okla., are building a crypt in the design assigned by tradition to the temple of Solomon, and claim that when finished it will be the only building of that nature in the world.

MASONIC CONVENTIONS.

One writer in CYNOSURE some time ago said that the Shriners when in Seattle behaved very well, and I appreciate that your paper wants to treat them fairly and also allows those to write who call attention to their good points, but I am afraid that it was not all as lovely as pictured.

It is a well-known fact that "Women and Wine" are rushed to those cities where lodges have conventions. The Masons are not as bad as some other lodges like the Elks and Eagles and their ilk. The Elks when parading in the streets of Portland, Oregon, at their last convention there, stopped outside saloons and handed the bottles around in the street and emptied them boisterously before large crowds of ladies and children. It was indescribably coarse.

When, however, the Masons met in Boston, while I was pastor there, the Knights Templar—the very degree that the Masons boast of as their most Christian (?) degree—rented the parlors of a home in Back Bay and the poor maiden ladies, who had their income from these elaborately furnished rooms by renting them for parties, were distracted when the next day they saw the ravages of the drinking orgy of the Templars. One of them showed me the furniture, saying, "Look what they have done." It was ruined by liquor, cut with broken bottles, and marked even on the top of tables with the heels of Masonic shoes.

At a Masonic ship chandler's office in Boston some years ago, I happened to see the printed invitation to the Masons to come to the Pacific coast to a convention and, not knowing that it was anything more than some advertisement, I read it and fortunately got through before the Mason discovered that I read it. He expressed his chagrin at having let it lie loose around in his office, for it offered the Masonic brethren "wine and beautiful women" if they would come to that city. The wife of the above mentioned ship chandler said to me, "My husband used to drink a little before he became a Mason, but since he became a Mason he never comes home sober, but usually very drunk." The same man later drank himself to death.

But what has this got to do with the meeting of the Shriners this year in Seattle? It has this to do with it, that the authoritative Masonic paper, representing the Mystic Shrine, *The Crescent,* shows that the spirit was the same this year, although the growing popular dislike for public debauchery has caused them to exercise more care in public, so that fewer Masons were seen drunk in the streets, although a sufficient number were thus seen to show the falsehood of the statement that all Masons are moral, as some foolishly claim.

Well, here is what a poem in *The Crescent* says:

A table round—with song and wine—
A lass or two, (not yours or mine)—
A "bishop" there to give it class—
A story told, (but let that pass).
This the setting, this the life!
To h— with legislative strife!
Fill up the bowl, drink down a toast
To "Lon" and "Lil" and Nash, the host,
To Edna, "Gil" and all the rest—
The choicest of the very best!

No wonder these Shriners have dropped Christ, yea even the God of the Christians, and worship Allah in whose name Christians have been murdered by the thousand, and use the sign of the crescent under which the Cross of Christ has been driven largely from all northern Africa and western Asia. No wonder that the Imperial Potentate at Seattle said, that what the Shriners had accomplished they had accomplished "by the help of Allah." They certainly could not accomplish it through Christ.

It was, therefore, the source of great humiliation and sorrow on the part of the earnest and honest believers in Jesus Christ as "Lord and God," that the Presbyterian and Episcopal churches in Seattle had special services for the Shriners under the leadership of Rev. M. A. Matthews and Bishop Keator, who also themselves have taken this abominable degree, a degree where every ceremony is built upon the religion which to-day is more bitterly opposed to Christianity and fights the cross of Christ more fiercely than any other heathen religion—the religion of Mohammed.

"For the name of God is blasphemed among the Gentiles through you." (Rom. 2:24.) And this remains equally true, whether these Mohammedan ceremonies are used in earnest or merely as a ceremony or even as a joker. It is not the

thing for a disciple of Christ to fool with. Let us become seriously conscious and consciously serious Christians. When the pastor of the largest Presbyterian church in the world and the highest Episcopal clergyman in the state—the one having been moderator of the Presbyterian church of America and the other being bishop of this diocese—fool with religion or invite to their churches an association that has Allah as the object of its ritual and prayers and uses the crescent—the sign of hostility to the cross—and have special services for them—not to warn them against such mockery, but to eulogize the order, themselves being members, then it is small wonder that the churches feel they are losing the masses, for if the masses ever shall become Christian it will be through serious servants of the Master.

Here let me add, that I was witness to another case where a minister of Christ, Rev. Mr. Strong, in speaking to an audience of Japanese officers and crew of a Japanese man-of-war then in our harbor, said, "We Christians expect you Orientals to improve upon our Christianity." What next?

(Rev.) B. E. Bergesen.

Seattle, Wash.

MACCABEE RATE ADJUSTMENT UPHELD.

Very Important Decision on Fraternal Insurance.

Both the Royal Arcanum and the Maccabees have been obliged to raise their rates of insurance in an attempt to save themselves from inevitable bankruptcy. Both orders have been sued on the ground that to raise the rates on old members constituted a violation of their contracts.

In the case of the Maccabee contest, the Supreme Court of the State of Washington decided in favor of the increased rates and said:

"There being no contract in the commercial sense, but a mutual promise of every member to pay the certificate of every other member, there can be no vested right in any provision of the contract, either expressed or implied, that is not subject to and controlled by the duty of the member to pay the cost of his own insurance, but under no construction of a mutual contract can he demand more than he is willing to give.

"He became an insurer as well as an insured. He cannot get away from his associates if he would. He must meet his obligation to them and all this legislation does is to call upon him to pay his own cost as a member.

"It is lamentably true that most, if not all, of the fraternal benefit associations with which courts have been called upon to deal in recent years were founded upon false assumptions and self-deceptions; a purpose to make something out of nothing, to have others do for us without doing our whole duty to ourselves and to them."

Speaking of the accumulation of a reserve or emergency fund, the court held:

"It generally represents a loading of what may be called a possible minimum contract rate. It is a modern thing among fraternal societies. Indeed, the thought was generally discountenanced in their earlier years. Necessity has driven them into the only open port. An accumulation to balance the deficiency in rates is a bridge over which the society may pass from the quicksands of bankruptcy to the high ground of business solvency.

"The society has not repudiated its contract. It is endeavoring to perform it. Respondent's contributions to the society have not met the cost of carrying his certificate and so long as he has had protection for less than cost he cannot complain.

"We have endeavored to make it plain that a member of a beneficiary society having a democratic or representative form of government has no right under a certificate providing for a change in by-laws, as does certificate held by respondent, that can be called vested except a right to insist that the face or amount to become due under his contract shall not be lessened or impaired; that the object, plan, spirit and purpose of such a society is written into its certificate; that the true meaning of the promise to obey its rules and regulations and such changes and amendments as thereafter may be made, is that the society may from time to time correct its mistakes or take such steps as may be necessary to keep its promises, and further, where it appears to be necessary, it is a recognition of a duty resting upon the society so to do; that a member has a vested interest only in the object of the society and in turn impliedly agrees, notwithstanding the state of the by-laws at the time of joining, that the society may so legislate that its certificates whether matured by death or time will be worth their face; that the accomplishment of this purpose is a mere detail and so long as all members similarly situated are treated alike and no member is called upon to pay more than the cost of his certificate, as may be determined by the mortuary and experience tables recognized by the laws of this state, there can be no just cause of complaint on the part of anyone; that a by-law fixing impossible rates, followed by a clause saying that such rates shall continue so long as the member remains in good standing, is to be measured by the objects of the order and is of no higher order than any other by-law, for the very evident reason that the object of the society to pay the face of each certificate cannot be accomplished unless such by-law is amended."

AGED KNIGHTS HARD HIT.

The state law of Indiana, with the concurrence of the Supreme Lodge of the Knights and Ladies of Honor, recently changed that organization from a mutual to a legal reserve basis throwing practically the entire excess cost entailed, it is said, on members who are more than 60 years old.

The ratio of increase may be judged from that on a $2,000 policy held by a member 70 years old, it is pointed out by members. The monthly payment on this policy was formerly $7.10 a month, and under the new schedule will be $21.70 a month, an increase of more than 200 per cent. A member who has reached 91 years of age will pay $144.90 a month on a $2,000 policy. It is estimated that some 14,000 members fall into the elderly class. Rates for young members and those who have joined since 1910 remain practically unaffected.

Members may transfer at once to the reserve order and continue to pay the same rate of assessment, but accepting a certificate for a reduced amount, in the ratio outlined on the new schedule. Thus the 70-year-old, who paid $7.10 for a $2,000 policy, may continue to pay the same assessment, accepting a policy for something less than $1,000. Hundreds of members will be forced to accept this arrangement because of inability to maintain the payments on the full amount of their policies.

Another option allows transfer to the reserve order, accepting the new schedule of rates. A classification of members, based on the relation of their ages to the time of their entry, permits them to continue payments until a certain age limit is reached, when they transfer to the new rate.

Defended as Safety Measure.

"We consider the reserve basis the only safe and absolutely secure policy for a life insurance company," said A. Friedrich, grand secretary of the order. "It will undoubtedly work a hardship on many of the older members, but it secures the order as a whole. That basis has come to be accepted as the soundest in American life insurance and is being adopted by most of the states."

Mr. Friedrich declared that protests had been numerous, but said that there was nothing for the members to do but accept.—*Chicago Tribune*, Oct. 18, 1915.

LODGE PROPERTY TAXED.

Charity Dodge Fails to Exempt.

A building owned by a lodge and used as a meeting place for its members and for the social enjoyment of members and their guests, the surplus funds of which, together with voluntary contributions of members, are devoted to the relief of the needy, is held not exempt from taxation as being exclusively used for services purely charitable in the Missouri case of St. Louis Lodge No. 9, B. P. O. E. *v.* Koeln, L. R. A. 1915C, 694.—*Chicago Legal News, Oct.* 14, 1915.

THE BATAVIA TRAGEDY.

(Continued)

BY CHARLES FRANCIS ADAMS.

An Ingenious Contrivance.

When the books of Morgan and Allyn and Bernard, the admissions of Colonel Stone and of the Rhode Island legislative investigation, had left little of the mysteries of Freemasonry unseen by the public eye, the impressions derived from observation were curious and contradictory. Upon the first hasty and superficial glance a feeling might arise of surprise that the frivolity of its unmeaning ceremonial, and the ridiculous substitution of its fictions for the sacred history, should not have long ago discredited the thing in the minds of good and sensible men everywhere. Yet, upon a closer and more attentive examination this first feeling vanishes, and makes way for astonishment at the ingenious contrivance displayed in the construction of the whole machine. A more perfect agent for the devising and execution of conspiracies against church or state could scarcely have been conceived. At the outer door stands the image of secrecy, stimulating the passion of curiosity. And the world, which habitually takes the unknown to be sublime, could scarcely avoid inferring that the untold mysteries which were supposed to have been transmitted undivulged to any external ear, from generation to generation, must have in them some secret of power richly worth the knowing. Here was the temptation to enter the portal. But the unlucky wight, like him of the poet's hell, when once admitted within the door, was doomed at the same moment to leave behind him all hope or expectation of retreat. His mouth was immediately sealed by an obligation of secrecy, imposed with all the solemnity that can be borrowed from the use of the forms of religious worship. Nothing was left undone to magnify the effect of the scene upon his imagination. High-sounding titles, strange and startling modes of procedure, terrific pledges and imprecations, and last, though not least, the graduation of orders in an ascending scale, which, like mirrors placed in long vistas, had the effect of expanding the apparent range of vision almost to infinitude, were all combined to rescue from ridicule and

contempt the moment of discovery of the insignificant secret actually disclosed. Having thus been tempted by curiosity to advance, and being cut off by fear from retreat, there came last of all the appearance of a sufficient infusion of religious and moral and benevolent profession to furnish an ostensible cause for the construction of a system so ponderous and complicate. The language of the Old Testament, the history as well as the traditions of the Jews, and the resources of imagination, are indiscriminately drawn upon to deck out a progressive series of initiating ceremonies which would otherwise claim no attribute to save them from contempt. Ashamed and afraid to go backward, the novice suffers his love of the marvelous, his dread of personal hazard, and his hope for more of the beautiful and the true than has yet been doled out to him, to lead him on until he finds himself crawling under the living arch, or committing the folly of the fifth libation. He then, too late, discovers himself to have been fitting for the condition either of a dupe or of a conspirator. He has plunged himself needlessly into an abyss of obligations, which, if they signify little, prove him to have been a fool, and if, on the contrary, they signify much, prove him ready, at a moment's warning, to make himself a villain.

Such is the impression of the Masonic institution that must be gathered from all the expositions that have been lately made. Yet, strange though it may seem, there is no reason to doubt that the society has had great success in enrolling numbers of persons in many countries among its members, and keeping them generally faithful to the obligations which it imposed. This, if no other fact, would be sufficient to relieve the whole machine from the burden of ridicule it might otherwise be made to bear. Perhaps the strongest feature of the association is to be found in the pledge it imposes of mutual assistance in distress. On this account much merit has been claimed to it, and many stories have been circulated of the benefits which individuals have experienced in war, or in perils by sea and land, or in other disasters, by the ability to resort to the grand hailing sign. This argument, which has probably made more Freemasons than any other, would be good in its defense were it not for two objections. One of them is, that the pledge to assist is indiscriminate, making little or no difference between the good or bad nature of the actions to promote which a cooperation may be invoked. The other is, that the engagement implies a duty of preference of one member of society to the disadvantage of another who may be in all respects his superior. It establishes a standard of merit conflicting with that established by the Christian or the social system, either or both of which ought to be of paramount obligation. And this injurious preference is the more dangerous because it may be carried on without the knowledge of the sufferers. The more scrupulously conscientious a citizen may be, who hesitates at taking an oath the nature of which he does not know beforehand, the more likely will he be to be kept down by the artificial advancement of others who may derive their advantage from a cunning use of their more flexible sense of right. That these are not altogether imaginary objections, there is no small amount of actual evidence to prove. There has been a time when resort to Masonry was regarded as eminently favorable to early success in life; and there have been men whose rapidity of personal and political advancement it would be difficult to explain by any other cause than this, that they have been generally understood to be bright Masons. Such a preference as is here supposed can be justifiable only upon the supposition that Masonic merit and social merit rest on the same general foundation—a supposition which no person will be able to entertain for a moment after he shall have observed the scales which belong respectively to each.

Masonry's Supposed Antiquity.

Another argument which has been effectively resorted to as an aid to Freemasonry is drawn from its supposed antiquity. To give color to this notion, a very ingenious use has been made of much of the sacred history; but it appears to have no solid foundation whatsoever. Whatever may have been the nature of the associations of Masons who built the gothic edifices of the middle ages, the investigations entered into by those who opposed speculative Free-

masonry sufficiently proved that the latter scarcely dates beyond the early part of the last century. The air of traditionary mystery, like the *æruga* on many a pretended coin, has been artifically added to heighten its value to the curious. Yet such has been its effect, that this cause alone has probably contributed very largely to fill up the ranks of the society. The rapidity of its growth during the period of its legitimate existence is one of the most surprising circumstances attending its history. Originating in Great Britain somewhere about the beginning of the eighteenth century (1717) it soon ramified not only in that country, but into France and Germany; it spread itself into the colonies of North America, and made its way to the confines of distant Asia. Although the seeds of the institution were early planted in Boston and Charleston, they did not fructify largely until after the period of the Revolution. The original form of Masonry was comprised in what are now called the first three degrees—the Entered Apprentice, Fellowcraft and Master—but during the first quarter of the present century, so thoroughly had the basis been laid over the entire surface of the United States, that the degrees have been multiplied more than tenfold, and in all directions the materials have been collected for a secret combination of the most formidable character. It was not until the history of Morgan laid open the consequences of the abuse of the system, that the public began to form a conception of the dangerous fanaticism which it was cherishing in its bosom. Even then, the endeavor to apply effective remedies to the evil was met with the most energetic and concerted resistance, and the result of the struggle was by no means a decided victory to the opponents of the institution. Fremasonry still lives [1850] and moves and has a being, even in New York and Massachusetts. And at the seat of the federal government, Freemasonry at this moment claims and obtains the privilege of laying the cornerstone of the national institution created upon the endowment of James Smithson, for the purpose of increasing and diffusing knowledge among men.

Insurrection Agitated by Lodge.

An obvious danger attending all associations of men connected by secret obligations, springs from their susceptibility to abuse in being converted into engines for the overthrow or the control of established government. So soon was the apprehension of this excited in Europe by Freemasonry, that many of the absolute monarchies took early measures to guard against its spread within their limits. Rome, Naples, Portugal, Spain and Russia made participation in it a capital offense. Other governments more cautiously confined themselves to efforts to control it by a rigid system of supervision. In Great Britain the endeavor of government has been to neutralize its power to harm, by entering into it and by placing trustworthy members of the royal family at its head. Yet, even with all these precautions and prohibitions, it is believed that in France at the period of the Revolution, and in Italy within the present century, much of the insurrectionary spirit of the time was fostered, if not in Masonic lodges, at least in associations bearing a close affinity to them in all essential particulars. With regard to the United States, thus far in their history there has been very little to justify any of the most serious objections which may be made against Masonry in connection with political affairs. Yet the events which followed the death of Morgan first opened the public mind to the idea that already a secret influence pervaded all parts of the body politic, with which it was not very safe for an individual to come into conflict. The boast of Brainard, already alluded to, was now brought to mind. It was found to bias, if not to control, the action of officers of justice of every grade, to affect the policy of legislative bodies, and even to paralyze the energy of the executive head. This power, by gaining a greater appearance of magnitude from the mystery with which it was surrounded, was doubtless much exaggerated by the popular fancy during the period of the Morgan excitement; but, after making all proper allowances, it is impossible from a fair survey of the evidence to doubt that it was something real, and that it might, in course of time, have established an undisputed control over the affairs of the Union, had not its progress been somewhat roughly broken by the consequences

of the violent movement against Morgan, which had its origin in the precipitate but fanatical energy of one division of the society. And even since the agitation of that day, there is the best reason for believing that throughout the region most affected by it an organization was made up after the fashion of Masonic lodges, the object of which was directly to stimulate a concerted insurrection against the governing power of a neighboring country, calculated to give rise to a furious contest with a foreign nation, and to mature plans by which such an attempt could be most effectually aided by citizens of the United States in spite of all the national declarations of neutrality and in defiance of all the fulminations of government at home.

Conspiracy Widespread.

But at the time of Morgan's mysterious disappearance, the investigations then pursued, imperfect as they were, and more than once completely baffled for the moment, brought forth the names of sixty-nine different individuals, many of them of great respectability of private character, who had been directly concerned in the outrages attending his taking off. These sixty-nine persons were not living within a confined circle. They had their homes scattered along an extent of country of at least one hundred miles. That so many men, at so many separate points, should have acted in perfect concert in such a business as they were engaged in, would scarcely be believed without compelling the inference of some distinct understanding existing between them. That they should have carried into effect the most difficult part of their undertaking, a scheme of the most daring and criminal nature, in the midst of a large, intelligent and active population, without thereby incurring the risk of a full conviction of their guilt and the consequent punishment, would be equally incredible but for the light furnished by the phraseology of the Masonic oath. The several forms of this oath, as shown to have been habitually administered in the first three degrees, together with the ceremony attending the Royal Arch and the Knight Templar's obligation, have been deemed all of Masonry that is necessary to illustrate the letters of Mr. Adams. They are believed sufficient to account for the successful manner in which Morgan was spirited away. It is not deemed expedient to dwell here upon their nature; it is enough to point out the fact that obedience to the order is the paramount law of association; that it makes every social, civil and moral duty a matter of secondary consideration; that it draws few distinctions between the character of the acts that may be required to be done, and that it demands fidelity to guilt just the same as if it were the purest innocence. Every man who takes a Masonic oath forbids himself from divulging any criminal act, unless it might be murder or treason, that may be communicated to him under the seal of the fraternal bond, even though such concealment were to prove a burden upon his conscience and a violation of his bounden duty to society and to his God. The best man in the world, put in this situation, may be compelled to take his election between perjury on one side and sympathy with crime on the other. The worst man in the world, put in this situation, has it in his power to claim that the best shall degrade his moral sense down to the level of his own, by hearing from him, without resentment, revelations to which even listening may be a participation of dishonor.

The facts attending the abduction of Morgan, not elicited without the most extraordinary difficulty by subsequent investigation, have been so often published far and wide as to make it superfluous here to repeat them. It may be enough to state that from the day when the partnership between Morgan and David C. Miller, a printer of Batavia, made for the purpose of publishing the "Illustrations of Masonry," was announced, no form of annoyance which could be expected to deter them from prosecuting their design was left unattempted. The precise nature of these forms may be better understood if we class them under general heads, until they took the ultimate shape of aggravated crime.

1. Anonymous denunciation of the man Morgan, as an impostor, in newspapers published at Canandaigua, Batavia and Black Rock, places at some distance from each other, but all within the limits of the region in which the sub-

sequent acts of violence were committed.

2. Abuse of the forms of law, by the hunting up of small debts or civil offences with which to carry on vexatious suits or prosecutions against the two persons heretofore named.

3. The introduction of a spy into their counsels, and of a traitor to their confidence, employed for the purpose of betraying the manuscripts of the proposed work to the Masonic lodges, and thus of frustrating the entire scheme.

4. Attempts to surprise the printing office by a concerted night attack of men gathered from various points, assembling at a specific rendezvous, the abode of a high member of the order, and proceeding in order to the execution of the object, which was the forcible seizure of the manuscripts and the destruction of the press used to print them.

5. Efforts to get possession of the persons of the two offenders, by a resort to the processes of law, through the connivance and co-operation of officers of justice, themselves Masons. These efforts failed in the case of Miller, but they succeeded against Morgan, and were the means by which all the subsequent movements were carried into execution.

6. The employment of an agent secretly to prepare materials for the combustion of the building which contained the printing materials known to be employed in the publication of the book and to set them on fire.

Such were the proceedings which were resorted to at the very onset of this conspiracy; and upon looking at them it will be seen at a glance that the prosecution of them involved the commission of a variety of moral and social offenses, the commission of which *may be fairly included within the literal injunction of the Masonic oath.* Had the matter stopped here it would have furnished abundance of evidence to establish the dangerous character of a secret institution, when its interests are deemed to conflict with those of individual citizens or of society at large. But what has thus far been compressed in the six preceding heads appears as nothing when compared with the startling developments of the remainder of the story.

(To be continued.)

Editorial.

SPOUTED PINS.

The *Southern Watchman* opines that "The college sophomore, his newly acquired Greek letter pin fairly burning his breast with its brightness, and his hands itching to practice the secret grip with every unsuspecting passer-by, would do well to make a tour of inspection of the pawnshops along Park Row and the Bowery. There he will find the pin which he thought never budged from the ostentatious semiconcealment of the vest pocket lapel, vulgarly displayed to the public at large from the brilliantly lighted window of the pawnbroker. And to make the disillusionment complete, the pin too often has a price tag attached.

"Such a tour, recently made, located over 60 pins displayed by avuncular establishments, which can be bought for a half or two-thirds of their original cost. Delta Upsilon and Alpha Delta Phi were close rivals for the honor of pawnbroker's favorite, it being won by the former by a score of 10 to 9, while Beta Theta Pi came third with 7."

Out of the above plain statement of facts, emerge certain points of theory. These cannot be so readily and securely substantiated, yet they may be worth naming. For instance, it may be that some among these cases of raising money on Greek pins, were developed in the course of postgraduate years through the operation of convivial habits acquired while they were worn in fraternal undergraduate scenes. From the first, the pins may themselves have pointed the way to Park Row and Bowery pawnbrokers' doors. But for them, their owners might never have needed to raise money in this way on anything. Another possible point is that some of their owners outgrew that type of jewelry in maturing years. Perhaps they also saw results of fraternity habits that sent some of their most promising classmates to pawnshops in expected days, once promising rich harvests. Athletes of their college classes may have gone staggering and tottering along Park Row. Or, again, they may have found it still worn with silly vanity by men who, in deteri-

orating lives, have obviously gone down so far that, submerged, they cling to a pin with a Greek letter on it as a straw floating down from earlier respectability. In disgust, they may have got rid of what they will no longer wear. The showy chapter house; the glaring pawnbroker shop—what a juxtaposition!

Mr. S. E. Roth writes that his "Gospel Tract Calendar for 1916" is now ready for delivery. He sends them, so far as he has the means, to applicants free of charge. Address Gospel Tract Mission, R. R. 3, Woodburn, Oregon.

THE SCHOOL TEACHERS' UNION.

As a result of an investigation of the Chicago Teachers' Federation by a committee appointed by the state legislature, the Board of Education adopted a rule calculated to destroy the Federation in its present form. The board did not deny the right of the teachers to unite in organizations for their mutual benefit, but the Teachers' Federation is affiliated with the American Federation of Labor and has been perniciously active in local and state affairs.

A lobby was maintained at Springfield to procure legislation favorable to the Federation, and during the sessions of the legislative investigating committee the meeting was packed with officials of the Teachers' Federation and of the Federation of Labor, who made such a disturbance that the committee was obliged to adjourn.

We cannot here give an account of the fight which this ruling precipitated between the Board of Education and the Teachers' Federation, backed by the American Federation of Labor. At the present time the Board of Education is withheld by a temporary injunction from putting the rule into effect.

The *Chicago Daily News* comments editorially on the situation as follows:

When Teachers Combine.

In considering the question of the Chicago Teachers' Federation the task of the school board will be simplified if attention is directed steadily upon the sole point of the attack—the federation's affiliation with organized labor. The question before the public is just this: Is it wrong for public school teachers to ally themselves officially with organized labor?

Public servants are in the service of the public as a whole; they should not declare exclusive allegiance to any one group of citizens, however numerous and strong. In Chicago labor unions are strong. In some other city or town they may be weak. In one community the dominant group may be market gardeners or mill owners. It does not become public servants to select one group, whether employed or employing, and cast in their lot with that one, adopting its quarrels, enlisting its fraternal support and committing themselves in advance to all its policies and decisions.

These considerations apply to all public employes, but with peculiar force to public school teachers. In our democratic public schools the child of the wage worker sits side by side with the child of the employer of labor and the child of the small storekeeper, who is neither an employer nor an employe. All pupils are entitled to equal sympathy and attention from the teacher. With the whole world of industry and commerce, the home, the learned professions, agriculture, everything represented potentially in the boys and girls before her, the teacher cannot properly limit her interest to one group.

Neither should she allow herself to get into a situation where she appears to have selected one group, not for professional reasons but for material reasons; not because she ought to join it, but because she expects to make money by joining it.

This union of public employes exists as the result of a false analogy. The employer of the teachers is the public. It will be difficult to convince parents of school children and taxpayers that the teachers need protection against them.

When friction develops in the relations of employer and employe in commercial and industrial life the tendency is to admit the public more and more as a third party in interest whose fairness is assured. In these circumstances it is absurd and reactionary for employes of the public to look upon their employer as hostile and therefore to arm in self-defense.

For Teachers to Consider.

Trade unions are organized primarily to protect their members by collective bargaining in the sale of their labor. When the demands of a union are not conceded and conciliation and arbitration fail or are not employed, the alternative is a strike. If employer and employes are not under government control or direction in their ordinary activities, the organization of either or both is justified and in many instances almost necessary.

But public servants—teachers, postal employes, policemen, firemen, soldiers and so on—deal with the whole people through properly constituted representatives of the whole people, and for these persons to unionize on the ordinary trade basis is in itself an offense against the theory of popular government. It is potential mutiny—a veiled threat of pernicious class activity.

A teachers' federation, organized for mutual benefit, is one thing; a teachers' union, acting as a trade organization under the domineering influence of ambitious leaders and taking part as a body in politics, is quite another thing.

The purpose of the one is beneficent. It would be well for the teacher members to ask themselves what are the purposes and plans—in particular, what are the methods—of the other.

To these teachers the Chicago Board of Education has rendered a service by declaring against an organization that in the most important matter of all does not represent, but does distinctly misrepresent, the profession of teaching.

AN ODD NAME.

Compound words, being among the most uncertain and puzzling technicalities of written language, afford some of the easiest variations and errors to overlook or forgive. This is largely because standard authorities often disagree, and because they sometimes fail to agree even with themselves, so far as not to print words in the same way on different pages of the same work, not to say in the same paragraph. In one dictionary two words are printed separately; in another, as one compound word. Again, a compound which in one dictionary is a solid word is printed in another as a hyphenated compound. In some cases, also, capital letters take the place of the first small letter after the hyphen. Hence the uncertainty of a writer, and the lack of uniformity in printed matter, is rather excusable though somewhat irritating.

One result that falls within our range, is an almost unanswerable question about the name of one of the largest, oldest and best known of the ordinary English-speaking secret societies. Authority can be cited for each of the following forms: Odd Fellow, Odd-Fellow, Odd-fellow and Oddfellow. No doubt the first of these was the original name assumed by members of the rudimentary drinking club in which more fully developed Odd Fellowship originated. Whether this continues to be the preferable name or not, it has not become inadmissible. There is obvious gradation of form, which might also have been progressive. Whether we can trace the variations in their order of appearance or not, we can at least imagine this kind of progressive variation. Odd Fellow, having been for some time in use, becomes a single uniform title; the name is now a compound one, of which both parts are words never separated in writing or speaking the name. Why not, then, recognize this by means of a hyphen? But, later still, the name being now long used as one title seems to need but one capital, and really to be yet more unified by having one instead of two. So we will write Oddfellow. Time passes, and the one title finally becomes the one solid word, Oddfellow. It is not quite in vain that the supposed process of alteration is traced in this way; for while we consider what might have been chosen at one time or another, and for what reason, we are liable to consider each reason in relation to present conditions. We do not pretend to know that this was an actual order of progress, or that there has been any regularity of progress at all, though as all the forms now exist together, they certainly show a real gradation.

Let us not forget, however, that it is always safe and sometimes obligatory to write a proper name as they write it to whom it properly belongs. When various business firms sign their letters, Brown and Green, or Brown and Greene, or Browne and Green, we are careful to make addresses on envelopes conform. We also use similar care in addressing a letter to Greeneville, Tennessee, or to Greenville, Wisconsin. This prudent rule applied to the case in question will at least justify writing still the primary form, Odd Fellow, and, consistently with this, Odd Fellowship. Yet it is slightly disconcerting to find in the very first article on the editorial page of what is perhaps the leading organ of this order in the United States the solid compound, Oddfellowship. Is one of the distinctive oddities of the order uncertainty about the right way to tell its own name?

UNION RULE ON MILITIA WILL HAVE COURT TEST.

Hillsboro, Ill., Oct. 4.—Warrants were issued today for three members of the United Mine Workers of America to test the validity of union rules which forbid members of the labor organization from joining the Illinois National Guard.

An Illinois law imposes a fine of $500 on any one who attempts to interfere with any man joining the National Guard. The by-law of the state union provides for the expulsion of any member joining the guard.

The warrant charges that a union committee prevented five members of the Illinois National Guard from working in a mine near here. The complainants in the case are members of the Hillsboro local of the miners' union.—*Chicago Tribune.*

News of Our Work.

THE INDIANA CONVENTION.

It is intended to hold the Indiana Contion at Richmond November 29th and 30th, although the necessary arrangements have not yet all been made owing to the absence of the undersigned in the west. A strong program is in the course of preparation and it is believed that the Convention will occur on the dates named. Those who are interested are invited to write at once for particulars to Mead A. Kelsey, 221 College Ave., Richmond, Ind.

I. O. O. F. SECRETS SCATTERED.

Work of Colporteur Among Delegates to Sovereign Grand Lodge at San Francisco.

The 22nd of September was a gala day for the Sovereign Grand Lodge of the I. O. O. F. in San Francisco. I had a good supply of tracts with me showing their secret work, but I felt a little chary about passing out the literature when near any police officer or lodge officer in the vicinity of the policeman. It was not that I was afraid that I could not hold my own in any argument, or that in case of arrest I would be confronted with their secret work as a witness against me, but I was afraid that they would confiscate all of my precious literature. I wore a long-tailed coat which had immense sized coat tail pockets which were liberally stuffed with literature, from which I would take a dozen or two pamphlets at a time and holding them in my hand and partly up my sleeve, I would hand them out one at a time; thus I seldom had the supply in sight as the whole police department, it seemed, was safeguarding that parade. While the others marched the street in their gala attire, I marched along the sidewalk and passed out the tracts to the spectators, some of whom refused to take them until they saw at the heading, "Odd-Fellowship; Its History," etc. By the time they had finished reading the history thereof, and had turned the last leaf and seen the secret signs,—and if they were Odd-Fellows, had probably made up their mind to stop my work of exposure—I, of course, had vanished. I passed them out to Odd-Fellows, Eastern Stars and Masons all alike. Some who would be hurrying past would seemingly reluctantly take the pamphlet, and as I would look after them I would see them first slacken their pace, then stop in the throng and stand intently reading the pamphlet. The history you put upon the first page was well designed, as I think nearly all to whom I gave a pamphlet at first glance thought it a historical boost for the order, and I think it probably saved me many times from being halted in my good work.

One street car conductor to whom I gave one with the remark, "Do you care to read a bit of history?" glanced at the heading and most likely, thinking it a boost, said, "Oh, Odd-Fellowship? yes, I have been in that order for thirty years. I will look this up," and carefully stowed it away in an inside pocket, and I stowed away my laugh. I put the literature into the hands of Uncle Sam's men of the army and navy. I distributed them along Market street and out Vanness avenue along the line of march clear out to the Fair Grounds' gate, where I stopped to watch the parade enter.

One old gentleman who stood upon the sidewalk watching the parade floats enter the gate seemed to be in the zenith of his joy; as each of the floats would arrive he seemed almost as elated as a school boy is supposed to be when the circus comes to town. To the ladies on the float he would wave his hat (usually three times) and shout, "Oh, my! but aren't you purty!" To other floats he would rush out and shake somebody's hand. He remarked that it was a wonderful advertisement for the Fraternity. I very much wanted to show him their secret work and tell him some facts about the order, but there were so many police officers about the gate, to say nothing of Odd-Fellows' officers, that I thought it unwise to start an argument.

I next crossed the street and had begun giving out the secrets of the order there, when a lady approached me saying, "Will you not give me a few of those pamphlets?" At first I thought she probably wanted to confiscate them, and so I said, "Are you a Rebekah Sister?" "No," she replied. "Are you an Eastern Star?" I

queried. Her face took on a look of disdain as she said, "Me, a Roman Catholic, belong to one of those Christless things? Well, I should say not. But I am going into the Fair, and I saw you were not, and I wished a few of them to distribute inside; besides, I wanted one for myself, and thought perhaps you would give me a few." I asked her how she knew what they were. She said she was on the other side of the street talking to a gentleman as I went up the street on that side, and I gave one to her companion. She was in hopes he would give it to her or throw it aside and then she would get it, but instead, he carefully folded it up, saying, "Well, what do you know about that? I think I will have a few of them struck off myself." I gave the lady about fifty of the pamphlets, also about twenty-five of the book catalogues, and the last I saw of her she was headed straight towards the fair ground gate.

I passed the tracts out from there to the ferry, giving them to jitney bus drivers, chauffeurs waiting at the sidewalks, and to some newsboys to take home to their fathers. One little fellow of perhaps ten years, who was evidently upon an errand to the corner grocery for his mother, amused me very much. I gave him a pamphlet, saying, "Take this home to your father." He took it and critically turning it over, said, "What is it?" I said, "Get your father to explain it to you." "Well, but what is it for?" he queried. I said, "Your father will understand it; be sure to give it to him." "Yes, I will do that," said he, "but I don't know what it is for." He then turned to the pictured signs and looking at the Memento, said, "Oh! I know now what it is for. It shows you how to break a bundle of sticks."

Your brother in Jesus Christ,

CHAS. G. BRITTON.

Oakland, California.

REPORT OF EASTERN SECRETARY

REV. W. B. STODDARD.

The door opened, as was anticipated, for the New York and New Jersey Convention to be held in the Christian Reformed church of Rochester, N. Y. There was little difficulty in securing strong, well informed men to deliver the addresses. If the weather favors, we shall have a very helpful meeting to report.

Yesterday (October 17th) was one of my very busy days. In the morning I went to Sibly Hall, where it was announced William Wright Stoddart was to preach. When I asked the janitor where Mr. Stoddart might be found, I was taken to a small room where eight men were on their knees in prayer. I knew without asking that I was among friends. Brother Stoddart, in announcing the Convention, urged his people to attend, stating that so far as he was informed he was in full accord with the Convention. He had taken several degrees in a lodge (I learned later he had gone to the Knights Templar degree in Masonry) and from his personal knowledge he could say that lodge connection was injurious to Christian life. He kindly consents to lead the Devotional exercises of the convention on Tuesday evening.

The afternoon found me at a largely attended "patriotic" meeting in a tent. Masonic, I. O. O. F. and other lodge pins were as thick as chestnuts after an October frost. The address was delivered by Brother Dunham, a minister of the Free Methodist church, and consisted largely in a recital of bad things that Catholics do and teach. Much information was given which the people need. I was accorded the privilege of announcing our convention, but when the nature of my mission was discovered some apparently, were not so glad I had come. The lodge people would prefer to have the Catholics' sins uncovered rather than their own.

The Free Methodist church was well filled with an appreciative audience for my evening address. I spoke of the prevalence of evil in this city, both covered and open, and laid special emphasis on the need of the Christ spirit in reform work. We must not "fight fire with fire," as some declare, but with water. No good is obtained by a recital of people's sins unless they are helped to give them up.

After my report of last month I conducted several meetings before I returned to Washington. A small but cheering meeting was held in Cadwell Wesleyan church. At Perry, N. Y.,

Brother Wood, pastor of the Free Methodist church, while absent organizing a new class, left his flock to the care of Brother Bennett and myself. Naturally, I may be expected to report that they fared well, as I did the preaching and lecturing. An offering of $6.10 in aid of our work was given, together with several subscriptions to the CYNOSURE. Our work was splendidly helped by the Covenanters and others at York, N. Y. Both the Baptists and United Presbyterians united in my meeting in the Covenanter church on Sabbath evening. It was an unexpected pleasure to unite with the local pastors and a large gathering of friends in welcoming the Rev. W. J. Sanderson, our old friend, but the new pastor of the Covenanter church at York.

Returning home, I stopped at Chambersburg, Pa., to fill my appointment and delivered a sermon at the Pennsylvania Conference of our radical United Brethren gathered in the old King Street church. I took for my text, "Thy kingdom come." It goes without saying that lodges, with other forms of iniquity, will be swept overboard when Christ's kingdom comes, as it surely will. I saw much to encourage in the meeting of the United Brethren Conference. God blesses His own.

For a week my time was given to the circulation of our literature about Schuyler Lake, Otsego County, N. Y. Byron Tunnicliff, "though dead, yet speaketh," through the bequest he left the N. C. A. At Syracuse I was encouraged in meeting Wesleyan, Covenanter and Free Methodist friends. The "Billy Sunday" tabernacle was being erected, and his coming was taking the people's attention. Reaching East Palmyra, N. Y., on October 12th, I was made most welcome by Rev. C. Maring, pastor of the Christian Reformed church, and his interesting family, and was later permitted to lecture to his large congregation.

My second address to students and others at the North Chili Seminary awakened much inquiry. Of the two hours given to this address, nearly half was taken in replying to inquiries. Students naturally want to know the "why." May this center of light shine strongly in the moral darkness.

I should not forget to mention the kindness of the English-speaking synod of the General Council of the Lutherans, who voted me opportunity to announce our coming Convention.

REPORT OF FIELD AGENT

REV. MEAD A. KELSEY.

I am writing this, my second letter to the CYNOSURE family, amidst the scenes of a former pastorate at Oskaloosa, Iowa, and just prior to the Iowa Convention which I am on my way to attend at Pella.

Since my former report I have attended two yearly meetings of Friends, one at Richmond, Ind., and the other at Wichita, Kansas, the two representing a membership of about 30,000. My particular reason for attending these is the fact that for more than a century the Friends have put a disciplinary ban upon their members joining secret societies, yet through neglect of the matter these societies have made large inroads upon the denomination in many places, and the evil is increasing rather than abating. I am glad to report that I was given an opportunity to speak at both yearly meetings and that my messages were well received by a great majority of those who heard. Furthermore, I was encouraged to find that the ministry almost to a man was in sympathy. In Kansas the Pastors' Alliance of the Yearly Meeting appointed a committee of five of their most representative members to confer with me upon the subject, and these will bring to the April meeting of the Alliance a resolution looking toward a more effective testimony on the part of that body. I think that it will be readily seen that if the Friends, who have done such splendid service in the cause of Peace and Arbitration as well as other reforms, can only be awakened to a sense of the danger that is now menacing the church from the subtle evil of the lodge, it will be a great gain to the cause of truth which we represent.

I have found the sale of books good at the close of my addresses, sometimes it being difficult for me to make change fast enough for those who wanted "Finney on Masonry," or President Blanchard's "Modern Secret Societies."

Last evening I spoke to a fine audience

of students, with a sprinkling of citizens, at Central Holiness University, University Park, Iowa. I especially covet getting at the young people because prevention is better than cure; and besides from among these are to come the leaders who will be the standard bearers of tomorrow.

And here I come to a point that concerns me much. I find that everywhere lodge ministers are the great bulwark of the lodge; and not only so but they decoy more Christian young men into lodge relationships than any other one agency. This must be one reason why lodges so often remit initiation fees to ministers. Because of this situation I have a concern to visit theological seminaries and as far as possible get this subject before the men who are to be the pastoral leaders of the coming generation. There is but one drawback to such an undertaking, and that is the expense of it. Men in the field are supposed to be looking continually after the replenishing of the Association's resources without which the work would soon cease, but the field which we are contemplating while rich in the largest possibilities of advantage to our cause would be quite barren of financial benefit. If God puts it into the heart of any one to help make this work possible we will rejoice in Him for it.

At the close of the Iowa Convention (Oct. 19, 20), I shall return to my home at Richmond, Ind., to complete arrangements for the Indiana Convention, announcement of which will be found elsewhere in this number.

The month has brought many interesting experiences. On my way west I met the traveling man mentioned in my former letter. Before he was converted he was a K. of P. and made much of his lodge, but when Christ found him the lodge went with all the other things which belong to the present evil world. He said that he had a Damascus blade at home, now rusty, for which he paid $40, and his entire regalia cost about $100. What a wicked waste of God's money, besides all the folly and pride of it.

On my way here I had a whole day on the train north from Kansas City, and dreading the inactivity of travel I prayed that God would put me in contact with some one to whom I might be made a blessing. While I waited, wondering whom it might be, a man got up from another seat and came and planted himself in the seat facing me, and that without a word of explanation. At once, thinking that this might be my opportunity, I began a conversation which soon led up to things religious, and then I found that the man was in dire need of help. He confessed to having started in the Christian life, not once only, but two or three times, but each time he had lost out, and professed to be ignorant of the cause. Being a man with a family of young children who would more and more be looking to him for guidance, he felt a good deal concerned over his failure. Together we went into the situation, trying to discover the causes that laid back of his failure. Among other things I found that he was a member of two secret orders. I showed him as best I could the spiritual menace of these, and pointed out the daily means of grace which all must employ if they are not to faint by the way. I finished by giving him a copy of St. John's Gospel, receiving from him a promise that he would get alone with God and renew his covenant. Then we separated, he rejoicing in a new hope that was springing in his heart, and I rejoicing in answered prayer. God has given me a number of such opportunities while traveling and I find quite as much spiritual refreshment in these as I do in preaching to congregations, and sometimes more. Brethren, pray for me.

"LIZZIE WOODS' LETTER."

White Castle, La., Oct. 4, 1915.

Dear CYNOSURE:

I have finished my trip to Texas. While at Austin we held three services a day—nine o'clock prayer meeting in the morning, Bible lesson at three p. m., and a night service in a big tabernacle where the people, white and black, came in crowds. The Lord led me each night to speak against all sin, and especially the sin of secret societies. We made the people see how they had gotten away from the true worship of God like Jeroboam who caused Israel to sin. (1 Kings 12:28). The leaders of the lodges introduce their idol worship among the churches and cause them to forget God,

and the poor ministers who are not favorable to their wishes are ostracised until they are afraid to say anything against them.

I stopped at the home of a pastor in Austin who had once been a Mason. He looked at my ritual one night, and said, "Sister Roberson, if you show those books the Masons will kill you. I have been a Mason and I know what they will do to those who expose their secrets." I said, "Elder Smith, I know the sin of these secret societies. In 1905 God gave me this work to do through Sister S. E. Bailey of Dermott, Arkansas; she learned of the N. C. A., and sent to them and got tracts for me to distribute in the Southeast Baptist District work because the lodges were sapping the life out of the churches in that district. I gave out the tracts and it caused an uproar. Men met me and threatened to kill me, but God protected me. Sister Bailey sent for $10.00 worth of rituals and I sold them in the churches to anybody that would buy them, and since then the N. C. A., of which I am now a member, sends me tracts to distribute and books to sell. Now shall I, after ten years of work and suffering for the Master, seek to save my life? (Luke 16:33). No, indeed, I am going to try to sell some rituals this night." So Elder Smith seemed to lose his fears and said to the people that night, "Sister Roberson has a grip full of rituals for sale to-night to show you the sin that is in secret societies. I have been a Mason and I know that this ritual tells the truth about Masonry, and having been one, I know all the wickedness that is in Masonry. I got out of it, and my wife, who was an Eastern Star, got out of that; so we are now God's free children." He laid the books on the table. No one came for a book, so I took some of the rituals and went among the congregation. I opened the Masonic ritual and showed it to the people. One man said, "Sister, I am a Mason; I will take that one." I said, Thank you. Who else will take one? Then I opened the pamphlet called "Freemasonry at a Glance," and another man said he would take that. I tried to sell more of them, but could not; but that was enough for those men; they were astonished beyond measure.

Every night after that there were so many men present, both white and black, that the Devil said to me, "They are going to kill you to-night for exposing their secrets." I knelt down on my knees and said, "Oh, my Heavenly Father, don't let me be afraid of their faces. If I am afraid, Thou wilt confound me. Help me to gird my loins in the strength of Jesus and speak to this people all that Thou hast commanded me." The words of Jeremiah 1:17-19 came to me while I was praying. I got up willing to die if God could get more glory out of my death than He could out of my life. And oh, how God did use me that night! I was really so sorry for my people I could not keep from crying. When we closed the service women and men came to me and we cried and prayed together. Men sat in their seats and cried while the Lord used His poor weak servant to speak to them about their sin. We talked together long after the service closed. They tarried to ask questions. They said, "This is a warning to us from God." I said, "Yes, the pastors transgress against God; they preach annual sermons. (Jeremiah 2:8-14). Jesus sent them to preach the gospel." (Mark 16:15-16).

We went on to San Antonio, Texas, where we had a very good meeting the first night, but the second night the white boys and a wild crowd of colored boys and Mexicans kept making so much noise in front of the building that one could hardly hear anything. We only stopped two nights at San Antonio. We had a very good day service. The people are stirred up about war; 13,000 Mexicans meet on a vacant square and talk war until they work themselves up to fever heat. San Antonio is a big old Mexican town.

Going on to Houston, we stopped for eight days, and held services three times a day. Men gave up their sins. The pastor, Elder Wm. Harrison, was delighted with our visit. He helped us all he could against the secret orders. He said, "Sister Roberson, I don't know much about the lodges; only I know that they are wrong. I am going to take the CYNOSURE, and when I find out just what is the sin in them, I am going to fight them. I knew there was sin in them, but I have learned more about them since you have been here than ever before."

We gave tracts to the people. One white man got angry about the tracts, but he did not say anything to me. I could have sold the books and got subscribers for the CYNOSURE if the people had had any money. They helped me on my fare from place to place as liberally as they were able. God has cursed the fruit of the ground; the crops are burnt up all over the South. God help the people to see that punishment, such as is foretold in the 28th chapter of Deuteronomy, is on us right now.

While in Houston, Texas, I met a sister who was saved from the Roman Catholic church. She said their service is all a form. I said to her, What about those beads you had to count? She said, "We are praying when we are counting those beads; we are saying 'Hail, Mary, full of grace.'" I said, What has Mary got to do with the saving of our souls? It is true she brought the Saviour into this world, but Christ is the one who bore our sin. (1 Peter 3:24). She said, "I found out I was a lost woman, and I went to Jesus and He saved me. Now He is my Saviour; I don't have to pray now in Mary's name, but in the name of Jesus, My Saviour. (John 15:6). Jesus saith, 'I am the Way.' (John 15:13-28). 'And whatsoever ye shall ask in my name, that will I do.' My sister and my mother were provoked with me for leaving the Catholic church. A man came to my sister's house one day selling Bibles and told her the Book was good for her and her children; so she bought it, and I was so glad my sister bought a Bible for her children. I opened it and began to tell her that this is God's Word. She got angry and said, 'I would not let my children read that Protestant book for anything in the world; every one of them would then be lost.' She started to throw the Bible in the trash pile, and I begged her not to throw it away, and she took it and hid it and never would let the children read it. I said, 'What a pity!' Thank God, I am saved from a church that don't allow its members to read God's Word."

Yours in the fight against the secret orders and against all sin,

LIZZIE ROBERSON.

REPORT OF LOUISIANA STATE AGENT.

REV. F. J. DAVIDSON.

The anticipated antisecrecy conference came to a close on October 4th. Sister Lizzie Roberson, of Argenta, Arkansas, came to White Castle on September 21st and conducted two to three Bible readings every day to October 1st, the time arranged for our Conference. I am reliably informed that the preachers held secret conferences and made house to house visits advising the people not to attend the meetings; also the champions of the Secret Empire advised their adherents not to attend any of the services. More than twenty-five pastors from various sections had assured me that they would attend the antisecrecy conference and assist in making it a success, but Rev. Finnegan Hans, pastor of Israelite Baptist church, Belle Alliance, La., was the only pastor who attended and took any part in the Conference. Although the weather was very inclement on Sunday, October 3d, a few faithful ones attended each of the three services and gave strong public testimony against every form of idolatry and covenanted to have no fellowship with the unfruitful works of darkness. The following resolution was unanimously adopted, with the request that it be published in the CHRISTIAN CYNOSURE:

Whereas, God hath ordained that men be sanctified through His Word (Jer. 1:5; St. John 17:17; Hebrews 2:11); and forbids false swearing and the unequal yoking of Christians and sinners (Lev. 5:4-5; St. Matthew 5:33-34; 2 Cor. 6:14-18); and

Whereas, God is bringing famines, desolations, wars, storms and pestilences, and all manner of trouble and vexations upon the earth because of sin (Deut. 28:15-27); therefore

Be it resolved, That we most earnestly and prayerfully appeal to all Christians throughout the land to fast and pray for the termination of the European War, and that we pray for peace and good-will to all men, and that we commend President Wilson for his manly efforts to keep our great country out of the throes of war, and we pray especially that his arms be strengthened; that we view with alarm the multiplication of oath-bound secret societies, which are causing spiritual declension and financial stagnation in the churches, corrupting the home and perverting truth and justice in courts. We urge all Christians to refrain from membership in secret societies; we also urge ministers of the gospel to preach against them. We regard the saloon as an arch enemy of religion, morality, and all

righteous living, and we urge the Christian Church and Gospel ministers to take an open and avowed stand against it, and to use their influence to abolish it.

Mrs. Lizzie Roberson displayed and offered for sale Masonic, Odd-Fellows and Knights of Pythias rituals, distributed tracts, and laid bare the folly and evil of secret societies. On Sunday, October 3d, the weather was very unfavorable and the congregation small. We held three services and closed at night with a number of testimonials and promises to henceforth reprove the unfruitful works of darkness. We had hoped to organize an antisecret association auxiliary to the National Christian Association, but we were not successful. Nevertheless, the seed has been sown and will bring forth fruit by and by. Mrs. Roberson and I have done house to house missionary work, and I have delivered several sermons and antisecret lectures.

At the ministers' meeting of Sherville Parish, September 21st, a resolution was adopted condemning the secret lodge system in strong terms.

I am being very sorely persecuted by the enemies of righteousness, but, God be praised, I have resolved to stand. The Progressive Baptist church and its officers where our antisecrecy conference was held deserve great credit for allowing the use of their building, amidst great ostracism; these poor but faithful people are struggling hard to make much needed repairs to their church building and to pay off an indebtedness on it. The saloon element is fighting them, hoping to make them lose their property. They ask all CYNOSURE readers to pray for them.

A TEXAS WORKER

Dallas, Texas, Oct. 4, 1915.

Mr. W. I. Phillips,

Dear Sir: I was indeed glad to come in touch with such a great work, to read the CYNOSURE, and to know that God had such a strong standard raised up against the Devil. Sister Roberson spent two months in my state fighting the Devil and she found in me a Baal fighter. I had been a member of seven different lodges. The reason I joined so many was because I was trying to get in the one that would do right. Then I quit them all except one, and thought I could stay in that because it was founded by a colored Methodist preacher and was known as the Knights of Liberty. But I found that that lodge was as bad as all the others. Then my poor heart began to get troubled about myself and all the other women who belonged to them, and I began to seek God about my condition, and asked Him to help me out of it. I found I could not get out, for my influence as a leader had been very strong among them for fifteen or twenty years, and they would not let me come out. But when Jesus came into my soul more He answered my prayers and brought me out, and thank God, I have been a witness against the lodge ever since. For five years now I have fought them like Paul fought the beasts at Ephesus, for secret societies are truly damning our women and children and husbands, for the Devil teaches them everything except about Jesus.

So Sister Lizzie Roberson and myself went to Paris, Denison, Fort Worth, Waco, Austin, San Antonio, Houston and Dallas, Texas, and at times we momentarily thought some one was going to take our lives, but thank God, He has taken care of us. Many were saved.

A few days ago I went to Hillsboro, Texas. Sister Roberson had left quite a number of your tracts with me to distribute, which I did with delight. When I was exposing the works of darkness one man was walking just like a lion in a cage, waiting to make a prey of some one, and was growling so that the whole audience began to look at him. All at once the Lord, through me, began to talk to him. I told him I was after him and all like him, and I was going to make it hot for the lodges. He could not stand for it, and said he was going to take me and whip me out of town. At the same time a sister close to me began to pinch me on the arm. I said out loud, "You need not pinch me on the arm, for I am sure going to tell them the truth even if they take my life."

I ask your earnest prayers that God may prevent them who seek my life until I get this truth to every town and city in Texas. I want to be like Paul: I want to fight a good fight before I am taken away.

HANNAH CHANDLER.

THE IOWA CONVENTION.

Pella, Iowa, Oct. 20, 1915.

The Convention opened here last night in the First Christian Reformed church with an audience of two hundred. The pastor, the Rev. C. De Leeuw, and his people gave us a most cordial welcome and are entertaining us right royally, and in addition, provided fifty dollars towards the expenses of the Convention. The officers of the association, Rev. A. M. Malcolm of Albia, and Rev. A. H. Brat of Otley, have rendered exemplary service in preparation for the meeting.

The session last evening was opened with an organ prelude followed by a song in the Holland language, Scripture reading and prayer. The pastor then spoke some warm words of welcome, which were fittingly responded to by our president, Rev. Mr. Malcolm. The latter continued with the introductory address showing in a most convincing manner the validity of our objections to the secret lodge system, especially the secret and religious features. This was followed with an address by Dr. E. A. Taylor of Griswold, which might be termed the main feature of the evening, and the fact of its being the doctor's first public appeal added to the interest. The address was mainly a commentary on the lodge, its character, methods, and effect, as experienced and observed by himself during a term of years in which he has faithfully witnessed against the evil of the system. At the point at which his recital began his dental parlors were located in a building belonging to one of the leading orders and containing their lodge room; and, notwithstanding the fact that his lease had yet a year and a half to run, and he had faithfully fulfilled his part, legal proceedings were taken to eject him from the premises. Immediately after the notice was served and before the sound of the receding footsteps of the officer who had served the notice had died away he fell upon his knees and cried, "Oh, Lord, show me what I shall do." And immediately as he arose from his knees his eyes rested on a vacant lot, and with the sight came the impression that he should purchase that and build an office thereon; and, although he was without resources, God enabled him to do this and in time to pay for the same. But in the meantime, and since, he has suffered all sorts of petty persecutions, and his practice has been injured so far as it has lain within the power of a strong secret conspiracy to do so. Still God has kept him and made it possible for him to gain many notable victories. Among the evidences of God's favor was the failure of a godless competitor whom the lodge men imported in an endeavor to ruin his business. But perhaps Brother Taylor's most telling testimony was on the lodge as the enemy of the home. He related that one evening, some years ago, he saw two ladies starting for their lodge meeting, one of them being pursued by her curly headed little boy who called after her, "Mamma, what shall I do?" The mother replied, "Read your book." And when he protested that he had read it, she replied, "Read it again." To-day that lodge cursed child is a cigarette fiend, a drunkard and a libertine.

If anyone within a reasonable distance of Griswold, Iowa, wants to secure a good speaker on the evils of the lodge from the standpoint of personal experience, I would advise that they secure if possible the services of Dr. E. A. Taylor. Following Brothers Malcolm and Taylor, the writer emphasized some of the points already made, appealing to lodge authorities for evidence.

The Wednesday morning session was mostly in the Holland language, Rev. H. Bultema of Peoria, Iowa, being the chief speaker. Those who understood said that his address ought to be published for wider distribution among the Holland-speaking people. One question that was put to Rev. Bultema and interpreted was this, "Can a man be a Christian and belong to a secret lodge?" Mr. Bultema replied, "Undoubtedly, but it is equally true that a Christian man in the lodge must have a divided heart. It is further evident that all lodge Christians must repent, as the soul must be loosed from all things earthly and sinful before it can enter Heaven."

The first address of the afternoon was by Rev. S. E. Greer of Washington, Iowa, on the subject of "Lodge Funeral Rites and the Bible." Our brother's points were well sustained by evidence throughout. He said, "If ever Satan manifested cunning knavery it was when

he devised the modern lodge system, and possibly in no way is this more manifest than in the burial services which uniformly give hope of a future life of happiness without any reference to Jesus Christ."

Rev. C. De Leeuw, pastor of the entertaining church, spoke of the unchristian nature of lodge oaths in an address given in the Holland language. This brother is a strong, forceful teacher, with the evident imprint of the spiritual life upon him, as is true of many of these excellent people.

The culminating event of the Convention was the two addresses by President Blanchard, one closing the afternoon session and the other in the evening. I think the feeling was universal that while the program was strong throughout, we, after all, had reserved the best wine until the last. In response to President Blanchard's appeal at the close of the evening address almost the entire audience of approximately three hundred people arose to signify their resolve henceforth to stand openly opposed to the secret lodge.

State Officers.

The following officers were elected for the ensuing year: President, Rev. A. M. Malcolm, Albia, Iowa; secretary, E. A. Taylor, D. D. S., Griswold, Iowa; treasurer, Rev. A. H. Brat, Otley, Iowa; vice-presidents, representing the Friends, Rev. A. J. Hanson; Reformed Presbyterian, Rev. S. E. Greer; United Brethren, Rev. A. P. Blough; United Presbyterians, Rev. S. R. Sawhill; Wesleyan Methodist, Rev. E. R. Dodd; Free Methodist, Rev. R. L. Mendenhall; Pentecostal Church of the Nazarenes, Rev. T. D. Ferguson; Lutheran, Rev. Mr. Sponde, and Reformed, Rev. J. Wesselink.

The sale of literature, both tracts and books, was particularly good throughout the Convention, and quite a number joined the CYNOSURE family.

MEAD A. KELSEY, Field Agent.

NEW YORK-NEW JERSEY CONVENTION.

Secretary's Minutes.

The New York and New Jersey Convention of the N. C. A. met in the Christian Reformed church, Rochester, N. Y., Monday evening, October 18th. In the absence of Pres. A. A. Samson, Rev. W. J. Sanderson of York, N. Y., presided. All joined in singing the 100th Psalm, and Rev. G. H. Hospers of Ontario, N. Y., led in prayer. Mr. Geo. Doescher, accompanied by M. Remein, rendered a trombone solo, "I Fear No Foe." Rev. Herman Bel spoke a word of welcome to both lodgemen and non-lodgemen, to which Rev. W. J. Sanderson ably responded. A mixed quartet rendered a stirring song, "The Fight Is On."

Committees were announced as follows: Resolutions: Revs. A. Wilson, Rochester, N. Y.; W. G. Worboys, Chili, N. Y., and W. J. Sanderson, York, N. Y. Finance: Revs. Herman Bel, Rochester, N. Y.; W. B. Stoddard, Washington, D. C., and Mr. G. S. Bolt, Rochester, N. Y. Nominations: Prof. H. R. Smith, Houghton, N. Y.; Rev. C. Maring, East Palmyra, N. Y., and Rev. F. J. Hessler, W. Webster, N. Y. State Work: Rev. G. H. Hospers, Ontario, N. Y.; W. I. Phillips, Chicago, Ill., and Prof. C. L. Howland, Chili, N. Y. Rev. W. B. Stoddard then delivered his address on "Church or Lodge."

Tuesday morning Rev. C. Maring of East Palmyra led the devotional exercises, reading from the Scripture the parable of the tares, and commented thereon to show that the lodge was an evil institution and contained evil men.

The Secretary being absent, Rev. Herman Bel was appointed secretary pro tem. The minutes of previous meeting were read and approved.

New State Officers.

Upon the recommendation of the nominating committee, the following officers were elected: President, Rev. A. A. Samson, New York City; vice president, Rev. K. Poppen, Paterson, N. J.; secretary, Rev. D. E. Stanton, Brooklyn, N. Y., and treasurer, Chas. A. Lagville, Corona, L. I.

The report of the state work committee was unanimously adopted, which recommended that much more of our literature be circulated throughout the state; that all reform pastors and teachers warn their people against the pernicious influence of newspapers that hold forth the names of men who have given themselves to the sin and shame of taking 32 degrees of Masonic degradation, as in so doing they were attaining great eminence, because such teaching is liable

to be misleading; and that an agent be employed to push the work as funds may be secured.

Letters were read from many interested in the cause, among them being greetings from Pres. A. A. Samson, Second Reformed Presbyterian church of New York City; Rev. P. A. Hoekstra, Paterson, N. J.; Rev. A. Clerk of Clyner, N. Y.; Miss Eliza Potter, Leonardsburg, Ohio; Mrs. Anna E. Stoddard, Boston, Mass.; Rev. W. G. Worboys, Free Methodist church, Chili, N. Y.; Prof. H. R. Smith, Jr., Houghton, N. Y.; Rev. D. C. Stanton, Free Methodist church, Brooklynn, N. Y.; Charles A. Lagville, Corona, L. I.; Prof. J. J. Coleman, Houghton, N. Y.; B. C. Weinleader, Grantwood, N. Y.; O. C. Wees; Charles A. Fischer, New York City, and Dr. A. D. Pitcher, Stony Creek, N. Y.

An interesting address was delivered by General Secretary Wm. I. Phillips on the work of the N. C. A. Brother Phillips brought out the fact that it was constantly necessary to furnish information to pastors, to publish general information on the lodges, etc. When asked what money was needed, he stated that the Association needed about $1,000 for alterations in their building, $6,000 for their agents and general expenses, and that they were in sore need of permanent endowment funds for the CYNOSURE and for tract distribution.

The last address of the morning was an illustrated lecture by Rev. W. B. Stoddard on "The Way They Initiate a Mason," and it was extremely interesting as well as educational. Rev. Mr. Stoddard called attention to many dangers connected with the lodge system.

At the afternoon session Rev. F. J. Hessler of West Webster, N. Y., led the devotional exercises, reading II. Corinthians 8, and calling attention to the fact that a Christian had no excuse for binding himself in any way; that one should come out for his convictions and disapprove everything not in harmony with the Word of God. He censured those preachers who are fully aware of the destructive force of the lodges and yet fail to warn their members of it.

The minutes thus far were read, corrected, and approved. The acting chairman being unable to remain, Prof. J. J. Coleman was appointed temporary chairman.

Rev. Mr. Ryder of West Kendall, N. Y., addressed the Convention on the subject, "That Samaritan Brother," and showed in a forceful and convincing way that the lodges had much in common with the priest and the Levite who passed by the poor, distressed brother by the wayside because he was not a member of their orders; and emphasized the fact that the Christian, like the Samaritan, will go out of his way to help the poor and the fallen, irrespective of his class.

Prof. C. Howland, of North Chili, spoke at length and showed conclusively that the lodge from its very nature was a parasite on society, and, like all parasites, operated to the detriment of the host that it lives on. He made it clear that the lodge was detrimental to the bodies of individuals and therefore to society, for the lodge did not build up strong minds, that it did not raise the standards of morality, but, on the contrary, often caused men to descend to a lower plane; that the lodge tried to substitute a false religion for the true religion, and therefore was extremely dangerous; that it brought division into the home, because women had to keep things from their husbands, and *vice versa,* and, finally, that the lodge, carried to an extreme, would mean the downfall of the state. Whenever the welfare of the individual is emphasized above the rights of the community there is great danger threatening. The conclusion of Professor Howland was that the lodge weakened both body and mind, debased the soul, undermined the church and state, and gave one a false religion. The address was definite and logical and well enjoyed.

Resolutions.

A lively discussion followed the report of the Committee on Resolutions, after which the following were adopted: Whereas, God has been pleased to center all spiritual life and light in the Lord Jesus Christ, the Redeemer of men; and, Whereas, a secret society system opposed to Him in doctrine and practice has enlisted in its membership large numbers of our fellow-citizens; Be it Resolved, 1st. It is the duty of all to get and give light regarding the secret lodge system. 2d. The lodge that pro-

poses to redeem man from sin and at the same time rejects the Lord Jesus Christ, the only Redeemer, offers the greatest possible insult to the Divine plan of salvation. 3d. The lodge fruits show they afford opportunity for evil men to plan and carry out evil designs. 4th. The Christian Church can no more have true spiritual life with its membership part of the lodge, than our nation could prosper part slave and part free. 5th. Lodges deceive people by making them believe they have wisdom and glory to impart, instead of the vice and folly found within them. 6th. The lodges operating where ignorance and depravity abound naturally secure many members by their appeals to appetite and passion. 7th. The insurance offered by lodges can never compensate for the spiritual loss. 8th. The partiality that lodge members are taught to show to their fellows is opposed to that fairness which would accord to all an equal chance. 9th. We recommend the N. C. A. as an efficient agency for the dissemination of light and truth regarding the lodge system, and would urge the circulation of its organ, the CHRISTIAN CYNOSURE, as a means of accomplishing great good. 10th. A vote of thanks is due, and is hereby given, to the pastor of the Christian Reformed church in which we have been entertained, and to those who have aided in music or otherwise helped in making our convention a success.

The closing session was held at 7:45 p. m. After prayer, Prof. J. J. Coleman, Theological Seminary, Houghton, New York, gave an able and instructive address on "Why Oppose Lodges?" A musical selection was rendered by the quartet, after which Rev. G. H. Hospers, pastor Reformed church, Ontario, New York, spoke on "A Revival of Paganism."

The treasurer's report shows that the expenses of the convention were slightly over $50, which were met by personal contributions and collections during the convention, and a small balance was left in the treasury.

(Rev.) HERMAN BEL, Sec. pro tem.

I praise the Lord that He has lifted me up out of the lodge and a life of sin. Four years ago I became troubled about my soul and was under conviction for two weeks, and could not get the victory until I was willing to give up the lodge. After I had given up the lodge the Lord showed me that I must make confession to Evangelist Louis Bauman, who was holding a revival at Bethel Brethren church. He had been preaching strongly against lodges. The Devil was busy, however, and some of the lodge sisters told a lie about him, and I was ready to repeat it to others. The story continued to circulate and it occurred to me that, as I had told it, I must confess my sin. You see that there is no good in lodge gossip.

Just a short time previous to this, Mrs. John Abnet was convicted of sin, and because she saw it was wrong she left the lodge. One evening as we gathered in the hall for the lodge meeting, some one spoke of Mrs. Abnet leaving the lodge, and some said she was losing her mind. One sister said, "Now, we can expect to hear the secret work exposed," and another replied, "Well, we will just let on as if it were not so." Of course, that would be denying the truth. That is not the worst thing that happens in the lodges. They march the candidate for membership around blindfolded and tell her that they are a band of holy sisters, and then some make fun of people that live, both soul and body, for Jesus. When they pray, it is out of a ritual and the prayers are not in Jesus' name. We read in the Bible, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." (1 John 2:15). The lodge is a thing of the world. Where our hearts are, there are our treasures.

I am not ashamed to testify that the Lord has saved me from the lodge and sin that is in it, and to tell what He has done for me. I read Mrs. Abnet's CYNOSURE and do enjoy the testimonies that are printed in its pages and always look for Lizzie Woods' letters.

I hope that many more will find their way out of a life of sin and the lodge through the work of the National Christian Association.

MRS. GRACE STEEN.

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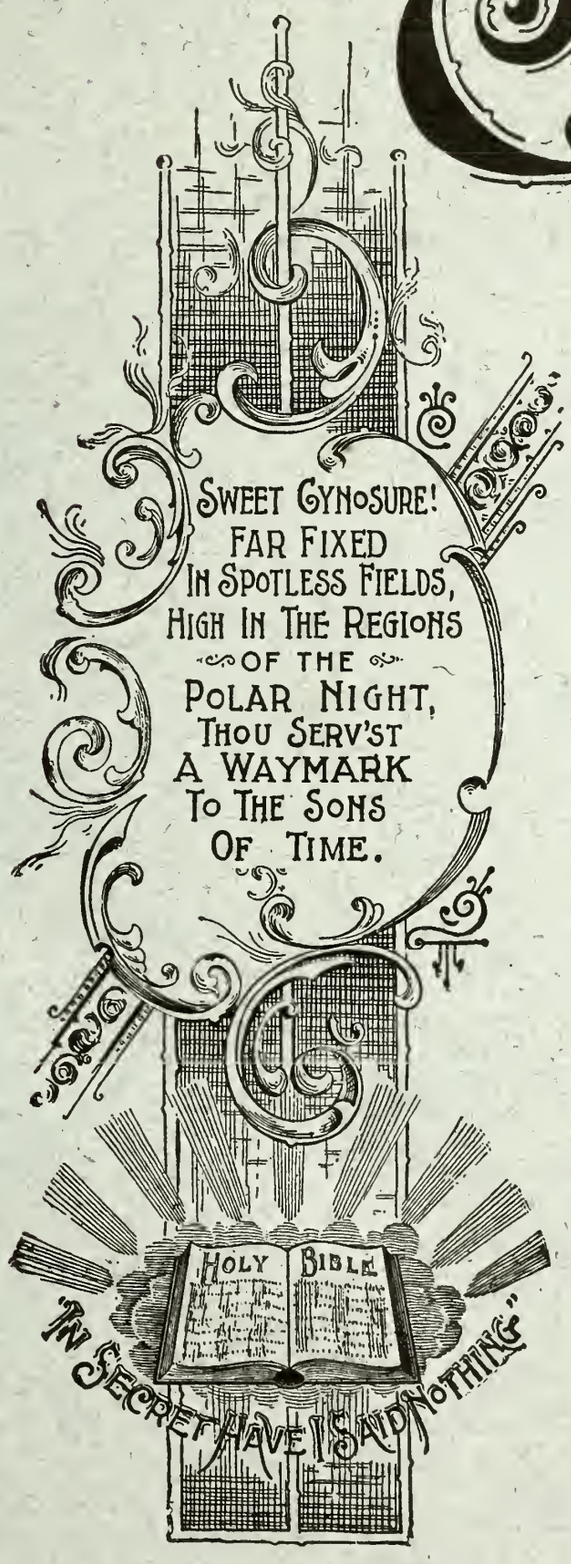

He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him. Judas (not Iscariot) saith unto him, Lord, what is come to pass that thou wilt manifest thyself to us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him.—John XIV.

We mustn't be in a hurry to fix and choose our own lot; we must wait to be guided. We are led on, like the little children, by a way that we know not. It is a vain thing to flee from the work that God appoints us, for the sake of finding a greater blessing to our own souls—as if we could choose for ourselves where we shall find the fulness of the Divine presence, instead of seeking it where alone it is to be found, in loving obedience.

—George Eliot.

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XLVIII CHICAGO, DECEMBER, 1915. Number 8.

BENEATH THE STARS.

BY FRIEDA LOUISE MARTINI.

Beneath the stars I left it all,
My care and unbelief,
For on the Lord I cast it down,
The burden of my grief.

That crystal light brought golden thoughts
Of Heav'n, the Better Land,
And Christ, the Healer, touched my heart
With tender, soothing hand.

Now glad contentment fills my soul,
And deepest, calmest peace,
For Nature's Lord, who made those stars,
Gave joy and sweet release.

Chicago, Illinois.

KILLED IN INITIATION.

Du Bois, Pa.—Thomas Leon Reed, 21 years old, is dead at his home at Olanta, Clearfield county, as a result of an accident sustained while being initiated into the mysteries of a secret order.

Reed, a strapping six footer, was the last of nine candidates to be initiated into a side degree of the order, and when it came his time to take the degree he was required to walk, blindfolded, on a narrow plank, at the end of which he was required to jump off into a blanket held by members of the order, after which he was tossed into the air several times.

In falling into the blanket, young Reed, after being tossed the third time, struck on his head and broke his neck. He was taken at once to his home, where he died two days later.

A coroner's jury gave a verdict of accidental death and exonerated the members of the order.—*North American,* Philadelphia, Nov. 8, 1915.

SCOUTS DENOUNCE FRATS.

High school fraternity doings have more than once tormented responsible and interested parties, like parents and school officials, in a New England city where a daily newspaper of quality and standing has lately copied from the *New York Tribune* an article which we reproduce here. By way of preface we remark that, so far as we know, the improved American form of Boy Scout organization is not at all secret nor military.

Parents should indeed prick up their ears when so wholly admirable and wholesome an organization as the Boy Scouts records its "unequivocal and unalterable disapproval" of high school fraternities. Such is its verdict in that eminently articulate community, Montclair. One of the leaders of the Boy Scouts in the New Jersey town has said: "I do not know of a single case where a scout has joined a 'frat' without deteriorating. In most cases the drop is most serious."

There is an unmistakable impression abroad that the influence of high school fraternities is distinctly demoralizing, as demoralizing in its way as that of the "gang," and nothing so far has confirmed it so eloquently as this condemnation from the Boy Scouts. Every one who has any knowledge or experience of the latter organization knows that its influence, on the other hand, has been completely stimulating, like a blessed increase of oxygen to the growing generation, developing clear, honorable, self-reliant and capable men while supplying everything that a boy's heart could desire in the way of comradeship and adventure. It constitutes, in fact, an ideal with which to test the character of all other boys' organizations. The high school fraternity has evidently failed to pass the test. It has really no more excuse for existence, then, than the "gang" and must yield, as the other is yielding, to the prophylactic progress of the scout movement.

We are assured
Much may be conquered, much may be endured
Of what degrades and crushes us.

—*Percy Bysshe Shelley.*

FORESTERS' BANQUET RAIDED.

Fondness for sandwiches, beer and ice cream was the undoing of the gang of youths known as the "Solid Six."

The "Solid Six," according to the Oakland police, raided the banquet room of the Elmhurst Lodge of Foresters of America last night while the lodge was in session in another part of its quarters. In the midst of their feasting they were interrupted by the police and put under arrest.—*San Francisco Examiner*, Nov. 7, 1915.

UNION OFFICIALS ACCUSED OF MURDER.

New York, Sept. 23.—Seven men, officers and committeemen of the Cloak and Suit Makers' Union, were placed on trial to-day charged with murder in the first degree. They are accused of having procured the death of Abraham Liebovitz, a member of the union, during the garment makers' strike in 1910. They were indicted last June as the result of the alleged confession of a notorious East Side gang leader, Benjamin Fein, who told the authorities that he and his men were employed by the defendants to "beat up Scabs."

Liebovitz, it is alleged, incurred the enmity of the union, by procuring work during the strike in a non-union shop at Hunter, N. Y. He was lured back to New York, it is charged, and beaten to death in the headquarters of the union.

The seven men who will stand trial—the largest number at one trial in the history of the state's jurisprudence, it is said—are Max Sigman, Morris Stupicker, Sol Metz, Julius Woolf, Max Singer, Isidore Auspitz and Abraham Weidinger. They have been out on bail ranging from $15,000 to $25,000.

A fund of $250,000 is said to have been raised by the United Hebrew Trades Union for the defense of the men and a number of prominent lawyers have been retained in the case. It is intimated that the defense will be that the charges were a "frame-up" by a rival union.—*Rochester Democrat and Chronicle.*

ODD-FELLOW GENEROSITY.

Sovereign Grand Lodge Makes Huge Profit from Members.

For the fiscal year which ended July 31, 1915, the S. G. L. sold precisely ninety different kinds of supplies, of which thirty kinds were Patriarchs Militant supplies.

These ninety kinds of supplies had a cost value of $37,367.50. They were sold for $77,829.40. The profit was $40,461.90.

The percentage of profit is obtained by dividing the profit by the cost price. So doing in this case gives an average profit of a fraction over one hundred and eight (108) per cent. On some of the supplies, like the withdrawal and visiting cards, the percentage of profit actually exceeds two thousand per cent. 18,726 of them were sold for $2,711.40. They cost only $131.79. The profit was $2,579.61.

On 37,850 books of official certificates, which cost $7,457.09 and sold for $19,886.95, the profit was $12,391.86.

On 12,257 transfer certificates, for lodges and encampments, the profit was $1,383.14. They cost only $95.83. And on 3,658 for Rebekah lodges, costing $28.55, the profit was $427.81. The joke of this certificate is that whereas the S. G. L. makes a big profit on it, and grand bodies make another profit, the subordinate bodies are not allowed to charge a cent for it! They are even money out in ordering one and forwarding the applicant's fee for it.

There was a great decrease in the sales of rituals, which caused a slump in the total receipts. The excess of expenditures over the receipts—$6,292.18—was made the subject of a special report of the committee on finance, and will be noted in next issue.

Only 1,102 subordinate lodge rituals were sold during the fiscal year. Their cost price was $571.52; their sale price was $2,168; the profit was $1,596.48. Only 259 encampment rituals were sold, yielding a profit of $451.21, and on the 2,040 Rebekah rituals the profit was $2,065.35. * * * Active officers' commissions were sold to the number of 2,733. Their cost price was $160.04; their sale price $1,036.25. The profit was $876.21.

—*The I. O. O. F. Lodge Record,* Nov., 1915.

OLD-TIME MINERS' LODGE RESURRECTED.

Marysville, Calif., November 6.—The lodge of E. Clampsus Vitus, started two weeks ago with a membership of twenty-six, has a membership of 986 tonight, according to the report of Treasurer Chester Smith.

E. Campsus Vitus was originally a miners' organization and was first started in Sierra City in 1849. At one time it had more than ten thousand members and had lodges extending all through the mining section of this part of the State.

The local lodge has secured the original ritual, written in 1850, and will reorganize along old lines. Several members of the original lodge have joined the new organization, which has applications from several other northern California cities and mining districts for charters.—*San Francisco Examiner,* Nov. 7, 1915.

Rev. P. A. Klein, Seattle, Wash., writes: "The Shriners kept up their old record of debauch in Seattle at their recent National gathering. If the one who wrote them up for the CYNOSURE had been with me for three nights until midnight his report would have changed its complexion."

WHY OPPOSE THE LODGES?

BY PROF. J. J. COLEMAN, HOUGHTON SEMINARY, N. Y.

[An address delivered before the New York-New Jersey State Convention, Rochester, N. Y., October 10, 1915.]

The question is one that may well be asked, and should be most seriously considered. With the idea so generally prevailing that the lodge is in many particulars doing a greater work than the Church; that it is a supremely charitable institution; that it is a sure means of advancement to its members, both financially and socially—opposition to the lodge seems almost beyond credulity. In view of this we must answer the question: Why oppose the lodges?

The lodge has come among us to stay, and if its influence is derogatory to the highest standard of Christian character and service, we need not be surprised that it is here, nor, moreover, if it shall remain. To gather a census of its devotees would be equal to the effort to have counted the lice of Egypt. We oppose a gigantic system in attacking the lodge.

Again, in even mildly expressing our dissent from the character and workings of the lodges, we stir up the wrath of many, and provoke against ourselves the fiercest anathemas. Many issues and institutions often are attacked, but no institution that has ever been witnessed against has shown such irritation as has the secret society system, when earnest testimony has gone forth against it. Does not this in itself condemn it? Conscious innocence is never irritated, but is always at rest. The Church has ever been the target of fierce opponents, but, conscious of being right, we remain in peace, knowing that if God be for us, He is more than all that can be against us.

Many who believe that the lodge is wrong refrain from any opposition to it, dreading the sacrifice that such opposition may possibly bring. Many have said, "I believe they are wrong, but I dare not say anything." The question is practical. Should we oppose the lodges, and why?

Lodges Operate Upon False and Unholy Principles.

The actuating motive in the organization is selfishness. This element is prominent in all its activities. Why do men join the lodge? It is with the thought that by so doing they will have advantage either financially or socially, or both. The insurance offered—believed to be a helpful feature—is the sole reason, as many acknowledge, why they joined the lodge. We are appealed to from this standpoint, when solicited to become members. It promises us friends wherever we go. Financial gain, and protection, are in its list of benefits, and I do not care to deny that these commodities are really on its counters, though I know of instances where men have been disappointed.

Organized secrecy, the characteristic principle of the lodge, is an objectionable feature. Jesus, the divine pattern of human life and conduct, said, "I ever spake openly to the world, and in secret have I said nothing." His words and works were open. From this example in the life of our Lord, this feature of lodgism is a radical departure.

It is claimed that the orders are benevolent. If they are benevolent, what is the object of secrecy? Why the various signs, grips, and passwords to cover up benevolence? Is there not something else? It is not customary to cover up good with a shroud of darkness. But it is true that evil shuns the light. Business houses, in any city where men sell the necessary commodities of life, do not conceal their business. How different it is with the saloon and houses of shame and sin! The cloak of secrecy creates suspicion. It is an acknowledgment of weakness. If the lodge is only benevolent, secrecy should be abandoned. The testimony of the Scriptures is so emphatic against the principle of secrecy, that it ought not to be favored.

Its oaths are unscriptural. The command of Christ is well known: "But I say unto you, Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is His footstool: neither by Jerusalem; for it is the city of the great King. * * * But let your communication be, Yea, yea; and Nay, nay; for whatsoever is more than these cometh of evil." This is an imperative command regarding rash, profane, and ungodly swearing. How can a man obey this command and yet take the

fearful oaths, and bind himself under the awful penalties of some of the lodges?

In the first degree in Freemasonry, he swears to have his throat cut across, and his tongue torn out by the roots; in the second degree, to have his left breast torn open, and his heart plucked out; in another to have his skull smitten off, and his brains exposed to the scorching rays of the meridian sun. Who is going to execute these inhuman penalties? The institution imposing such a penalty must enforce it. This most barbarous and inhuman execution is anticivilized, antihuman, and antiscriptural.

Lodges Are Derogatory to the Interests of the Home, Church and State.

They strike at the peace and happiness of the home. Men are necessarily called by business interests to be much apart from their families. Unless duty calls, they should give their evening hours to their families. The lodges ignore this obligation, and often rob the home of the right of the husband's and father's presence. Continued and protracted absence from the home, when not required by business interests, begets suspicion and unrest, and often brings disaster.

A wife said to me, "My husband is absent four nights per week until twelve and one o'clock. I asked him one night in a burst of grief, 'Suppose I should stay from you in the same manner, how long would you live with me?' He answered, 'About five minutes.'" The marriage obligation of husband and wife is mutual. Many attribute their broken hearts and ruined homes to the influence of the lodges.

Lodges are rivals of the church. They lessen church attendance. One pastor tells of an official member who attended one weekly prayer meeting a month out of four, the other three prayer meeting evenings being lodge nights. The preference is often given to the lodge.

Secret societies injure the church financially. Many have no money for the church, having paid it for initiations, dues, regalias and banquets. Suppose that all money that church members pay into the lodge were turned into spiritual channels, to sustain schools, support missions, and to push evangelism, how much more Christian work would be done.

By saying the lodge does more than the church, the influence of the church is injured; some are kept away from it, and they are consequently kept from hearing the gospel message. By not hearing, they do not believe (for faith cometh by hearing), and, not believing, their souls are lost. Hence the church fails to reach many that it otherwise might.

Lodges are subversive of the ends of justice, and hence are a menace to the State. This is a serious charge, but when a person takes an oath to protect a brother Mason, whether his conduct be right or wrong, is not the welfare of civil society endangered thereby? In some instances the civil authorities can not help this unwholesome situation. It is possible, however, that the execution of law may be in the hands of those who have bound themselves under an oath to the lodge, as well as to the state, and then may we not fear lest the ends of justice shall not be realized. Right often suffers in the house of its professed friends. "If the foundations be destroyed what can the righteous do?"

The Secret Society System Is Essentially Antagonistic to Christianity.

If this proposition can be sustained, it should bring every minister out of the lodge. It would require of every Christion layman, and everyone who is in sympathy with Christianity, that they leave the lodge immediately.

Although I may not hope to win everyone to my belief, nevertheless I urge attention to the evidence.

The lodge requires a denial of the lordship of Jesus Christ. This is not openly required. That would thwart the infamous purpose of Satan and sound the deathknell of secretism in all Christian communities. The Devil is not open, but subtle in all his methods. Men are told that nothing in the obligations they are required to assume is inconsistent with their duties to God or man. The truth of my proposition shows this statement to be a great falsehood.

When a man solemnly obligates himself to secrecy concerning a matter he knows nothing about, how does he know that it will prove pleasing to Christ?

First of all, Jesus Christ asks to be enthroned as king on the throne of my heart. In my affections, I must recognize him the fairest among ten thousand and the one altogether lovely. He "first loved us" that we might love Him supremely. His death for us—the expression of His undying love, was for the end, "that they which live should not henceforth live unto themselves, but unto Him who died for them and rose again." In my will, I must acknowledge him "God over all most blessed forevermore." He jealously asks the first place in our hearts, and that we have no other gods before him. But when I obligate myself to secrecy upon a matter, the character and issues of which are hid from me, I deny myself the right of speaking for Christ upon that question, though I might subsequently find it to be my duty to so speak for him. I let my mouth be muzzled, though later it may become clear that Christ and the interests of his truth would require me to speak. Many who would otherwise be spirit-filled ministers of the cross, have surrendered their manly independence at the altars of secrecy, thus denying the vows of a former consecration to Christ, and in so doing have become as "sounding brass or a tinkling cymbal."

Binding one's self to secrecy, or a course of action, before the issues are known and have been considered in the light of Christ's teachings, is acting recklessly with reference to our supreme obligations to Jesus Christ as our Lord and Master. It is selling out to Satan for such apparent worldly advantages as the lodge promises. Oh, my brethren! This is a dearly bought bargain. Shall we not rather trust God to provide us with all things needful, and live in the enjoyment of freedom in the Lord.

Another serious charge we make is that the lodge is antagonistic to Christianity; that it is a Christless religion. That it is essentially religious in character will not be denied. Mackey's Encyclopedia of Freemasonry says, "The tendency of all true Masonry is towards religion. Its progress is to that holy end. Look at its ancient landmarks, its sublime ceremonies, its profound symbols and allegories—all inculcating religious doctrine, commanding religious observance, and teaching religious truth, and who can deny that it is eminently a religious institution." Of its character, this prominent Masonic author says: "Its religion is that general one of nature and primitive revelation—handed down to us from some ancient and patriarchal priesthood—in which all men may agree, and in which no man may differ." This statement is corroborated by what is openly manifest in many of their public activities. They have their altars, chaplains, prayers and forms for the burial of their dead. At funerals it is quite common to see ordained ministers thrust aside as needless for the ceremony in hand, while a man of the world takes the lead in the final rites of laying away the dead. Possibly, too, this chaplain who officiates at the lodge and at the funeral service is notoriously profane and ungodly. This cannot but bring the sacred truth of the gospel and the ministry into contempt.

Add to all this the fact that in the rituals and prayers for lodge use, and at funeral services, the name of Christ is omitted, and you must agree that it is a Christless religion. This is in perfect accord with Mackey's description of its character, "that general one of nature—handed down to us from some ancient and patriarchal priesthood."

High sounding titles, and profound symbols and analogies, can never take the place that belongs to Jesus Christ as the only means of our access to God. Some form of worship may answer to the religious instinct in human nature, and serve as a means of building up a worldly order, but cannot conduct the soul to God.

A Mockery of Sacred Things.

The lodge is destructive to spirituality. Observation substantiates this statement. In proportion as men are active in the lodge, they become inactive in the service of the church. There are reasons for this. The men in the lodge are of mixed beliefs; there are Christians, Jews, pagans and deists, all meeting on a common level. Revelry, fun and a vain, empty form of worship, or a shameful mockery of sacred things

occupies at least a part of the time. A man cannot maintain a deep type of spirituality and find delight in such an atmosphere. He must separate from it, or become a loser in spiritual power. David prays: "Lord, I have loved the habitation of thy house; gather not my soul with sinners nor my life with bloody men."

A Methodist pastor of the West once complained to me of the influence of the lodge in keeping many of his members, both men and women, from the prayer meetings of the church. Being a lodge man himself, he remarked that there was not much in it to him, only at the initiations, when the fun he got out of those particular meetings was very entertaining. He doubtless told the truth.

I recall a great revival which occurred when I was pastor at La Otto, Indiana. Among the many men converted was a brother who was an Odd-Fellow. He concluded that our position was wrong in making secrecy a test of membership in the church, and said he would show us a man who could maintain affiliation with the lodge and retain his Christian experience. He joined another church two or three miles away, and began zealously to keep up his vows to the Lord, attending all its means of grace. The first six months had not gone by until he was through with his prayer meetings; was out with Christianity, and back in the beggarly elements of the world. Not so with the men who joined our ranks. They walked in the light, grew in grace, and became pillars in the church. In many instances, as converted men walk in the light, and receive the baptism of the Holy Spirit, they immediately declare that they have no more need for the lodge and separate themselves from it, and realize great favor and blessing from God in so doing.

Christ is the soul's supreme portion. When men come to believe this, and find Him so in actual experience, there are no attractions in the lodge, and it is readily abandoned.

Since mine eyes were fixed on Jesus
I've lost sight of all beside,
So enchained my raptured vision,
Looking at the Crucified.

CONSPIRACY OF CONTRACTORS AND UNIONS.

Sued Under Sherman Law as Monopoly.

Suit for the recovery of threefold damages under the Sherman law to the amount of $248,818 was filed in the United States District Court recently. The James Black Masonry and Contracting Company of St. Louis is the plaintiff.

Seven Chicago fireproofing building material and contracting companies are made defendants.

Conspiracy Charged.

Conspiracy and combination in restraint of trade are charged in the bill. It is charged the defendant companies conspired with the Bricklayers' Union No. 21 and the Plasterers' International Union to monopolize fireproofing building material and boost prices.

The suit is similar in its legal aspects to the Danbury hatters' case, in which Loewe & Co., hat manufacturers, obtained threefold damages against the hatters' union for damages sustained as the result of a boycott.

The bill sets up that the plaintiff obtained on Sept. 9, 1911, a contract for the erection of the new Chicago Telephone Company building. It is charged further that the several defendant companies organized under the name of the Illinois Fireproofing Manufacturers' Contractors' Association and by a conspiracy entered into an agreement with the bricklayers' union and the plasterers' union to employ only union labor and to monopolize the supply of materials.

Had to Pay More.

The bill quotes the agreement with the unions, giving union working rules and scale of wages, which was to be 72½ cents an hour. As a result of the alleged conspiracy, the bill states, the plaintiff was unable to obtain building materials necessary for the telephone building, except at an enhanced price.

The situation, according to the bill, resulted in damages to the plaintiff to the amount of $82,939. Before the association was formed, it is alleged, free competition prevailed in the Chicago building material market. Afterward a monopoly was created in restraint of trade and prices boosted.—*Chicago Tribune*, Oct. 20, 1915.

One of the first necessities of our life is that we should grow upward like men, and not sink downward like beasts. —*Anon.*

THE MODERN LODGE: HOW, WHEN AND WHERE DID IT ORIGINATE?

BY B. M. HOLT.

[A member of Pierson Lodge No. 169, A. F. and A. M., from June 19, 1906, to June 4, 1912, at Barnesville, Minn. Secretary of said lodge from 1909 to 1911. Also a former member of other secret societies.]

What is this institution which has spread its wings like a shadow over every continent? What is this immense and influential association, the main issue of which is lost amidst the darkness of pagan superstition—whose ramifications extend throughout the world's commercial life and interfere with the social, religious and political interests of the whole human race? The answer can be given in three words: *secret oathbound lodges!*

Much time and money has been wasted by lodge historians in order to substantiate various false claims of lodge antiquity. Nevertheless, much that is harbored as truth by the many over enthusiastic lodge writers must fall before rigid examination and sound criticism. Much of what these historians have written has proved to be without the existence of any evidence whatsoever to prove their authenticity.

Mr. A. G. Mackey, the most distinguished and learned Masonic authority America has ever had, says: "The early history of Masonry, as written by Anderson, Preston, Smith, Calcott and writers of that generation, was little more than a collection of fables, so absurd as to excite the smile of every reader; they are bare statements of incidents, without any authority to substantiate their genuineness."

The English Mason Woodford calls Masonic antiquity "accumulated rubbish." Another English Masonic writer, W. P. Buchan, in his numerous articles in the *London Freemason* (1871-1872), refuses to give Masonry an existence prior to the year 1717; although he supposes that it was simply a reconstruction of pagan philosophy.

Workingmen's Guilds.

Nevertheless, we may trace lodges as early as the thirteenth century among the brotherhoods of European stonemasons, who organized themselves into guilds resembling in a general way the associations of bricklayers, painters, mechanics, carpenters or other modern business fraternities. We are very willing to give the lodge man the benefit of the doubt involved, yet it is very probable that the mediaeval stonemasons' guild was the very skeleton upon which was strung the nerves, muscles, hide and hair of the pure pagan speculation founded in the year 1717. The entire period (500 years) was a great church building age, and in 1666, the time of the disastrous London fire which destroyed over forty thousand residences and nearly a hundred magnificent churches, the local stonemasons being unable to meet the demand for labor, masons were called to London from Germany, Italy, Spain, France and other European countries, to assist in the work. That, under such circumstances, it was very necessary to be well organized, one can readily conclude; and, in order to avoid confusion, this vast body united under the authority of the well known architect, Christopher Wren, who had previously been appointed by King Charles II. to rebuild St. Paul's Cathedral. Wren having been chosen as superintendent, and furnished plans for the rebuilding of the city, every tenth man was appointed "master," with authority over the other nine. The "master's" principal duty was to properly distribute pay checks, and see that there was no needless expenditure of materials and no careless loss of "working tools."

The stipulated period of an "apprentice's" servitude was seven years, although considerably less time was sufficient providing he was "found worthy"; and upon "due examination" he was "passed" to the ranks as a "fellow" of the "craft."

Only such men as were "free," that is, not in servile circumstances and therefore held in bondage and subjection, were "accepted" for the work; and thus there were not only "free and accepted masons," but also "entered apprentices," "fellow crafts," and "master masons" many years before the grand lodge was organized.

Neither was the ancient word "lodge" a synonym of the modern term. The German Mason, Findell in his "Geschichte der Freimaurerei" says: "The early stone-cutters built small huts (*hut-*

ten) near the edifice that was under construction, where they kept their tools, assembled, and most probably occasionally ate and slept." His statement is corroborated by historical facts and is not a mere philosophical exhibition. Webster defines the word "lodge" to be: "a hut; a place of shelter; a small house"; and a place of rest to be: "a lodge or lodging house."

The word "mason," too, does not mean a pagan cult concealed under the banner of a would-be salvation army like the present day religious lodges. "But it comes," says that noted Masonic writer, Macoy, "from the German *'metzen'* to cut, or from *'mauern'* to build." Webster claims it comes from the Spanish "*masa*" meaning mortar. Both Richardson and Carpenter derive it from the French "*maçon,*" a worker in stone. Mackey says: "As a practical question, we are compelled to reject all fanciful derivations which connect the Masons etymologically and historically with the Greeks, the Egyptians, or the Druids, and to take the word Mason in its ordinary signification of a worker in stone." (Masonic Encyclopedia, p. 490). Consequently no one need waste his time searching the Hebrew and Greek language to find ancient derivatives for a comparatively modern word.

Another interesting custom of the early stonemasons was the emblems of their respective trades which they wore, such as a miniature "square," "compass," "plumb," "level," "maul," "trowel," "pickaxe," "shovel," etc. It was also their custom to give work to those in possession of certain "signs" and "grips," in preference to other workmen, no matter how superior the latter were. Here doubtless we have the germ of all that blustering and vainly boasted lodge "charity." It was after the city of London had been rebuilt, when these stonemasons, not being able to settle down among their neighbors like other workmen, were obliged to travel about from town to town in order to find employment, that the "signs" and "grips" became widely practiced. These "signs" and "grips" were merely a means of knowing one another as stonemasons and thus avoiding the necessity of "proving" themselves to be "lawful" members of the "craft."

Speculative Masonry Instituted.

In 1717, some years after the stonemasons had become well organized, one James Anderson, who had lost his money in "deep dabbling" in the South Sea scheme, and J. T. Desaguliers, seized the opportunity to graft a series of heathen mysteries and a slice of Baalism onto the already established guild; and also devised a system of symbols (pagan, handicraft and Christian), and a degree for initiation. This "degree" was sold for cash in about the same manner as other spurious merchandise. It consisted of humiliating sport to those who performed the initiation, and part of the money which the candidate paid for the introduction was used for the purchase of liquor, to give added interest in the proceedings. To confirm the above statement, see page 521 of Mackey's "Encyclopedia of Freemasonry," and page 535 of Oliver and Macoy's Encyclopedia and History of Freemasonry."

In consequence of such facts it appears that Satan selected a body of idle, beer-drinking stonemasons and converted their organization into an idolatrous and false religion, concealed under the tools and terms of stonecraft, the principal attraction being pagan mysticism, diabolical superstitution, and promise of selfish, though shallow, advantages.

In speaking of Anderson and Desaguliers as the founders of Masonry under the existing conditions, it will probably seem rather incongruous that Anderson was actually a Doctor of Divinity, and at one time served a Scotch Presbyterian church in Swallow street, Piccadilly; while Desaguliers was the son of a French Protestant clergyman, and himself both a minister and lawyer. But such sad facts only emphasize the established truth that *a worldly minded clergy, as well as unfaithful civil officers, are God's scourge upon the people and by no means justifies the wickedness of which they are guilty!* As a matter of fact, there exists among men no sight more sad than these spiritual hirelings that have sought shelter under the wings of the lodge, and who for per-

sonal benefits and favors have prostituted their convictions. And this is by no means to be applied to the founders of lodgism alone, but also to those who fellowship the lodge to-day. The lamentable fact that ministers of the gospel and other good men have been inveigled into the lodge in order to advertise it, must not be permitted to blind our eyes to the real character of the organization to which they belong, because it has always been the plan of Satan to draw men with reputation for wisdom and piety into his religious and secret mysteries.

However, "speculative" Masonry had begun, and it truly was, as the word implies, a speculation. Its first Grand Master was Anthony Sayers. Anderson, assisted by Desaguliers, prepared its constitution and submitted it December, 1721. In 1723 it was published. De la Tierce translated it into French, his manuscript being published in 1743. Masonry was introduced to Germany as early as 1730, but it was not until about forty years later that the constitution was translated into German by J. A. Schneider. In 1733 Masonry immigrated to America, and by 1885 ninety-seven Grand Lodges had been chartered and lodgism planted in the choicest soil throughout nearly every country in the world. The first lodge magazine ever published was the *Freimaurerzeitung,* at Berlin, Germany, in 1783. The first lodge periodical published in America was the *Freemason's Magazine,* in the year 1811, at Philadelphia, Pennsylvania.

The Masonic year is calculated by adding 4,000 to the present year, thus dating their papers of Oct. 15, 1915, as Oct. 15, 5915. In spite of this would-be antiquity, it was not until 1776-77 that the first Masonic calendar was issued. Although the lodge thrived and spread as early as 1720-30, it was not until 1772 that the first lodge Monitor was published, by Preston. In 1797 Webb's Monitor was placed on the market, and ever since that time he has been called "the father of masonic monitors." Other Monitors followed, written by the following authors: Dalcho, 1807; Cole, 1817; Hardie, 1818; Cross, 1818; Tannehill, 1824; Parmele, 1825; C. W. Moore, 1846; Cornelius Moore, 1846; Dove, 1847; Davis, 1849; Stewart, 1851; Mackey, 1852; Macoy, 1853; Sickles, 1866, and Simons, 1878; the last mentioned being revised in 1899 by Whiting and Harkness, and is sold under the name of the "Standard Masonic Monitor" as "the best Monitor on the market." Besides, we have an endless variety of Masonic cyclopedias, rituals, lexicons, histories, text-books, handbooks, manuals, guides and many other official exoterical works, over three hundred in all. Then, too, there is the Masonic cypher code; that is, all the Masonic "degree work" together with the oaths, written in cypher. The code commonly known among anti-masons is *"Ecce Orienti,"* although *"King Solomon"* is now being more generally used among Masons, it being of a much later revision and also unknown to the public at large. In the lodge these codes are called "The Lodge Catechism."

In spite of the fact that Masonry was organized as early as 1717, it was not until many years later that permanent lodges were established upon the principles which form the basis of the Masonic organization of the present day. So it must not be taken seriously when some enthusiastic Mason tells us that "Masonry traces back to time immemorial," and that "its science existed before God laid the foundation of the earth, 'when the morning stars sang together, and all the sons of God shouted for joy.'"

Lodge Organization.

Masonry as we now have it is divided into subordinate lodges composed of from fifty to five hundred members. Each subordinate or lesser lodge is governed by a Worshipful Master, a Senior and Junior Warden, a Senior and Junior Deacon, a Senior and Junior Steward (also called Masters of Ceremonies), a Chaplain (also called the "Reverend"), a Treasurer, a Secretary and a Tyler with his drawn sword at the door of entry. The Masons residing in the various states of the Union now vary from 1,700 to 175,000—Utah having the least, and New York the most. All local members are governed by the local lodges, who in turn are ruled by the Grand Lodge, whose territorial

jurisdiction is decided by the boundary of the state. The Grand Lodge has complete legislative, judicial, and executive control of all local lodges within the sphere of its authority, and "from the decision of a Grand Lodge there can be *no appeal.*" There are now forty-eight Grand Lodges with their respective grand officers in the United States, and the total number of Masons aggregates two millions, and the total membership of all secret societies amounts to over fifteen million for the United States alone.

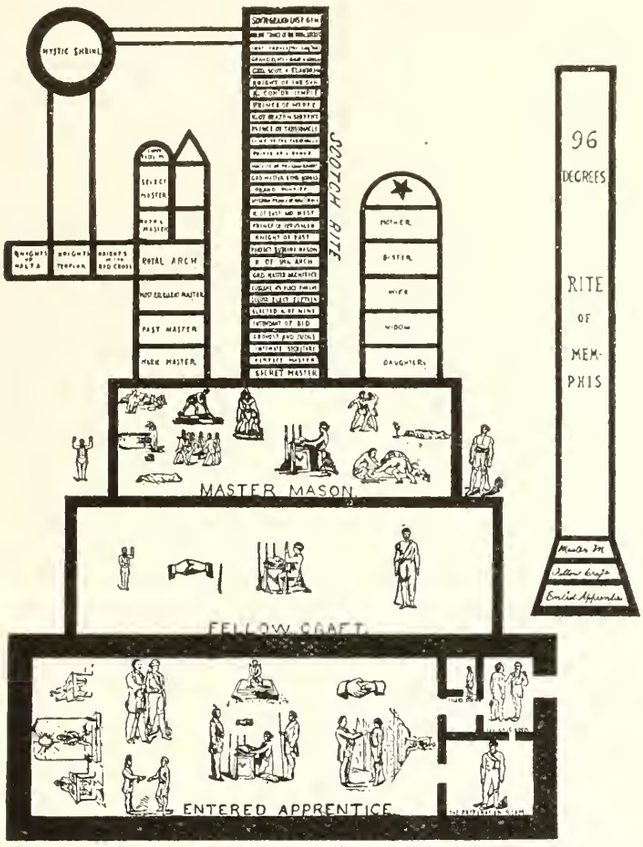
Secrecy is a basic requirement of most lodges. Secrecy has always excited curiosity for the reason that it is a weakness of man to not want to remain ignorant of what others know. Therefore the shallow foundation and boyish mechanism of lodge grips, signs, and words constitute a principal part of lodgery.

Masonry requires all its members to take oaths that are followed by death penalties. It also has many secret ceremonies and symbols, and its pagan worship is intended to emphasize its precepts. As before stated, Masonry originally had only one degree. But it was not long until it occurred to its leaders that more money could be gathered and more fun instigated by adding more degrees. The first degree is called Entered Apprentice, the second Fellow Craft, and the third Master Mason. Consequently, when a man has taken these three degrees he is, as the degree implies, a Master Mason. But the idea of adding more degrees for the purpose of getting more money and affording more sport has prevailed to this day, and we now have 137 degrees in American Masonry alone, exclusive of Adoptive Masonry, the women's degrees.

October 9, 1915, Frank C. Higgins, editor of the department of Masonic research of the *Masonic Standard*, writes: "At the present moment the empty dignities and meaningless powers of obsolete rites are occasionally heard of as passed from hand to hand, for trifling money considerations, wherever a gull can be induced to believe that he is receiving high Masonic degrees, even though the same may be conferred upon him by a single individual in a basement, dining-hall or hall bedroom."

On the European continent the higher degrees are still more developed. In looking over the Masonic Encyclopedia I find that in the whole world there are in the neighborhood of seven hundred degrees embraced by about forty Masonic rites. Most of these rites and degrees have, as Mackey says, "been instituted by speculators, out of which they expected to extract a fortune"; and to many of these "speculators," Masonic rites have proved to be a never failing mine. Real Masonry the world over has only three degrees, and all higher degrees have been invented chiefly to secure money. Furthermore, all higher degrees are built upon the first three degrees, that is, the *symbolic degrees* or "Blue Lodge Masonry," so called from the color of its decorations. These three degrees are the foundation upon which all the higher degrees are erected. Whatever may be the religious tenets or teachings of any rite, or any degree peculiar to it, the three symbolic degrees are common to them all, and no man is permitted to take any of the higher degrees unless he has *first* taken the *Blue Lodge* degrees. If a Mason is expelled from the lower degrees he is thereby expelled from all higher degrees, even though he has dozens to his credit. The connection is so vital between higher and lower degrees that a Mason cannot pay his dues in the higher unless his dues are accompanied by a receipt for the current dues of the Blue Lodge to which he belongs.

American degrees are as follows: The Blue Lodge of three degrees; the American Rite of thirteen degrees; the Scottish Rite of thirty-three degrees; the Mystic Shrine of one degree; and the Egyptian Rite of ninety-six degrees. The Egyptian Rite or Rite of Memphis, never very flourishing, is now almost a thing of the past. The only possible entrance into the Mystic Shrine is through the thirty-second degree of the Ancient and Accepted Scottish Rite or from the Knights Templar degree of the American Rite. To these may be added the Rite of the Eastern Star of five degrees, the women's auxiliary to Masonry, invented in the year 1850-51 by Robert Morris.



The accompanying chart represents one hundred and forty-two degrees.
1. The American Rite of 13 degrees.
2. The Scotch Rite of 33 degrees.
3. The Egyptian Rite of 96 degrees.
4. The Mystic Shrine of one degree.
5. The Eastern Star of five degrees for Master Masons and for women are side degrees, and not genuine masonry.

The Symbolic degrees, or Blue Lodge of three degrees, are common to every Masonic rite, whether American, Scotch or Egyptian.

The average charges for the lower degrees are $35.00 to $50.00 for the three degrees, but the higher degrees often cost upward of $100.00 each.

Any man can become a lodge member if he has a sound body, and has money enough to support himself, his family, and his *lodge;* and so men of all degrees of morality and immorality kneel together at the lodge altar and worship "a Supreme Being." The lodge of course does not pretend to be entirely void of unclean men, but it excuses them on the ground that "it is no more responsible for their presence than the church is."

Masonry the Mother of All Lodges.

No well informed person will deny that the Masonic fraternity is the parent organization of all secret societies. Well may we add that it is also the mother of all their evil. This by no means means that all secret societies are exactly like Masonry, but that in their *essentials* they are the same. The main characteristics of them all are that they are secret; they are oathbound; they are powerful in politics; they are religious (to greater or lesser degree); and are *all Christless,* without exception.

The reason why lodges branch out under different names is not so much because of rivalry as because the master of the lodge, the Devil, is not satisfied to labor under the religious banner of one lodge alone. Consequently, to conceal that dreadful thing called "lodge religion," he organizes lodges with various characteristics: philosophical, patriotic, military, Greek letter, professional, scientific, benevolent, temperance, mystical, educational, co-operative, social, etc., and among the membership are to be found men and women from the highest to the lowest classes; from the most devout Christian to the most deceitful anarchist. However, lodge religion is *never* the cause of such divisions, and, therefore, the lodges know of no such things as religious schisms. Lodge religion is the same in all lodges, and the prayers are all Christless. In the lodge room is the Bible, the altar, the kneeling cushion, and a hundred and one other things bearing a religious significance. Their religion is "that general one of nature," in which "all men agree." Their god is the "Great Spirit of Creation." If we refer to Stevens' "Cyclopedia of Fraternities," it will be more fully realized what a close kinship there is between Masonry and all kindred lodges. Very few lodges have been organized without some Mason, Odd-Fellow, or Knight of Pythias at the back of it. In fact, practically all lodge rituals suggest the Masonic influence which governed those by whom they were prepared. And Masonic antiquity, Masonic ceremonies, Masonic oaths, Masonic politics, Masonic government, Masonic funerals, and Masonic religion is the substance from which all other lodges are created.

Love is a form of immortality and he who possesses it, or rather is possessed by it, is always young.

—*Wheeler Shaw.*

ODD-FELLOWS' TROUBLES.

Grand Sire's Report.

Just think of it, we suspended last year in our country and in Canada eighty-two (82) per cent of the numbers initiated in our lodges and over one-twentieth of their total membership; in the encampments of our country and Canada we suspended eighty-four (84) per cent of the numbers admitted, and over one-fourteenth of the total membership. There are no figures to show the sources of the losses in our Rebekah lodges, totals only being given, and these totals show that there was a loss of 4,243 brothers and a gain of only 16,408 sisters, and 63,012 persons were admitted.

Grand Sire Robertson next speaks of the spurious rituals, calls attention to the law which requires the expulsion of any one having such a ritual, calls upon the brothers to observe the law by giving no encouragement to those who for the money that is in it have laid aside all honor and by their nefarious methods have forfeited the respect of everybody. "Cease to notice the advertisements, refuse to buy the book, decline to discuss it in any way," says the grand sire, and as brothers who have pledged our sacred honor let us obey these requests.—*I. O. O. F. Lodge Record.*

BOOT LEG JOINTS.

Elks Lose One-Third Membership When Town Goes Wet.

Chicago, Ill., Sept. 19, 1915.

Dear Moreland:

In my opinion up to the time I read my own letter in *The Elks-Antler* I thought you were a wise gink, but I have come to the conclusion you are as big a boob as the rest of the bunch. * * *

You published my letter from up Lewis County with a statement that it came from a pessimist and I want to deny it right now. I have been an Elk since 1902 and tried to be a good one. I travel across the continent three times each year and my business enables me to visit about fifty lodges annually, for I never miss a session when I can attend one. * * *

I tried to tell the truth as I see it and if I have not been a success in doing so, it is not from any want of love for the Order but from a desire to call attention to where it could be improved.

We have too many lodges that are not lodges. In some of the prohibition states they are only speak-easies or boot leg joints. Some of the others are merely excuses for card players, protected by the title of a secret order, and when you call me a pessimist, what do you mean by publishing your editorial about a "weak spot in our armor," proving that I was right? You want someone to tell you why they drop out? I think I can. The crowd that lose interest in the Order are not Elks, they are merely club members, who under changed conditions find that they are paying $10-$12-$15 a year for the privilege of buying booze and get tired of it. They never visit the lodge after they have been initiated and don't care for it. In my own lodge when we were a dry town, we had over 400 members, two years ago went wet and we lost 130, as they could get all they wanted in the three saloons that were opened and did not care to pay for the privilege of buying the stuff in our club.

The Grand Lodge may be all right as far as it goes, but some day there will be a reunion, not Grand Lodge, not State Associations, in fact not any name, but a reunion of men who love the Benevolent and Protective Order of Elks for what it was and what it can do, and they will adopt some severe measures to throw out the men who are no use to us, the men who never ought to have become Elks, the men who use it for commercial purposes and for an excuse to buy hard stuff and play poker and have no idea of what the Order means. We may lose one-half of our membership and probably 500 lodges, but if we do we will have an organization of real Elks, men who will be unselfish enough to work to make a great Order practice what it preaches. * * *

Fraternally yours,

A KNIGHT OF THE GRIP.

—*The Elks-Antler,* October, 1915.

The Elks-Antler was never deceived regarding possible complications between America and Germany, knowing as it did that Budweiser, the king of all beers, was a link between the two countries, that no political difference could ever break, and the judgment of *The Elks-Antler* has been proven by the resumption of the most cordial relations, which can be described as the work of the Anheuser-Busch Brewing Co., in producing Budweiser, the king of all beers.—*The Elks-Antler.*

HOW TO TELL AN ELK.

To the Editor of *The Sun*—Sir: Knowing every visiting Elk would be pleased—yes, delighted—to have a copy of this poem, I hope you will publish it to-morrow.—W. F. B.

Baltimore, Sept. 21.

If he wears a great big tooth,
He's an Elk.
And some small ones too, forsooth,
He's an Elk.
If he's loaded down with teeth and such
And wants each new one he can clutch,
Is he an Indian? Not much,
He's an Elk.

If he shakes hands with a will,
He's an Elk.
If he hails you, "Hello, Bill!"
He's an Elk.
If he's big and fat and wheezy,

If his laugh is loud and breezy,
If he's inclined to take things easy,
He's an Elk.

If he's a wonder storing rum,
He's an Elk.
If he keeps things "going some,"
He's an Elk.
If he drinks all he can swallow,
Till you think his legs are hollow,
And you're loaded trying to follow,
He's an Elk.

If he loves his brother man,
He's an Elk.
If he helps him all he can,
He's an Elk.
If he helps him stay out late,
If he helps him get a skate,
Helps him home to his front gate,
He's an Elk.

And when at last at rest he lies,
Brother Elk.
And his spirit homeward flies,
Brother Elks.
Does he know which way to go?
Sure! He heads straight down below,
Down there he'll find, he knows,
Brother Elk.

—*Baltimore Sun.*

ORDER OF OWLS.

BY MEAD A. KELSEY, FIELD AGENT.

It will be interesting to the CYNOSURE family to know something about this, one of the latest products of the secret society craze. I clip from the official organ of the order, which, while undated is designated as Vol. II, No. 15:

How and When Organized.

The order of owls grew from the frequent meeting of the congenial fellows engaged in different lines who had been of mutual assistance. Among them were John W. Talbot, George D. Beroth, J. Lott Losey, Joseph E. Talbot, John J. Johnson, John D. Burke, William Weaver, and Frank Dunbar. At one of these informal meetings the methods and teachings of different fraternities were discussed. At this time the suggestion was made to organize an order named the Owls. It was the consensus of opinion the Order should be built along its present lines with the fullest extent of local home rule, and a general governing plan not readily changed. * * * After frequent meetings the present constitution was adopted and the order formally organized at a meeting held in the law offices of Talbot & Talbot, in South Bend, Indiana, November 20, 1904. The plan was the fruit of months of work of the best constitutional lawyers in the Middle West.

Growth of the Order.

The first regular meeting was held in the Hibernian hall in the city of South Bend, Indiana. The new order immediately went about hiring a hall of its own and when five weeks old opened its first club rooms at 132 North Main street, in South Bend. These rooms continued to be headquarters for one year, at the end of which the third floor of the Bowman building in that city, was leased, and the growing order moved in January, 1907, into a suite of rooms containing lodge, ante, paraphernalia and buffet rooms, dance hall, kitchen, dining hall and lounging rooms. Since that time extensive stock rooms have been opened for the receiving and shipping of supplies, and a suite of offices have been fitted up for the Supreme President, Treasurer and Secretary in the same building. The order was founded in November, 1904. Its second nest was established in 1905. In June, 1906, it had seven nests. In June, 1907, it had 68 nests. In June, 1908, it had 168 nests; and on December 31, 1908, the membership of the order was approaching 70,000, and December 31, 1909, over 92,000; quarter ending September, 1910, over 146,000.

We find from *The World Almanac* for the current year that their last report shows 1,927 nests and 297,642 members. The official organ represents it as being "established in Canada, Alaska, Mexico, Cuba, Porto Rico, Philippines, Sandwich Islands, New Zealand, Australia, South Africa and all the United States." Thus rapidly does an evil virus spread.

Quoting from the same official source in an article entitled, "Owls Not Reformers," we learn something of the general character of the order:

They Are Just Ordinary Human Beings.

Conscious of many frailties, weaknesses, striving for strength and endeavoring by cheer and laughter and kindness and consideration to make this world a better place to live. We teach there are no bad and no good, but that we are all—all of us—good and bad. We are all very much alike. We are all of one degree of manhood and all of us should try

to be better. Some men have good clothes and some wear poor, some find a living toiling in the earth; some dispensing liquors at a bar; some believe in a heaven of golden streets; some doubt the future and wonder why we are here; some speculate in stocks; some chance all they own on the turn of a card. The Order of Owls does not heed these things. The Order of Owls admits all men who are manly, the Order recognizes one degree of manhood and one degree of brotherhood. We have no religious services and nothing in our ritual that is offensive to any one.

As a further evidence that they are not reformers but desecrators of that which is holy frequent mention is made of nests being instituted on the afternoon of the Sabbath, hundreds being initiated in some instances at one time.

It is, of course, but natural that the Owls should seek the co-operation and association of the "ladies," and so we find this announcement:

Organizers of Owl nests attribute considerable of their success to the fact that a great many members are secured through the help of wives, mothers, and sweethearts, as nearly all the many nest by-laws call for a ladies' night once a month, when all can meet and enjoy a ladies' social with readings, singing, music, euchre, whist, dancing, refreshments, etc.

Personally, going no further than the frank confessions of the promoters of the order, I think it very fitting that they should have chosen an unclean bird both for name and emblem of the order. As in the case of other societies the Owls gloat over "many of the best citizens" as members, "including J. W. Studebaker, president of the celebrated wagon company."

When will the zeal of the church match that of the children of this world? and when will those who have named His name obey the command to come out from among them and be separate?

Richmond, Ind.

OWLS EVADE DRY LAWS.

The following advertisement is taken from *The Owl* of August 25, 1915, monthly publication of the Order of Owls:

"Beer!"

"If you live in 'dry' territory you should buy powdered beer. It is sent in cans. Keeps indefinitely. Each can, $2.50. Each can makes five gallons of genuine and real beer. Handling it does not violate the prohibition law.

"Owl Jewelry Co., South Bend, Ind."

OWLS' MEMORIAL SERVICE.

[Extracts from speech of Hon. John W. Talbot, Supreme President, Order of Owls, November, 1909.]

"The dead! OUR DEAD. What those words mean can never be expressed. Health may be lost and fortune disappear, but GOD HIMSELF HAS NOT THE POWER TO ROB US OF OUR DEAD. No face or form can win from us OUR DEAD. They are beyond the seducer's charms and the despoiler's hands. * * * To age, when toys and dreams and plans are gone, is given reality—the only thing that never changes—the only thing that will endure—OUR DEAD. * * * Without our dead, sentiment would not exist; beauty would be unknown. WE WOULD NOT CARE FOR IMMORTALITY BUT THAT WE HOPE TO MEET OUR DEAD. They are the inspiration of religion; the source of lasting hope. Life would be death, and death would be eternal, without our dead. In graves their bodies may be turned to dust—to us they never change. In walks, in drives, in storms, in calms, in smiles, in tears, in comforting and love, they live—and live—AND LIVE—and cannot die or change—OUR DEAD."

Can any one imagine a more dismal and hopeless view of a future life!

ORDERS TOLERATE LAWLESS SALOONS.

Says K. of P. Crime Prevention Committee.

Lawless saloons are a menace to proper fraternal spirit, in the opinion of the committee on crime prevention of the Knights of Pythias of Illinois, which proposes that saloons be ousted from buildings wherein lodge meetings are held.

The committee has been making investigations of the desirability of the present lodge environment for developing the fraternal spirit.

Its report is embodied in these statements:

Over 50 per cent of the lodges in Chicago meet in buildings where the landlords tolerate lawless saloons.

In the loop district of Chicago over 90 per cent of the lodges meet in such buildings.

A few members of lodges in Chicago run lawless saloons. These members often are

encouraged and protected in their fraternal delinquency by a few politicians.

The lodges are not efficiently educating these ignorant and less informed brothers as to their duties to the lodges in which they hold membership, and as to their duties to the cause of fraternity and humanity.

The fraternal delinquency of a few members brings disgrace upon all lodge members.

Men who do not belong to lodges expect lodge members to put their preaching into practice. We are judged by our deeds and not by our words.

Preaching fraternity in the lodge and not practicing it outside the lodge brands lodge members as hypocrites.

Some lodges are leaving buildings which have lawless environment, while others intend to move as soon as existing leases expire.

It is explained in the report that there is nothing to be gained by attempting to cure these abuses by force or fear. But it is suggested that education, publicity, constructive criticism, and "beginning charity at home" will have the quickest and most salubrious effect.

For Fraternalists in Office.

It is not proposed to keep the campaign for crime prevention within the lodges, but to extend it to political activities. To this end it is urged that only fraternalists be elected to office rather than those who want office for selfish purposes. It also is urged that the trading of votes and the use of influence in elections be discouraged.

Each race is urged to take up the fight for crime prevention with its own people and the state's attorneys of all counties are asked to install departments of crime prevention in their offices to seek to avoid the commission of crime.

In the general scheme of investigation of the committee there is a plan to photograph each of the undesirable lodge buildings in Chicago and send a copy to Mayor Thompson and one to President Wilson.—*Chicago Tribune,* Oct. 13, 1915.

COLORADO MINE TROUBLES SOLVED.

Plan of John D. Rockefeller, Jr., Accepted.

Speaking of his new scheme Mr. Rockefeller said:

"I would like to make it clear that this plan is not calculated to fight or displace unions. It is true it is broader and more democratic than unionism, but I have no intention of opposing unionism. We have simply worked out a plan for industrial peace here in the Colorado field, taking conditions as we found them. We are merely applying a remedy in this situation. Such a remedy might not apply in some other place.

For Freedom of the Individual.

"I am not fighting the union, I am simply standing for the freedom of labor, whether union or non-union. At the outset of our disturbances in Colorado we took the position that every workman should be free to choose his own conditions, that he should not be forced to join a union or forced to stay out of a union.

"My statement at Washington two years ago has been misconstrued by the labor union leaders. I said we would stand for the independence of the American working man. At that time not more than 10 per cent of our employes here in Colorado were union men. If we had accepted the demand of the United Mine Workers we would have been forced to compel 90 per cent of our workers to bow to the dictates of 10 per cent. We insisted that was unjust. I have always maintained that position and it has been misconstrued.

Can Remain in Unions.

"This is not an effort to supplant unionism, as it is understood, for any of our men may belong to any union they please, but in dealing with our men we are trying to deal with both union and non-union men as a collective body and as our employes.

"The labor union deals only with union men and has no concern for the welfare of the workers in the same camp who may not belong to a union. We consider both groups and take them all in in our plan of co-operation and mutual helpfulness. Our thought is to have a plan that is absolutely democratic and will protect all our employes, both union and non-union.

"I never made the statement that I would never deal with the union. What may develop in the future I don't know. At present my mind is an open book. I don't know whether conditions might arise that might make it advisable to deal with the union as a union.

"But we have decided that it is to the best interests of our workmen that we do not deal with the union as a union in collective bargaining at this particular time. I have always been ready and always will be to do the best thing for the common interest. I hope I shall always be ready to do the thing that at this time seems best. Just now it seems to me that our plan is the best one and we shall attempt to give it a fair trial.

"If we are mistaken, we will admit it quickly. If the contemplated plan is successful in gaining the greatest good to all parties concerned, then no doubt it will be continued indefinitely, and, of course, during such time the union, as it is commonly understood, will not be a factor in our plants here in Colorado.

Promises No Discrimination.

"But there is nothing in our scheme that prevents any of our employes from belonging to labor unions and from receiving any benefits that might come to them because of their affiliation with such union. Such men will not be discriminated against so far as employment goes, but in the companies dealing with them it will be as individuals or represented by spokesmen as our employes and not as representatives of the labor union."—*Chicago Tribune.*

THE F. U. OF AMERICA AGAIN.

There is much interest throughout the Middle West at least concerning the Farmers' Co-operative and Educational Union, and we are thankful for the permission of Rev. A. Firnhaber to publish his letter to Rev. A. H. Brat, which follows:

Sterling, Neb., Aug. 26, 1915.

Rev. A. H. Brat, Otley, Iowa.

Dear Sir: Yesterday I returned from our synod, having been assembled at Dashler, Neb., from Aug. 18th to 24th, and I hope I can give you the desired information about the "Farmers' Union." What I am going to write you to-day has good foundation.

The Farmers' Union (of Nebraska) had sent to our synod three officers of the Nebraska State Union, which is a branch of the National and therefore responsible for what the National Union is doing. A committee of seven ministers and laymen was appointed by the synod to hear what these three officers had to tell us about their union. I was one member of our committee. We did not go into a discussion with these three delegates; we only wanted their answers on several questions we had to ask them.

Our first question: Is there a lodge ritual in use in the National Union? Answer, Yes.

Do you admit, therefore, that the Farmers' Union has the character of a lodge? "Yes."

Is the State Union of Nebraska a branch of the National Union? "Yes." (This is the case with every *state* union of the F. U. of America.)

We were told (falsely, as we know now) that the objectionable elements had been eliminated by the National Union as well as by the Nebraska State Union. The three officers denied this. Besides this, I have another proof that the National Ritual of 1910 has *not* been abolished. The National Secretary-Treasurer, A. C. Davis, Gravette, Ark., writes as follows to one of our ministers, who had asked the secretary in regard to the National Ritual, whether it was abolished as he was told, or not: "Rev. F. W. Daberkow, Cedar Bluffs, Neb.—Dear Sir: You have not been correctly advised about the action of the National Union as to the Ritual. Our minutes show that the only reference to the Ritual at the 1914 convention was when a motion prevailed that Nebraska and Kentucky State Unions be granted the right to devise a ritual to suit their own needs. Very truly yours, A. C. Davis."

This letter says that in two states the members of the F. U. are permitted to make their own ritual. I have the National and the Nebraska State ritual. The National Ritual is sold by the National Christian Association, 850 West Madison street, Chicago, Ill., for 5 cents. The Nebraska State Ritual is not quite as terrible as the National ritual, but still bad enough. No ritual whatever has ever been eliminated. There are only proofs for the contrary. We had the National Ritual in our committee session and asked the officers whether *this* ritual was in use, and they answered *Yes*. So we found out all we wished to. Finally one of the officers got angry and remarked emphatically: "I was raised as a Lutheran. Now I am a Freemason and Odd-Fellow, and I am proud of it. And furthermore, we will get your good people alright." Of course we did not care what this man was proud of or not. We knew enough.

Now, my dear sir, I hope that I have given you the desired information. The facts, in short, are these:

1. The F. E. & C. U. of A. is a real lodge with a ritual just as bad as the ritual of Freemasons. (Buy the ritual and study it.)
2. No ritual has ever been abolished.
3. Two states have been granted (by the lodge) the right to make their own rituals.
4. The different local unions here in Nebraska are *not* forced to use a ritual at all, if the use in their local is detrimental to the union.

Everybody can see that this is only a trick to catch members.

On Saturday afternoon our laymen delegates held a special meeting in behalf of the Farmers' Union. The final unanimous resolution passed is this: "Resolved, That no Christian should join the Farmers' Union."

Should you not be satisfied with what I write you to-day, let me hear from you and ask your questions, and I am perfectly willing to answer all of your questions if I am able to do so.

God bless you and your work in regard to the F. U., which is nothing but a real lodge or secret society. Respectfully yours,

(Rev.) A. FIRNHABER.

One of the grandest things in having rights is that, being your rights, you may give them up.—*George Macdonald.*

DICTATING TERMS OF MEMBERSHIP.

Some of our congregations find it an easy matter to enroll new members, if they will only be charitable enough to receive them on their own terms. We hear of those who are willing to accept all that properly leads up to New Testament baptism, but after that they must be permitted to consult their own taste and wishes. One man says he is quite willing to accept all the Brethren teach, with the exception of their views on secret societies. He is a Mason and, should he become a member of the Church of the Brethren, he wishes to continue his membership in the lodge. A few young people say they have been in the habit of attending circuses, shows and theaters, and if they come to the church they cannot, with their present convictions, promise wholly to deny themselves the pleasure of attending such places of entertainment.

Shall Church or Candidate Dictate Membership?

If one is to be permitted to lay down the terms of his admission into the church, we presume that the same privilege might very consistently be accorded others. If so, where would the policy end? What would be thought if a foreigner who, on settling in this country, would insist on being enrolled as a citizen on his own terms; what would become of a nation that would tolerate such a policy? There is not a secret society in the world that would permit an applicant for membership to dictate his own terms of admission, either in part or as a whole.

One who is presumptuous enough to propose terms of admission to the church of which he wishes to become a member, has a marvelously poor conception of what the true church of Christ should be. Such a proposal lowers the dignity of the church in the estimation of any person capable of doing a little careful thinking. The church is supposed, as a representative of Christ, to stand for something worth while. It is from the Great Head of the church that she has received her instructions regarding the terms of admission, and it is presumed that she will have enough respect for the Word of God, as well as for her standing, faithfully to carry out, in full, the demands of the New Testament.

It is this thing of listening to the whims of those who are more concerned about their personal preferences than about the demands of the Gospel, that has, in far too many instances, stripped the church of her power, dignity and self-respect. The church of Jesus Christ is something to be respected, admired, and even reverenced. If the body of Christ on earth is to command the respect of people, she must, by her bearing, show that she has some regard for her institutions—her rules as well as her policy. A religious body that, for the sake of membership, changes her methods to suit the tastes of everybody, will soon lose the respect of both God and man.—*The Gospel Messenger.*

EXPOSITIONS.

An interesting list of expositions of Freemasonry has been compiled by that eminent Masonic authority, Albert G. Mackey, M. D. Such appellations as "pretended," "notorious," "pseudo," etc., applied to these expositions will not deceive many for these works have withstood the tests of time. "Servile copyists" is what Mr. Mackey says of the compilers of the rituals which the National Christian Association sells. How could the rituals of the present day be *essentially* different from those of Morgan, Bernard and others unless Masonry itself had changed. Its unchangeability is one of Masonry's great boasts. Says Mr. Mackey:

"Very early after the revival of Masonry, in the beginning of the eighteenth century, pretended expositions of the ritual of Masonry began to be published. The following catalogue comprises the most notorious of these pseudo-revelations. The leading titles only are given.

"1. The Grand Mystery of Freemasons Discovered. London, 1724.

"2. The Secret History of the Freemasonry. London, 1725.

"3. Masonry Dissected, by Samuel Prichard. London, 1730. There were several subsequent editions, and a French translation in 1737, and a German one in 1736.

"4. The secrets of Masonry made known to all men, by S. P. (Samuel Prichard), London, 1737.

"5. Masonry further dissected. London, 1738.

"6. The Mystery of Masonry. London, 1737.

"7. Le Secret des Franc-Macons, par M. l'Abbe Perau. Geneva, 1742.

"8. Catechisme des Franc-Macons, par Leonard Gabanon (Louis Travenol). Paris, 1745. He published several editions, varying the titles.

"9. L'Ordre de Franc-Macons trahi et le Secret des Mopses revele. Amsterdam, 1745. Many subsequent editions, and a German and a Dutch translation.

"10. Solomon in all his Glory. London, 1766.

"11. Jachin and Boaz. London, 1750.

"12. The Three Distinct Knocks. London, 1767.

"13. Hiram; or, The Grand Master Key. London, 1764.

"14. The Freemason Stripped Naked, by Charles Warren. London, 1769.

"15. Shibboleth; or, Every man a Freemason. Dublin, 1775.

"16. Receuil precieux de la Maconnerie Adonhiramite, par Louis Guillemin de St. Victor. Paris, 1781. This work was not written with an unfriendly purpose, and many editions of it were published.

"17. The Master Key, by I. Browne. London, 1794. Scarcely an exposition, since the cipher in which it is printed renders it a sealed book to all who do not possess the key.

"18. A Masonic Treatise, with an Elucidation on the Religious and Moral Beauties of Freemasonry, etc., by W. Finch. London, 1801.

"19. Manual of Freemasonry, in three parts, by the late Richard Carlisle. Now first collected in one volume. London, 1845.

"20. Illustrations of Masonry, by William Morgan. The first edition is without date or place, but it was probably printed at Batavia, in 1828.

"21. Light on Masonry, by David Bernard, Utica, N. Y., 1829.

"22. A Ritual of Freemasonry, by Avery Allyn. New York, 1852.

"There have been several other American expositions, but the compilers have only been servile copyists of Morgan, Bernard and Allyn. It has been, and continues to be, simply the pouring out of one vial into another.

"The expositions which abound in the French, German, and other continental languages, are not attacks upon Freemasonry, but are written often under authority, for the use of the Fraternity. The usages of continental Masonry permit a freedom of publication that would scarcely be tolerated by the English or American Fraternity."—Mackey's "Encyclopaedia of Freemasonry," Pages 269-270.

JOHN WOLF'S ESSAY.

At an Oberlin College commencement, one of the after-dinner speakers, General Nettleton, of Philadelphia, related an incident which he said had been more valuable to him as a lesson in moral philosophy than even all the profound teachings of their wise President Fairchild on that subject. In common with many other Oberlin students, he taught school during the winter vacation, and required his pupils, of course, to write essays. In one school an ungainly but stalwart youth named John Wolf refused for several weeks to comply. It was impossible, however, to excuse him, and inasmuch as the refractory boy was at least thirty pounds heavier than his teacher, a terrible crisis seemed at hand. Finally the stubborn scholar concluded to bow to the behests of law, and drew forth a whole sheet of large sized foolscap laden with this eminently grave and thoughtful production:

"*About Virtue.*—Virtue is a good thing to get a holt of. Whenever a feller gets a holt of virtue, he better keep a holt."

The General added that it has often since been useful to him to recall the terse and impressive ethics of John Wolf. Whenever he has been invited to go to Congress, or to engage in Savings Banks or Life Insurance, it has always been enough to break the spell of any such dangerous temptation to recall the great principle: "When a feller has a holt of virtue, he better keep a holt!"—Unknown.

FREE METHODISTS MAINTAIN THEIR TESTIMONY.

[Extract from "Report on Reforms," adopted at the General Conference at Chicago last June.]

We believe that one of the great reasons why it is and always has been so hard to reach the throat of this offspring of Satan [the saloon] has been its entrenchment in the secret empire. Among the allies of this lawless institution the lodge is one of the best. Its social instincts lead to the saloon level, and those who are schooled in the lodge to underhanded methods of managing men and corrupting officials do not hesitate to use them for the perpetuation of the murderous liquor traffic. But this is not the only crime of secrecy. It degrades men's bodies in its initiations. It robs them of their right of private judgment and personal conscience. It puts them under the dominance of selfishness. It swears them to deception, lying, and, sometimes, murder. It harbors, aids and protects the basest criminals. It honeycombs the foundations of governments. Its place is darkness and its plot is treason. Equity, honesty and security are impossible where secrecy is operative. Every lodge member sells himself into secret slavery to gain selfish advantage over those whose manhood, conscience and covenant with God forbid such associations. Nor is its wolfish nature changed when it dons the sheepskin of labor and bleats plaintively at the church door. Its dagger-in-the-dark methods prove that the association of labor and secrecy has resulted in the corruption of labor rather than the sanctification of secrecy. It is the same deceptive, treacherous and deadly thing, whatever innocent guise it wears and we must choose between most watchful firmness and most certain destruction. It is the Cleopatra's serpent in the breast of any church.

N. C. A. Supported.

Since, in our fight against this wily foe, we need all the help obtainable, we urge our people to support, morally and financially, the National Christian Association, the work of which so effectively supports us and follows the foe far beyond our borders. While the encroachments of capital may justify the organization of labor, they can not justify the principle of secrecy or the methods of unionism. We view with alarm the great selfishness and power of wealth which threaten the temporal interests of every man and the highest interests of the state, but we can not hope for relief by unrighteous methods. Of tyranny by capital, or tyranny by labor, we will not be guilty of choosing either, but stand on eternal principles of righteousness backed by Almighty God. We shall not be crushed between their opposing forces for He is there. The most of these evils have tended to the generation of political corruption and political corruption has fostered them all. * * *

We are fully persuaded that could we destroy the debauchery of the liquor traffic, check the intrigue of secret societies and reduce the cupidity of capital and labor, we could soon put God-fearing men into office and clean out the corruption of our capitals. —*The Free Methodist.*

IRREVERENCE IN OATH-SWEARING.

As Christian Reformed people we believe in oath-swearing as something sacred and solemn. In Question 101 of the Heidelberg Catechism it is asked: "May we then swear religiously by the name of God?" The original and the Dutch version really have it: "may we then swear piously by the name of God?" And the answer is, "yes, when the magistrates demand it," etc.

But, alas, in our American courts, the magistrates evidently do not always look upon the swearing of an oath as a solemn and sacred ceremony. In some instances the administering of an oath seems to be considered a mere formality, gone through in such a perfunctory and irreverent way that even secular newspapers begin to take notice of the abuse that crept into our courts in this regard.

Recently the Grand Rapids *News* in an editorial on "Mumbling the Oath," stated that perjury was almost encouraged by the weakness involved in the administration of the oath to the witnesses as they are about to take the stand.

One of the great troubles of our American national life is that the Word of God no longer has hold of the consciences as it had in former days. This, no doubt, is in part due to a lack of law-preaching in the average Protestant church in our land, and largely because the bulk of our people does not regularly attend preaching services. In Michigan, for instance, only 38 per cent of the population are connected with any church.

Lack of catechetical instruction also accounts for this irreverence. The law of God is not known, much less adequately explained to the youth. And, we believe, the *secret*

society also comes in for its share of responsibility in bringing about the alarming condition of affairs now obtaining in this regard. We have from time to time talked to members of such organizations, mentioning as one of our objections the abuse of the oath, and they informed us that these oaths and obligations were not taken seriously, but rather as venerable and solemn phrases, if not as huge jokes.

With a multitude of people looking at the oath in such a light, is it a wonder that an increasing amount of irreverence appears in the administering of it in our courts?

We hope that improvement may set in and the sleeping conscience of our people be awakened. And that not alone because of its effect on murder cases, but also because it *dishonors* Him in whose name an oath is administered and to whose help appeal is made.—*The Banner.*

STEWARDS OF THE LORD.

BY REV. H. L. GREGORY.

I have found by experience that lodges and churches have many conflicting interests. It takes time, money and labor to run both the church and the lodge and whatever of these is devoted to the one cannot be devoted to the other. Both claim that they are instituted for the benefit of man. The Church is all inclusive in that it stands for truth and righteousness; it is the representative of Christ and the expounder of His doctrines. The Apostle Paul says, "Godliness is profitable unto all things having promise of the life that now is, and of that which is to come." Under this declaration it is difficult to find any side of man's nature untouched—it affects his spiritual, intellectual, moral, physical and social nature for time and eternity, conserving all his interests.

Does the Lodge propose to furnish safe, select social environment for its members? The Church is the most brotherly, the cleanest and safest social organization in all the world. Does the Lodge propose to stand by and help a needy member? The Church does this, and far more. It goes beyond its membership and extends aid to humanity. It sets the pace for all benevolence. Its benefactions are represented not only by its alms giving, but it establishes churches and secular and religious schools; publishes a vast amount of literature; educates ministers and laymen and carries the Gospel to the ends of the earth. All this is done without pay except to the few who must devote their time to the work. The man who pays a dollar or a hundred dollars to church charities never expects any financial return. It is a gift outright to help the needy. The great work of love thus going on through the churches is prodigious and has played its part in the civilization and evangelization of the world. It is given to the Church to evangelize the nations and never has it been so well equipped for the work, and never have such well directed efforts been put forth as now.

To compare the works of the Lodge with those of the Church is ridiculous, and yet many express a preference for the Lodge and others say there is room for both institutions and ask if a person can not belong to both and live up to the high obligations imposed on him by his Maker. We answer, No. The Church proposes and is able to do all that the Lodge can do, and more. It does its good work in a better way with less labor and expense than the Lodge. In its stupendous work, the Church deserves and needs the help and sympathy of all good men and women. Anything that draws people away from Jesus Christ and leads them to spend time and money in less worthy ways, can not be right. Lodges, from a human standpoint, may not have been designed to interfere with the Church and her work, but nevertheless they do and it is unavoidable. Man is a steward of God and all that he has belongs to Him and must be devoted as He wills. Nearly all of what is spent by the Lodge falls short of the Christian standard of giving. Christ is the spring and source of all beneficence as well as the director of all the forces connected therewith, but the Lodge, by rejecting Him, largely dissipates the millions of money and the time and labor expended on their so-called charity. No Christian has a right to contribute to such a waste. All gifts to church charities are accounted for and go largely into the needy field. Good people, therefore, whether Christians or not, should abandon the lodge and unite with Christian people in giving their charities where they will most largely bless the world.

THE BATAVIA TRAGEDY.

(Continued.)

BY CHARLES FRANCIS ADAMS.

The False Arrest.

On Sunday—of all the days in the week—the tenth of September, 1826, the coroner of the county of Ontario, himself master of the lodge at Canandaigua, applied to a Masonic justice of the peace of that town for a warrant to apprehend William Morgan, living fifty miles off at Batavia. The offense upon which the application was based was larceny, and the alleged larceny consisted in the neglect of Morgan to return a shirt and cravat that had been borrowed by him in the previous month of May. Armed with this implement of justice—which assumes in this connection the semblance of a dagger rather than of its ordinary attribute a sword—the coroner immediately proceeded in a carriage, obtained at the public cost, to pick up at different stations along the road of fifty miles ten Masonic brethren, including a constable, anxious and willing to share in avenging the insulted majesty of the law. At the tavern of James Ganson, six miles from Batavia, the same place which had been the headquarters of the night expedition against Miller's printing-office, the party stopped for the night. Had that expedition proved successful, it is very probable that this one would have been abandoned. As it was, the failure acted as a stimulus to its further prosecution. Early next morning five of the Masonic beagles, headed by the Masonic constable, having previously procured a necessary indorsement of their writ, to give it effect in the county of Genesee, from a Masonic justice of the peace, proceeded from Ganson's house to Batavia, where they succeeded in seizing and securing the man guilty of the alleged enormity touching the borrowed shirt and cravat. A coach was again employed, the Masonic party lost no time in securing their prey, and at about sunset of the same day with the arrest, that is, Monday, the eleventh day of September, they got back to Canandaigua. The prisoner was immediately taken before the justice who had issued the warrant, the futility of the complaint was established, and Morgan was forthwith discharged. The case affords a striking illustration of the abuse of the remedial process of the law to the more secure commission of an offense against law. Morgan was free, it is true, but he was at a distance of fifty miles from home, alone, and without friends, brought through the country with the stigma resulting from the suspicion of a criminal offense attached to him, and all without expense to the parties engaged in the undertaking, as well as without the smallest hazard of a rescue.

It turned out that the person of whom the shirt and cravat had been originally borrowed had never sought to instigate a prosecution for the offense. The idea originated in the minds of the Masonic coroner himself. He had executed the plan of using the law to punish an offense of Masonry, to the extent to which it had now been carried. Morgan had been brought within the coil of the serpent, but he was not yet entirely at its mercy. Another abuse of legal forms yet remained to complete the operation. No sooner was the victim landed upon the pavement, exonerated from the charge of being a thief, than he found the same Masonic grand master and coroner tapping him on the shoulder, armed with a writ for a debt of two dollars to a tavern-keeper of Canandaigua. Resistance was useless. Morgan had neither money nor credit, and for the want of them he was taken to the county jail. The common property and the remedial process of the state was thus once more employed to subserve the vindictive purpose of a secret society.

The Abduction.

Twenty-four hours were suffered to pass, while the necessary arrangements were maturing to complete the terrible drama. On the evening of the succeeding day, being the twelfth of September, the same grand master coroner once more made his appearance at the prison. After some little negotiation Morgan is once more released, by the payment of the debt for which he had been taken. But he is not free. No sooner is he treading the soil of freedom, and perchance dreaming of escaping from all these annoyances, than upon a given signal a yellow carriage and grey horses are seen by the bright moonlight rolling with extraordinary rapidity toward the

jail. A few minutes pass; Morgan has been seized and gagged and bound and thrown into the carriage, which is now seen well filled with men, rolling as rapidly as before, but in a contrary direction. Morgan is now completely in the power of his enemies. The veil of law is now removed. All that remains to be done is to use the arm of flesh. Morgan is now taking his last look of the town of Canandaigua.

It is a fact that this carriage moved along, night and day, over a hundred miles of well-settled country, with fresh horses to draw it supplied at six different places, and with corresponding changes of men to carry on the enterprise, and not the smallest let or impediment was experienced. With but a single exception, every individual concerned in it was a Freemason, bound by the secret tie; and the exception was immediately initiated by a unanimous vote of the lodge at Lewiston. It afterward appeared in evidence that the lodge at Buffalo had been called to deliberate upon it, and moreover that the lodges at LeRoy, Bethany, Covington and Lockport, as well as the chapter at Rochester, had all of them consulted upon it. There is no other way to account for the preparation made along the line of the road traveled by the party. Nowhere was there delay, or hesitation, or explanation, or discussion. Everything went on like clock-work, up to the hour of the evening of the fourteenth of September; when the prisoner was taken from the carriage at Fort Niagara, an unoccupied military post near the mouth of the river of that name, and lodged in the place originally designed for a powder magazine, when the position had been occupied by the troops of the United States. The jurisdiction was now changed from that of the state to that of the federal government, but the power that held the man was one and the same. It was Masonry that opened the gates of the fort, by controlling the will of the brother who for the time had it intrusted to his charge.

The Murder.

On this same evening there was appointed to take place at the neighboring town of Lewiston an installation of a chapter misnamed benevolent, at which the arch conspirator was to be made grand highpriest, and an opportunity was given to all associates from distant points to come together, and to consult upon what it was best to do next. Here it is, that in spite of the untiring labors of an investigating committee organized for the purpose, and in spite of the entire application of the force of the courts of the country to the eliciting of the truth, and details of the affair which thus far have been clearly exposed, begin to grow dim and shadowy. There is reason to believe that Morgan was carried across the river in a boat at night, and placed at the disposal of a Canadian lodge at Newark. The scruples of one or two brethren, who hesitated at the idea of murder, brought on a refusal to assume the trust. Consultations on this side of the river followed, and messengers were dispatched to Rochester for advice. The final determination was that Morgan must die, to pay the penalty of his violated oath. After this, everything attending the catastrophe becomes more and more uncertain. It is affirmed that eight Masons met and threw into a hat as many lots, three of which only were marked. Each man then drew a lot, and where it was not a marked lot, he went immediately home. There is reason to believe that the three who remained were the persons who on the night of the 19th or 20th of September took their victim from the fort, where he had been kept for sacrifice, carried him in a boat to the middle of the stream, and, having fastened upon him a heavy weight, precipitated him into eternity.

Such is a condensed statement of this eventful history—a history which in many of its details will vie in interest with any narrative of romance. That such a tragedy *could* be executed in the United States, a country fortified, as the people fondly imagine, by all known securities to life and liberty; that it could be carried on through a period of ten days, in a populous Christian community, without thought of rescue; that it could enlist as actors so large a number of citizens of good repute, in so many different quarters, as were members of the various lodges privy to the transaction; and, finally, that it could

secure the co-operation of the chosen ministers of justice, and even of some set apart to the service of the Deity, one of whom could be found bold enough to invoke the blessing of God upon the contemplated violation of his most solemn law; that it could involve all these possibilities, was a thing well calculated to rouse the human mind to a high pitch of wonder, until the problem found its natural solution in the disclosure of the Masonic oath. Construed as this obligation was construed by the members of the order in western New York, all cause of surprise at the consequences instantly disappears.

(To be continued.)

Editorial.

"CRUEL ETHICS."

The supremacy of northern Germany was acquired at the battle of Sadowa in the year following the close of our own Civil War. The operations have been said to be dictated by von Moltke. Having thoroughly routed the Austrians, the victorious Prussians forthwith advanced to Vienna, but eighteen days after their appearance near the Austrian capital peace between Prussia and Austria was concluded. Immediately after this crushing defeat of the Austrians, Baroness von Suttner visited the battle field of Sadowa. In her book, "Lay Down Your Arms," she has reference to this visit when she says:

"If I spoke of the horrors which I had seen with my own eyes or which my traveling companions had related to me, in quite naked terms, I was often interrupted reproachfully by my father or Aunt Mary with, 'How can people repeat such dreadful things?' or 'Are you not ashamed as a woman, as a gently bred lady, to take such ugly words into your mouth?' This exhausted my patience. Oh, away with your prudery! Away with your affected decorum! Any cruelties may be committed, but it is not permitted to name them. * * * That is cruel ethics, I would have you know—cruel and *cowardly*. This looking away—with the bodily and spiritual eye—it is to this, that is due the persistence of so much misery and injustice. If one had but the courage to look steadily whenever one's fellow creatures are pining in pain and misery, and the courage to reflect on what one saw, * * * we should soon be able to chase evil from the earth."

Is it so, then, that silence speaks for sin? That secrecy is the opaque veil behind which sin hides? If so, shall not a large share in aiding sin be accredited to secrecy within and silence outside the lodge? Is either "cowardly"? or is either ethically "cruel"?

BOTH VICTIM AND VEHICLE.

It would be a misleading inference from condemnation of risky fraternal insurance, that on the other hand all other insurance is uniformly safe and equal in value. Every policy ought to be closely examined before an application is signed. Too much must not be based on the single fact that a company is not calling itself fraternal. Having lately examined the sample policy of the North American Accident Insurance Company of this city, we may owe some reader a report of impressions received, whether correct or not. It may cause him to pause and look again before coming to his own final decision.

1. We understand the company to be regular and not fraternal, in method.

2. Both accident and sickness are provided for.

3. The annual premium is only ten dollars.

4. The period during which benefit can be claimed is stated as "not exceeding seven weeks."

5. We understand that benefit accrues only in cases that "Wholly prevent the insured from attending to any and every kind of business or labor." A broken forearm may hardly fill out this whole description for half a week, although it seriously disables a man for severe labor for a long time, and interferes with his income. The question seems to turn on the phrase, "Wholly prevent."

6. "While riding within a conveyance drawn by horse-power" a passenger may remain insured; but not a hackman or any sort of hired driver, as, for instance, a private coachman or a teamster. So we are compelled to infer from our ex-

amination of terms of contract; although, after all, the case of a passenger riding in a hack appears to be included with uninsured exceptions. For, so far as is discovered, no claim is valid if the person hurt was riding in a vehicle used for "any business purpose," or for "any work whatever."

7. Similar to this last proviso, is one that allows a claim to be valid "only in case of an accident which shall materially injure the conveyance." A buggy is overturned and its owner is thrown out; it is immediately set upright and used to convey him to a hospital where he is detained five or six weeks with a broken leg. Having depended on the insurance to pay hospital bills, he is disappointed to find, that, unless besides the doctor's certificate he can also bring one from a carriage maker certifying "material injury" requiring expensive repairs, his supposed claim for injury suffered in his own person is void.

8. There is, likewise, a proviso relating to automobile accidents. A runaway horse has been known to inflict terrible injury on one of the occupants of an automobile; but in such a case this insurance is understood to require that the horse also "materially injure" the automobile—not slightly injure, but materially injure. Whether a broken spoke in a buggy wheel would be adequately "material" to validate a claim for a broken leg, is not specified.

9. The explosion of a "stationary, locomotive, marine or portable boiler" vindicates a claim for personal injury, "only when such explosion causes destruction of such boiler." Explosions that merely disable a man for the rest of his lifetime, and do not at the same injure the boiler beyond repair, so that it goes to the scrap heap, seem to nullify even seven weeks of benefit.

We are stating our own impressions derived directly from the policy; but if they are erroneous, they are subject to revision or correction by any representative of the company. We have tried to quote correctly and interpret fairly. In general terms we maintain that all policies, even though non-fraternal, should be closely examined before the signing of an application. Neither word, fraternal or non-fraternal is a talisman.

FROM THIRTY-SECOND TO THIRTY-THIRD.

Already mentioned as a possible presidential candidate, Lawrence Y. Sherman was among eighty candidates lately initiated at Boston Masonic Temple into the highest Scotch Rite degree. The ceremony took place in the Gothic Hall of the Temple, while the ladies of the party were entertained in the Colonial Theater. The occasion was the one hundred and third annual convention of the Supreme Council of Ancient Accepted Scottish Rite Masons of the Northern Jurisdiction. The first day ended with a brilliant reception in the ballroom of the Copley-Plaza hotel, a feature of which was the exhibition of an oil portrait of the Most Puissant Sovereign Grand Commander soon to be hung in the Temple. Among distinguished members present was Vice President Marshall. Former Governor Bates of Massachusetts was a member of a committee on a proposed charitable foundation which will probably provide for administering the estates of Masons without charge when this service is desired by widows and orphans.

Rev. Edwin D. Bailey D. D., of Brooklyn, New York is pastor of a flourishing Presbyterian church of that city. His letter in this number on uniting with the "Guardians of Liberty" will be read with interest. He has courage to declare his convictions and like Elijah wants everything done in the open, or better still, like his Master, who in secret said nothing.

BILLY SUNDAY.

The daily press reports on Mr. Sunday's Omaha campaign give the following: "He said that most secret organizations required members to be believers in Christ and that saloonkeepers were not admitted. Thus, he reasoned, those organizations should give aid to religious work. Especially the Masons."

If Mr. Sunday is correctly reported in the above dispatch, his ignorance is inexcusable. It is not true that "most" orders require their "members to be believers in Christ." As far as we are informed, no order makes this requirement, but rather, they are satisfied with a profession of belief in a supreme be-

ing, which no informed person interprets to mean Jesus Christ. Mr. Sunday's ignorance of the principles of Masonry is because he wills it so. When our agent called upon him, in his home at Winona Lake, Mr. Sunday cast the literature handed him into a corner and pointing to an expensive clock presented to him by a Masonic lodge, gave our agent to understand that a lodge which would do such a nice thing for him could not be bad.

Mr. Sunday and other evangelists like him who cater to lodge support do so because they know that, if they were to faithfully witness against the lodge evil, they would be about as popular as Paul was when he witnessed against the idolatry of the Ephesians.

The *Daily Nonpareil,* October 6, 1915, quotes from one of Mr. Sunday's Omaha addresses as follows: "When a man or woman trust themselves to the church, we consider it our duty to hold them and never turn them adrift as long as there is any chance of convincing them. And if there is any lodge in this or any other city whose aid, endorsement and cooperation I have a right to expect and demand, knowing the principles you stand for, it is the Masonic lodge. And if there is any branch of it whose endorsement and help I have a right to ask and expect and look for, it is the Knights Templar."

IDEALS LEAD REFORMS.

The best and most effective reforms are not mere resistance to evil; they do resist evil, yet they do this for the sake of the opposite good. One of the chief requisites of a reformer, therefore, is an ideal. This makes him unfailingly detest what he cannot but fight because it is an enemy of what he admires. Mere attention to the various faults and sorrows of slavery, for instance, though a part, was nevertheless not all that gave point and power to the great antislavery reform. To its completeness, love of liberty was indispensable. The word reform is itself the suggestive word form with a prefix; it looks more toward formation than destruction. It is, in truth, because sobriety and industry are admirable and profitable, that drunkenness and indolence are deplorable. The brightness of a virtue shows the blackness of its opposite vice; hence the full power of temperance reform does not find complete impulse through hatred of vice apart from love of virtue.

Ideals of the highest type lead the society reform here advocated. They are Christian ideals such as give impulse to personal devotion and to earnest church life. They are civic ideals such as stimulate loyalty, obedience, and the best service of a citizen. They are social ideals, such as pertain to keeping broadly and fully the second great commandment of the law declared by the Master when he was here. To cherish these, yield to their influence and give them steadfast attention, is to cultivate the spirit of a reformer and develop motive power for efficient reform. Warm regard for the name of Christ and high ideals of service honoring his name, make the ban put upon it by the lodge intolerable.

SAME CAUSE AND EFFECT.

Several years ago a full measure of that trouble which high school fraternities expend their skill and energy in producing fell to the share of Springfield, Mass., but after considerable effort some kind of adjustment was attained. Of late, however, conditions have almost appeared more intolerable than before that supposed settlement. One or more of the fraternities may have hired a room in the city, retaining high school connection while carrying on affairs in an independent way outside. Unless rumors or revelations belie them, the members of secret societies have been conducting themselves in a manner hardly short of scandalous or outrageous. Allegations or intimations of extreme type have warranted uneasiness on the part of all concerned. After referring to the City Solicitor's opinion that the school authorities have the legal right to bar out fraternity and sorority members, and after admitting that "the attempt to lessen the objection arising from the activities of these societies by doing away with supervision by faculty members has not proved a success," *The Springfield Union* also certifies that "Reports of grave abuses connected with the societies have been current."

More recently *The Springfield Repub-*

lican speaks of an investigation, declaring that those engaged therein "should not fail to go to the bottom of the situation." It maintains that "If it is true the frats use 'brutal' and 'cruel' horseplay in their initiations, it is time these facts are established." It claims that "the average citizen and parent with a son or daughter in high school has a right to know whether the charges against the secret organizations are true." *The Republican* adds that "the fraternities have long been under the official ban in this city, and the movement against them elsewhere as an undemocratic institution has been strong and general."

LUNAR CHRISTIANITY.

The *British Weekly,* in a review of *The Outlook* and its style of writing, said that its religion was "the lunar Christianity of Lyman Abbott." The phrase is a happy description of much that passes current for the true faith. The light of the moon is but a dim reflection, a colorless and cold reflection, of the light of the sun. It is dimmer and more inconstant. It lacks warmth and life and power. It is a mere by-product, which has its value and its use, but is no adequate substitute for the great original.

The modern theology, as it absurdly describes itself, undertakes to retire the sun and put the moon in the foreground. It demands the abdication of the King and the enthronement of a satellite in his place. The sidelights of Christianity, the by-products of Christ's person and work, the secondary and subordinate elements of his holy religion, are plausibly and eloquently presented as the whole system. The Divine Cause is shelved. The moral and social effects are paraded as the essentials and the sum total. It is a lunar Christianity, a weak and pale substitute for the teaching of Jesus concerning himself and his mission and his claims. Admiration of the Nazarene is subtly supplanting adoration of the Son of God, the Lord of Glory. The ethics of the Sermon on the Mount are lauded in disdainful and illogical disregard of its supreme challenge as the word of one who was Judge and Lord of the human conscience, whose bare "I say unto you" placed his law on a level with those concerning which Moses and the prophets had humbly said, "Jehovah hath spoken," and whose mission was the perfect realization of all that law and prophecy had foreshadowed.—*Christian Observer.*

FROM MONTANA.

Anaconda, Mont., Oct. 2, 1915.

I am enclosing a money order for $2.00 for which please send me 100 copies of "Modern Prophets of Baal." I think I can use them to good advantage. It looks to me as if the principal use of many Protestant churches is as a recruiting station for Freemasonry. Young men are induced to enter the churches and the next thing leading members are inducing them to enter the lodge. There are many performing this Jekyll-Hyde act in this city.

When I scattered your booklets around it caused a great deal of talk and discussion. One of the things friends of Masonry told in upholding the order was that Christ was a Mason!

TED UPTON.

BOOK NOTICES.

The Leadership of the Spirit, by E. W. Hicks. A consideration of the facts concerning the appointment of the Holy Spirit to the office of leadership in the churches as the Lord's successor. The authority of the office is very largely disregarded; wherefore the churches are without an effective head, and are placed before the world at a disadvantage. This message is addressed especially to pastors, ministerial students, and the Christian workers in our churches. 52 pages; paper; price 10 cents. Address: Glad Tidings Publishing Co., Chicago, Illinois.

American Socialism Weighed and Found Wanting, by John C. Havemeyer. Containing extracts from the National Socialistic Platform, 1912. 12 pages. Address the author, Yonkers, N. Y.

Shall the Government Own and Operate the Railroads, the Telegraph and Telephone Systems? Shall Municipalities Own Their Utilities? The negative side. 120 pages. Price 50 cents. Address, The National Civic Federation, Metropolitan Tower, New York City.

News of Our Work.

WAYMARKS.

There is not room for a word more in this number, says the editor, but we hope he will allow this short statement. I spoke as per program at the Rochester, New York, Convention, and following it I visited in the same state Adams Center, Watertown, and Adams, at which place Pres. Chas. G. Finney had his remarkable spiritual birth, renounced Masonry, and began his evangelistic services which stirred Great Britain as well as America. I spent some time in Sandusky, Tiffin, Toledo, and Fayette, Ohio. The results of my seed sowing with individuals was gratifying, and one at least I believe was saved, and another —a Christian worker—was delivered from the bonds of Masonry. The kindness of friends was very helpful as well as gratifying.

My success in securing funds, so much needed by the Association at the present time, was not as great as I had hoped. The employees of the Association now number seven, two of whom are constantly busy in the Chicago office, and our needs for this one item are $6,000.00 for the year. We also need a fireproof vault (we are partially protected now by vault space rented in other places), this and other needed expenditures on our Carpenter building call for something like $800.00. Then there is the Free Tract Fund and CYNOSURE Extension Fund, each of which makes its appeal for offerings.

I wish to acknowledge with gratitude the recent gift of three lots beautifully situated in Lake Michigan on one of the Les Cheneaux Islands for a Rest Home for the friends and workers of this Association. The donor is Mrs. Louisa R. Coryell of Grand Rapids, Michigan.

WM. I. PHILLIPS, Secy.

UNITING WITH "GUARDIANS OF LIBERTY."

Brooklyn, N. Y., Sept. 2, 1915.

Mr. Percy S. Brown,
Secretary, etc., Guardians of Liberty,
Masonic Hall, 46 W. 24th st.,
New York City.

Dear Sir and Brother:

I received your letter of this date in reference to joining the Guardians of Liberty and thank you for it. As far as I understand your principles and purposes I am in perfect accord with you. I consider the Roman Catholic church more of a political than religious organization and I believe that it is eager to gain political control of this and other countries. I look upon this as a great peril, especially as it is a thoroughly organized and centralized political body. A monarchical church in a democratic country is an anomally which cannot long continue for either the monarchy must yield or the democracy must go down. The country can not endure both monarchical and democratic. The claim of the Roman church to a divine right of supremacy over the world and its denial of the equal rights of the Protestant church and Ministry adds to the peril. The two ideas are antagonistic and they are and must continue to be at war with each other until the monstrous assumptions of the Roman Pontiff and Priesthood are abandoned and the democracy of the New Testament is fully established and accepted.

In regard to uniting with the Guardians of Liberty, I am opposed to secret societies and have never joined one. I do not think they are ever necessary or that they have any legitimate place in the affairs of men. I have always done my fighting openly and I believe this is the correct principle on which to act. In fact, I look upon secret societies as a revival of the ancient mysteries, which were the resort of the priests of the corrupt and degrading systems of ancient idolatries and I cannot see that they have any place in a Christian civilization. Even when the element of secrecy is reduced to the minimum, as I am told it is in the Guardians of Liberty, I still feel that an open and unrestrained appeal to the intelligence and conscience of the people accords best with the method of our Savior and in the long run will accomplish the best results. The other method savors of the Jesuitical craftiness, by which a despicable system of priesthood seeks to fasten itself on the people, and we thus deprive ourselves of the right of protest against the abominable deception and fraud of our antagonist.

I have stated my views frankly because I do not want to seem unsympathetic toward the great and important movement which you and others have so bravely undertaken. EDWIN D. BAILEY.

CORRECTION.

Some time ago, in mentioning the work of Rev. Adam Murrman in Nebraska, we inadvertently stated that his campaign ended at Humboldt. One important phase of his work did end at Humboldt, but Mr. Murrman labored for the cause for several weeks thereafter, visiting a number of Nebraska towns, among them Tecumseh, Beatrice, Crete, Lincoln and Omaha. We regret very much that we misstated this fact, and make this correction in justice to Mr. Murrman.

Mr. Murrman preached his farewell sermon at Valley, Nebraska, October 30th, on the topic, "The Way of Cain, the Error of Balaam, and the Gainsaying of Korah," which, he writes, is a threefold indictment of the lodge system. Mr. Murrman ordered a quantity of our tract, "Campbell's Estimate of Lodges," for distribution at his farewell meeting.

IOWA STATE CONVENTION.

[The following is a report by the Secretary of the Convention of the Iowa Christian Association held at Pella, Iowa, Oct. 19 and 20, 1915.]

The readers of the CYNOSURE have already read a partial report of the convention sent by National Field Agent Rev. Mead A. Kelsey. This good brother was evidently so pleased by what he saw of the convention that he could not refrain from telling you some things that I wanted to tell you about. But I am going to tell you more than Brother Kelsey did.

First, we will say something about the preparations that were made by the Iowa Christian Association in order to hold a convention. The first thing that was taken up was to locate the place. Various towns were considered, and the result was that Charles City was thought to be the best place. To our great sorrow, however, we failed to succeed on account of untoward circumstances. We are glad to state that the ministers of said city were in full sympathy with our cause. Thereupon we turned our attention to Waterloo. Waterloo is a great lodge town—just the place, we thought. Through the good offices of Mr. Wm. I. Phillips, National Secretary-Treasurer, we secured the promise of a church in that city for the use of the Convention. The dates of the Convention were decided upon. Preparations to secure speakers were made. But, alas, Waterloo was not to be the place for the 1915 convention. Repairs on the church building at the time were such that it would be unadvisable to hold our sessions in it. Rev. Mr. Blough, pastor of the church, has intimated, however, that the church might open its doors to the convention of 1916. But where were we to meet in 1915? It was now already the month of August. It was then that Pella, the Holland colony, occurred to us as being a likely place. The lodges had made several attempts to secure a foothold there; had succeeded to some extent, but they seemed to break up for some reason or other. Of late, to be sure, they appear to prosper again, especially the Freemasons, Odd-Fellows and Knights of Pythias. We tried to locate, and succeeded in obtaining the college auditorium of the Baptist University, and paid for the hall. Glad? Surely, up to the 18th of October, the day before the widely advertised Convention was to be held, when a tongue battle occurred over the telephone between Pella and Otley, with the result that the Iowa Christian Association gave up the hall and turned to the First Christian Reformed church, which stood ready to receive us. The Baptist University friends agree to canvass Pella for us with posters telling of the change of place of meeting, and also to paint notices on street corners. It was an interesting sight indeed to see the leading ladies of Pella hurrying and scurrying to and fro for paint and brush to decorate the city streets for that Convention.

Pella is situated in one of the most prosperous districts, from an agricultural standpoint, in the state of Iowa. It is a city of some three or four thousand inhabitants. Evidence of unusual wealth is not wanting either in the town or in the country. The streets are paved with the finest material available. There are seven churches in Pella. A community revival was being worked up by five of the churches.

On the 19th of October at noon, officers, speakers and delegates began to arrive to attend the Convention of the Iowa Christian Association. They repaired to the hospitable parsonage of the First Christian Reformed church, Rev. C. de Leeuw, pastor. At the parsonage we were received and entertained right royally. There were present, President Rev. A. M. Malcolm; Treasurer Rev. A. H. Brat; ex-Treasurer Abner Branson—genial, happy,

hopeful, although blind; National Field Agent Rev. Mead A. Kelsey; Rev. T. D. Ferguson; Dr. E. A. Taylor; Mr. Loughridge and Mrs. Armstrong. After becoming acquainted and exchanging courtesies, a discussion in the interest of the Iowa Christian Association was taken up. Then was held a session of prayer, for all present knew that all blessings come from above; that without faith and God the Iowa Christian Association works in vain.

The first session of the Convention was held Tuesday evening, Oct. 19th. The church building in which we met is very spacious. It has seating capacity of about seven hundred. A fine organ is found there. The organists, Mrs. C. de Leeuw, Miss Jennie van der Ploeg, and Mr. Tunis Kempkis, certainly know how to get the music out of an organ. At the time of the opening of the session there was a good audience present and many of those present were lodge members. Rev. C. de Leeuw, pastor of the church, called the meeting to order. The audience sang a Psalm in Holland language, accompanied by organ. Then we prayed. This was followed by Scripture reading. Thereupon Rev. Mr. de Leeuw spoke a word of welcome to the Iowa Christian Association. Fellowship, co-operation, commendation, whole-hearted sympathy was accorded the Association by the good brother. It touched our hearts and the good words still ring in our ears. The president of the Iowa Christian Association, Rev. A. M. Malcolm, responded to the welcome in words that expressed heartfelt gratitude for such a cordial reception. And he prayed that the Iowa Christian Association might be worthy of the good will of the Holland people of Pella and might be true to its purpose and name. Rev. Mr. Malcolm then spoke on the subject, "Our Iowa Christian Association and Secret Societies." That a man who allowed himself to be used by the Word and Spirit of God was speaking will be denied by no one. He turned the searchlight of God's Word on the lodge question, and as a result he caused to become plain the reason of the existence of the Christian Associations as testimonies as against the lodge system. He who regards lodges in the light of Holy Writ will become convinced that lodges are enemies of Jesus Christ, and hence is in duty bound to stand up for the honor of Him crucified. Not only to stand up singly and individually, but unitedly in Convention and Association. Who will deny this?

Dr. E. A. Taylor was the second speaker of the evening. "Some Experiences with Lodge Men and Women" was the topic of discussion. Field Agent Kelsey wrote so much about this address in his report to be found in the November issue that it is not necessary to add more to what has been said. One thought: The ring of conviction—conviction born of experience—impressed itself upon the audience as the doctor's words rang through the church building.

Dr. Taylor was followed by Field Agent Kelsey. Up to the time that Brother Kelsey spoke, there seemed to be in the air a vague sense of expectancy as though something lively was going to happen. One of the officers sitting at the back of the audience noticed that someone was slated by the lodge to start an argument with Brother Kelsey or some one else. But, dear me, when Mr. Kelsey once got started and clinched the points by means of ritual and cypher book—I tell you the expectancy of a lodge reply died away, so completely did he illuminate lodge darkness. Mr. Kelsey did not speak long, but what he did say went home. Rev. Mr. Kelsey closed the meeting with thanksgiving.

The second session of the Convention took place Wednesday morning, Oct. 20th. This was the business session. Rev. Geo. W. Hylkema of Prairie City led the devotial exercises. Next in order was the appointment of two committees, one on nominations and the other on resolutions. The committee on nominations consisted of Rev. C. de Leeuw, Rev. Geo. W. Hylkema, and Mr. Abner Branson; the committee on resolutions, Rev. T. D. Ferguson, Rev. A. H. Brat, and Dr. E. A. Taylor. Before the committees retired to do their work, Rev. A. H. Brat was requested to tell in the Holland language to those present the origin, nature and purpose of the Iowa Christian Association. While the committees were out, Rev. Harry Bultema led a general discussion about lodges. A lively discussion took place. Those Hollanders are always after the *why*, the *principle*, the *reason* of things. They kept Brother Bultema going at a merry clip, but he proved to be well posted. The question that made the sparks fly is narrated by Brother Kelsey in the November issue. When the two committees had returned from the consultation room, Rev. Harry Bultema ascended the rostrum and addressed the audience in the Holland language

on "The Lodge as a Sign of the Times." It was a very able address and solid to the core. If funds can be raised, the address is going to be published in pamphlet form so everyone that reads the Holland language may read it. It may be translated into English. Rev. Harry Bultema has allowed it to be published in *Pella Weekblad*. If our treasurer gets his way he is going to have it published in two more widely read Holland papers. Who will contribute a few dollars to the fund?

The committees reported as follows and the reports were adopted unanimously. On resolutions:

1. That the Association have more than one vice-president. That there be as many vice-presidents as there are denominations represented in the Iowa Christian Association. And that these vice-presidents act and be authorized to solicit funds and work in co-operation with state treasurer in interest of finances of Iowa Christian Association.
2. That suitable persons be furnished with antilodge literature at the expense of the Association by State Treasurer as funds will permit.
3. That all interested in this work do all they can to enlighten the public in regard to the lodge system.
4. That the officers of the Association see to it that matters of interest be sent to the *Christian Cynosure* for publication.
5. That Field Agent Mead A. Kelsey be paid ten dollars by the Association in appreciation for his help to the Iowa Christian Association. This amount to be paid into the treasury of the National Christian Association at Chicago, Ill.

Committee **on Nominations** reported th President, Rev. A. M. Malcolm, Albia; Secretary, Dr. E. A. Taylor, Griswold; Treasurer, Rev. A. H. Brat, Otley; Vice-Presidents—representing: Friends, Rev. A. J. Hanson; Reformed Presbyterian, Rev. S. E. Greer, Washington; United Presbyterian, Rev. S. R. Sawhill, Washington; United Brethren, Rev. A. P. Blough, Waterloo; Wesleyan Methodist, Rev. E. R. Dodd, Charles City; Free Methodist, Rev. R. L. Mendenhall, Fairfield; Pentecostal Church of Nazarene, Rev. T. D. Ferguson, Oskaloosa; Lutheran, Rev. T. J. Spande, Eagle Grove; Reformed Church of America, Rev. J. Wesselink, Pella.

Rev. M. Borduin of Galesburg closed the session with thanksgiving.

The third session of the Convention took place Wednesday afternoon. Rev. A. H. Brat led the devotional exercises. The first speaker was Rev. S. E. Greer, who spoke on "Lodge Funeral Rites and the Bible." Mr. Greer is a Scot and no question about it. His point of view, his method of attack, his way of adducing argument upon argument from Bible against lodge funeral rites being participated in by Christians; his appeal not to passion or expediency, but to plain Scripture teaching and example, clearly betray the disciple of John Knox. The speaker proved convincingly that lodge funeral rites regarded in the light of revelation are Christless; they are an imitation of Christian rites that deceives and leads to a belief in a lie. Yet practically all bank their hopes for eternity on what is taught in lodge funeral rites.

The second speaker in the afternoon was Rev. C. de Leeuw, who spoke in the Holland language about "Lodge Oaths." He explained what an oath is; its elements; who has authority to impose an oath; then he regarded the lodge oath in the light of what was previously said concerning oaths. The conclusion was that the lodge oaths are unlawful, are not binding, and are sacrilegious in the extreme. He read a few oaths in proof of what he averred. It was a forceful address. The man was forgotten, but the message lived in your minds even after the speaker had left the platform.

After each speech the audience was asked if anybody present had anything to ask of the speaker. A challenge was issued by the Iowa Christian Association to any one in the audience who wished to debate in public with President Charles A. Blanchard. While we waited for someone to get up, we read letters sent to the Convention, sang a Psalm and took up an offering. The challenge was repeated, but no one offered himself. President Blanchard then spoke on "Freemasonry or Modern Idolatry." What a gifted man of God! What power to obtain attention and keep it! What persuasive qualities! Everybody listened from beginning to end. It was a simple presentation, yet conclusive. Readers all know or have heard Dr. Blanchard, and we need say no more. Dr. Blanchard's address closed the afternoon session.

The last session came. The building was well nigh filled. Rev. S. E. Greer opened the meeting with prayer, after Mr. Tunis Kempkis had played some fine selections on the organ. The audience stood at prayer. Dr. Taylor read the Scripture lesson. President Malcolm addressed the audience and spoke words of thanks for what God had done thus far. Rev. Mr. Brat issued once more a challenge to public debate. While we waited, a collection was taken. Since nobody desired to debate, Dr. Blanchard addressed the gathering on "Secret Societies an Enemy of Home, Church and State." At various stages of the

address persons not agreeing with statements made were urged to stand up and prove the contrary. Although Dr. Blanchard touched some mighty tender and sensitive spots, no objection was made. It was a splendid address.

The last speaker was Rev. J. Wesselink, who gave a personal testimony as to why he could not be a lodge member. The way and spirit in which he gave his short testimony opened and captured the hearts. There was no question as to the honesty and conviction of the speaker. He stood on solid ground. He gave a fitting close to the convention of the Iowa Christian Association of 1915. The session was closed by singing "What a Friend We Have in Jesus," and thanksgiving.

A few words more. It has been estimated that there were 1,700 people in attendance at the different sessions of the Convention. In this number you will read some of the letters sent to and read at the Convention. You will also find letters from some that attended the Convention, giving the impression that it made on them.

E. A. Taylor, D. D. S., Secretary.

PUBLICITY AND TREASURER'S REPORT.

Iowa Christian Association 1914-1915.

It is a pleasant duty this time to send a report of what was done financially by the Iowa Christian Association from March 24, 1914, to October 21, 1915. The Lord has been with us and has blessed us beyond our fondest expectations. He has heard our prayers, fulfilled His promises, given the officers what they needed in their trying work, and inclined the hearts of many to co-operate with the Association in its unpopular fight against the secret lodge system. To the Lord God be all the praise and glory and thanksgiving.

As the treasurer lived near the town where the 1915 Convention of Iowa Christian Association was to be held, the officers laid upon him the duty of working up the Convention. I took up that work gladly, but had I known all that was involved in it I might have refused, but having given my word, there remained nothing but to do the work, regardless of the knocks I got for my pains. Being both treasurer and booster, my report contains something of what was done in both capacities.

After much trouble and many discouragements and disappointments, we had located the place of the 1915 convention, and opened the campaign for the convention by advertising the meeting in eight papers, five local and three national. We used a ten-inch display space in most of the papers. The local papers used reached the people of Mahaska, Jasper and Marion counties. By means of national papers we reached people in various parts of the state, especially the Hollanders.

Next we sent out in one batch 800 circular letters, bringing each recipient a personal message and asking his aid and co-operation. These letters were sent to sympathizers with our cause, especially to the leaders of the people, throughout Iowa. Altogether the Association sent out over 975 letters and received replies to 27.

We then started preliminary work in various towns in the vicinity of Pella. National Field Agent Mead A. Kelsey spoke a few times at Washington and Oskaloosa in the interest of the convention. Distributors of literature were employed in Prairie City, Monroe, Otley, Sully, Galesburg, Peoria, Leighton, Tracey, Pella, and to some extent in Oskaloosa. First tracts were distributed, then dodgers. Pella, being the convention city, was covered four times by house to house distribution. Tracts and dodgers were also distributed at Albia by our president, Rev. A. M. Malcolm, and at Greenfield by Mr. Bert Humphrey. Altogether there were distributed over ten thousand tracts and dodgers. We believe that tract distribution is, in itself, a strong weapon to use against an enemy, and very effective. Hence the liberal use of tracts and dodgers. At the same time, while the foregoing means were being employed to work up sentiment for the convention, several persons volunteered to work for the cause in their localities. Finally, announcements were made from various pulpits in the towns named above.

We made an effort to get some lodge man to debate with one of our speakers. We thought we had almost succeeded, but at the last moment were disappointed. We heard later that the lodge had held a meeting and had decided to allow no one to accept the challenge of the Association to a public debate.

How were we able to do all this work? God made it possible by causing people to give money and to pray. We received the following moneys: From the former treasurer, Abner Branson, $12.71; collections from the

following Christian Reformed churches: Carnes, $7.06; Otley, $3; Pella, $46.44; Oskaloosa, $6.43; Prairie City, $4.33; Peoria, $19.87; Galesburg, $3.32; Ireton, $8.15; Orange City, $39.65; Sully, $17.20; Eddyville, $1; Classis Sioux Center, $5; from individuals: Janitor De Wit, Pella, $1.00; Bert Humphrey, $1.00; Rev. Mr. Spande, Eagle Grove, $1.00; Rev. P. J. Bunge, Hull, $1.00; Miss Susie Hammond, Birmingham, $2.00; some friends, $5.00; from collections at Convention, $24.35; from subscription to CYNOSURE, $1.00. Total, $210.51.

Have we not good reason to be thankful for the good financial support given the Iowa Christian Association?

Most all of the money received was used in the work I have described above. For advertising in papers, for tracts, dodgers, programs, for the 800 letters, and for the distribution of same, $62.74; for speakers, delegates and their entertainment (just expenses paid), $61.84; for hall, church, janitor, $12.00; for treasurer's expenses, correspondence, etc., $16.30; for National Christian Association, $10.00—making a total of $162.88, and leaving a balance in the treasury of $47.63. This is the first time in many years that the Iowa Christian Association has been able to pay all of its own bills and not call on Chicago for help. We hope that the next year will be as prosperous for us as the past year, and pray the Lord to bless us and help us to give ourselves to do His will.

I have dwelt on the first part of my report in order to give an idea of the work that has been done to work up the convention and also an idea of the expense that it entails. We might have spent less money, but if it is worth while to have a convention, is it not worth while to make it the largest success possible? And, although only 1,700 people attended the convention as a response to all this work, the tracts and dodgers, by the grace of God, may be used to set people to thinking and stir their interest, and perhaps prevent some from joining the lodge, or cause others to leave it.

We pray that God may incline your hearts to co-operate with us still more to testify for Christ and the light. Send your gifts to the treasurer so that he may use it in the purchase of antisecrecy tracts. If you wish tracts to distribute, write to the treasurer.

(Rev.) A. H. BRAT.

THE IOWA CONVENTION.

President A. M. Malcolm's Address.

Every existing institution supposes a cause, if it would justify its being, it must represent some demand of humanity. The Church serves the necessities of our spiritual and immortal beings. Political parties have been called into being as exponents of certain principles. Movements have been inaugurated to combat the evil of intemperance; to expose the white slave system and warn against the ways of vice. The avowed object of the National Christian Association is to "expose, withstand and remove secret societies."

The National Christian Association is the parent of many local and state efforts along the line of this reform. Many state organizations have been for many years in active operation, among which is the Iowa Christian Association, which stands as "a protest against the expense, folly and sin of membership in secret orders, and would unite the true followers of Jesus Christ in a testimony for the open life. It welcomes to its membership all Christians who believe that the only ground of acceptance with God is the Lord Jesus Christ, and that Satan is the god of all counterfeit religious institutions, of which the secret society system is one." This Association is not against men. It is a protest against a system, which, it believes, is foolish, sinful, idolatrous, sacrilegious and dangerous.

A Survey from the Outside.

In our position against the lodge, we are met with the assertion of our lodge friends, that we know not whereof we speak because we are on the outside, rigidly excluded from the secret meetings and operations of the lodge. Is it true that we are indulging a wild imagination, and have no solid ground on which to stand? Let us take a survey from the standpoint of an outsider and see if we can discover any real reason for suspicion or alarm.

We naturally glance first at the names of the orders, for names are suggestive of character. In the long list we find such names as "Odd-Fellow," "Red Men," "Moose," "Elks," "Owls," "Eagles," etc. Do such appellations suggest the noblest ideals, or do they not rather suggest the fantastic, the animal, the inferior? Such names may serve to awaken the curiosity of outsiders, but they do not indicate orders of the highest ideals.

Now let us note the high sounding titles of the officials of the orders: 'Worshipful

Master," "Puissant Grand," "King," "Sovereign," etc.—boastful titles which minister to pride, and are even sacrilegious in their significance. They do not recommend themselves to the humble servant of the meek and lowly One who said, "Be ye not called Master."

We outsiders may view the public ceremonies of the orders. As we watch the men march by, clad in their distinctive garb and wearing the Masonic apron and other corresponding regalia, does the spectacle not suggest foolishness and child's play? Why should normal men, engaged in the serious business of life, descend to such folly and childishness? The sober Christian is ready to echo the Apostolic words, "When I became a man, I put away childish things."

We note that these men of the showy garb carry the compass, square, and Bible. At the funeral service we listen to a ritual. We discover that they have a chaplain and prayers. They speak of immortality, and commend the departed brother to the Great Creator of the Universe. We turn away with the impression that this is to some degree a religious institution, and we wonder what is its relation to the Christian church. We are, perchance, acquainted with some of these men, and know that certain of them are not Christians; that they are not members of the church, or, if members, they are only nominal members, and are disposed to give precedence to the lodge. We are also aware that the lodge functions are sometimes held on the Lord's Day, which should be held sacred to his service.

Lodge Claims.

We of the outside are not wholly ignorant of the principles of the lodge. We have access to their own authorized publications. We learn from the highest authorities in these orders, that they claim to possess the true light. They profess to lead the candidate for admission into a state of pure light and freedom. They profess the power of regeneration of sinful nature. They claim to be charitable in their aim, and helpful to those in good and regular standing in the lodge. They admit to membership only the able-bodied and promise them help in the time of need. To the outsider, the claims of the lodge seem blasphemous in some respects. Lodge charity is limited in its scope. It excludes the very class which need it most, and for which Christ has made special provision. The man who is filled with the love of Christ will love his brother, and do good to all men. Lodge fraternity and love are too narrow to satisfy the Christian soul, and the high pretentious principles of the secret order fail to develop a character of superior merit.

Lodge Secrecy.

The secrecy of the lodge condemns it in the eyes of those on the outside. Windows with shades drawn; doors barred and guarded by sentinels; passwords and grips, tend to arouse suspicion that all is not well. Secrecy is not necessarily a crime. Privacy is essential to some institutions. The home, for instance, has its atmosphere of privacy, yet if a certain home were found habitually closed; if admittance were denied all others than members of the family; if mysterious passwords and signs were employed to guard the home, suspicion would be awakened and an investigation would be justifiable. Yet here is a system, wide-spread in society, claiming to possess valuable truths and principles, yet carefully concealing from view those things which are so necessary for men's happiness and success. This leads us to question the sincerity and truthfulness of the claims of the lodge. It is unthinkable that an organization, the works of which are good; which is benevolent, uplifting, and helpful in its purposes, and divine in its origin and sanction, should enshrine itself in darkness and bind its members by vows of eternal secrecy. Is this the way of truth and righteousness? The Scriptures speak of "the hidden things of dishonesty," but does honesty hide itself? The Bible has much to say of the works of darkness. There is a prince of darkness, a god of this world, who blinds the minds of his subjects and deludes some so that they believe a lie. The belief of a lie, however, does not make it a truth. One's sincerity does not insure against error and danger. It is unalterably true that "He that doeth the truth, cometh to the light, that his deeds may be manifest, that they are wrought of God." "God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth." Light makes manifest, and hence we have a right to question any person or institution that cannot bear the light.

Our Mission.

Christ says, "I am the light of the world." He says to His people, "Ye are the light of the world. Let your light so shine before

men, that they may see your good works, and glorify your Father which is in Heaven." He assures us that there can be no communion between light and darkness; no concord between Christ and Belial; no fellowship of the believer with the infidel; no equal yoking up of his people with unbelievers, and hence his sweeping command, "Come ye out from among them, and be ye separate, and touch not the unclean thing, saith the Lord." "And have no fellowship with the unfruitful works of darkness, but rather reprove them." The family, the church, the state, are of God, and will bear the light, but the secret society is not of God.

IOWA CONVENTION ECHOES.

University Park, Iowa, Nov. 10, 1915.

I enjoyed the privilege I had of attending at Pella. I feel that the Lord was pleased with our efforts and showed his approval in the way his Holy Spirit was upon us. I noticed in a marked way the unity of spirit of all present. There seemed to be but one object in view—to glorify God.

I was so pleased to see the subjects handled in a spiritual way and with a Christian spirit. There were many good points brought out which showed plainly how the world had crept into the churches by way of the secret orders, and thereby robbing her of her power (James 1:27).

TAYLOR D. FERGUSON.

Albia, Iowa, Oct. 26, 1915.

You have already had a report of the Iowa State Convention at Pella, October 19-20. I am glad to add my impressions of this convention. We surely had a good meeting. It was well attended and the local interest was good. There is a strong sentiment in and about Pella against the lodge. The Christian Reformed church is a unit in its opposition to the secret system, and as that church is strong in this part of Iowa, there was a good attendance by these people. Splendid audiences were present at each session. We believe a good impression was made upon the community. The speakers did excellent work. Much credit for the success of the convention is due to our worthy treasurer, Rev. A. H. Brat, who did effective work in the way of preparation. The financial condition of the Association is the best that it has been for many years.

We closed the convention with thankful hearts to God for the inspiration and encouragement which he has given us, and with the hope that we may accomplish more for the kingdom of light in the coming year than we have done in the past.

(REV.) A. M. MALCOLM.

Reasnor, Iowa, Nov. 9, 1915.

I have always been opposed to secret societies because he that does evil does not come to the light, and binding ourselves by oath to hide or do unknown things is delivering ourselves to an evil power. It is doing exactly the opposite of what the Lord requires of us. But I consider it an evil we have to deal with in our preaching and church government as with all other evils in this world.

The convention, however, gave the impression throughout that the lodge is a substitute for the Church of Christ and is a power that can only be successfully resisted by united action. The antisecrecy cause is well worth the time and trouble it takes.

(REV.) M. BORDUIN.

Givin, Iowa, Nov. 16, 1915.

We who attended the convention recently held at Pella found that the addresses were intensely interesting. The earnestness and sincerity of the speakers, together with their spirit of Christian love, were very marked. We will never forget the kindness extended to us by Mr. J. H. DeWitt, at whose home we were entertained.

ABNER BRANSON, Oskaloosa, and S. W. LOUGHRIDGE, Givin, Iowa.

Eagle Grove, Ia., Oct. 13, 1915.

It is with great pleasure that I notice that you are in arms against the secret lodges. Not being able to be with you in the body, I take this opportunity to tell you that I am most heartily with you in the spirit. May He who is the light of the world, whom we serve, be your Counselor. I enclose my offering, $1.00. Very sincerely yours,

(REV.) T. J. SPANDE.

Muscatine, Iowa, Oct. 18, 1915.

It is out of my power at this time to be with you, but my heart and my prayers are with you. As an earnest greeting and word of cheer, I send you the following stanzas composed for you at this time:

Push on the work, the day light flies.
The hosts of sin are fighting hard;
But Christ our King His sword applies;
No hand of man can Him retard.

With Him as Guide we sure shall win!
Stand true, ye soldiers of the Cross,
Ne'er backward step for kith or kin,
We'll conquer yet nor suffer loss.

Who dies for Christ has gain'd the day;
His soul is safe; his crown is sure.
We walk upright, God's holy way,
With Christ we're "one," in whiteness pure.

With open face, from sin made free,
No "secret sign," no "pass-word" dark,
We walk in Light, not blind, we see
The way that's right, God's holy mark.

No horrid oath befouls our soul;
No special "grip" twixt man and man;
No "three-link chain" completes the role,
Nor brings on us God's woeful ban.

God's Love the bond; His Christ our All!
We run the race with Him to lead;
While He shall keep, we cannot fall;
'Tis bliss most high, if Him we heed.

PLINY FRY.

INDIANA STATE CONVENTION.

A strong program for the antisecrecy convention held in the Friends Yearly Meeting House at Richmond, Ind., Nov. 29-30, was arranged and included in part the following:

"The Bible and Secret Societies," Pres. J. O. Baker, Wesleyan Bible School, Fairmount, Ind.; "Why I Left the Lodge," Rev. Gurney Lee, Friends Church, Vermilion Grove, Ill.; "The Church Sufficient for Every Need," Rev. C. Huber, D. D., St. Paul's Lutheran Church, Richmond; "Secret Societies Not Friendly to Man's Best Interests," Elder I. J. Rosenberger, Covington, Ohio, and "Why This Cry?" Rev. S. P. Long, D. D., First Lutheran Church, Mansfield, Ohio.

REPORT OF FIELD AGENT.

REV. MEAD A. KELSEY.

I wrote my last letter on the eve of the Iowa convention and now I am writing in the shadow, or perhaps I should say, near gleaming of the Indiana convention, to be held in Richmond Nov. 29th and 30th. The promoting of this convention has been my chief task since returning from Iowa, and it being the first for which I have had to carry the principal burden of responsibility I have felt the pressure considerably. And there has been occasion, for the way has been by no means easy. In fact it looked for a time as if the enemy would shut us out for want of a suitable place to hold the convention, but finally, and none too soon, we secured the Friends Yearly Meeting House, a commodious building, centrally located, and admirably adapted to our needs. Thus the Divine favor has been manifest, but not more in this than in the matter of securing suitable speakers for the program. So apparent is this that my heart is exclaiming, "Thanks be unto God who giveth us the victory through our Lord Jesus Christ." In connection with this expression of gratitude I must mention two men, Dr. Huber of St. Paul's Lutheran church, and Dr. Feeger of St. John's Lutheran church, whom God gave me very early in this work, and whose encouragement and co-operation has meant more than any other single factor. There have, however, been other loyal and true friends, and for all of these I am grateful.

A few weeks back I occupied the pulpit of one of the city churches morning and evening, and while not dwelling exclusively upon the lodge question in either sermon yet in each I pointed out a fatal objection to the lodge system. Yesterday I met the pastor on a street car and he told me that since that Sunday several lodge pins had disappeared from the coat lapels among his members, and one told him that he had been looking up his lodge ritual and that he had found it as the preacher had said. All of this is encouraging and goes to show that if the people are only given the truth many will be brought out of the lodges while many more may be kept from them. It is still true that God's people perish for want of knowledge.

Among the services of the month which I have enjoyed was a visit to the Wesleyan Bible School at Fairmount, Ind., of which Rev. J. O. Baker is president. Here I had the privilege of an hour with the students, who were very attentive to the message. This is in line with the wish I expressed last month that I might be enabled to visit theological seminaries, and training schools for Christian workers, in the interests of our work, for our greatest need is to win the ministry.

The recital of a little incident that came to my knowledge recently relating to the service of that man of God, Jonathan Blanchard, must conclude this letter. It appears that many years ago he went to West Branch, Iowa, to deliver an antisecrecy lecture and while there was entertained in the home of a good Quaker brother, Joel Bean, who was principal of West Branch Friends Academy. In the home of brother Bean was a lad, his nephew, who was there attending the academy. At the hour for retiring it fell to the lot of this boy to show the veteran minister to his bed-chamber. Entering the room in advance the boy put down the light and was just leaving when Jonathan Blanchard stopped him with the question, "My boy, are you a Christian?" He was not, but that question stayed with him till it brought him in humble contrition to the foot of the cross, and to the full acceptance of Christ as his Savior and Commander. He went on through academy and college, and eventually became a minister of the gospel. For some years he was a professor in Penn College at Oskaloosa, Iowa; then for eleven years he was pastor of the Pasadena, California, Friends' church; following which, for seven years, he was president of Whittier College, Whittier, Cal., and now, as for some years past, he is the General Secretary of the American Friends

Board of Foreign Missions. The man is Rev. Chas. E. Tebbetts, a neighbor of mine here in Richmond, Ind. "Behold how great a matter a little fire kindleth!" Just a word to a lad at bedtime, a word that might easily have been omitted, and you see arise a Christian minister and a statesman in the Church of Christ. I do not know how much good the lecture of Jonathan Blanchard's did at West Branch. It doubtless did good, "For no word from God shall be void of power," but it is just possible that in the Great Day it will appear that the most important service of God's servant on that evening was not in the congregation but apart in an upper room with a lad. May God help us all to be faithful to every opportunity and watchful for the wayside service.

Richmond, Ind.

REPORT OF EASTERN SECRETARY.

REV. W. B. STODDARD.

I find our work is well sustained in the Pittsburgh district. There are losses of course; some of our helpers die and others grow faint hearted, but new friends take their places. The CYNOSURE list here is to be larger this year than last.

A Lutheran pastor who twenty years ago bore a faithful testimony against the lodges, and at two different times invited the writer to address his people regarding the lodge evil, spoke somewhat as follows: "We are to have the lodge question up again soon at the synod and we must modify our rule. We are keeping people away from church by our opposition to the lodge. There was a man who came to my church for some time, and might have joined, but someone whispered to him that we were opposed to the lodges, and he went off and joined another Lutheran church. My father gave up his connection with Masonry that he might be a member of the church, but he was not opposed to Masonry. He always said the expositions were a lie and could not be relied upon. Of course I do not believe in the lodges, but do not feel we should make it a test of church membership," etc. I thought, "How are the mighty fallen!" When this man had a small struggling church he sought to stand manfully for Christ against a great enemy of the church. He now has a large, beautiful church edifice; many of his members have ten times the money they had then, and want more; they want to be popular, and have the crowds. The church expenses are more, and consequently they trim their sails to please the sinners whom they hope to gain. "But Jeshurun waxed fat and kicked" (Deut. 32:15). Many churches begin to drift when they get money, but thank God there are always some that go forward and stand for the truth. If every church that now has a testimony against the false worship and devilish practices of the lodges should give way, God would raise up new churches, for He will not be left without a testimony in the earth.

The opportunity to give addresses have been more than I could accept. I spoke in the Free Methodist churches at Belle Vernon, Greensburg and McKeesport, Pa. Many testified to having left the lodges as they received divine light. I attended two sessions of the revival meeting being held by Brother Hubbard on Mt. Washington. He is a clear, forceful speaker, does not forget to hit the lodges with the other evils, but strikes at sin wherever he finds it. Surely the "tied-up" preacher who has to fix his sermon to tickle the sinners in his congregation is to be pitied. He needs to be converted.

As the last CYNOSURE had a report of our New York-New Jersey Convention, Rochester, N. Y.. I need only mention it in passing. It was the success which I anticipated it would be. Faithful work always brings its reward. I was much indebted to the pastor of the convention church, Rev. Herman Bel, and his family, for their entertainment and generous support. Our Free Methodist friends gave the expected assistance. The presence and address of our General Secretary added strength. It rained at the time of our opening session, but there was plenty of sunshine before we concluded. The attendance was good.

Leaving Rochester at 11 o'clock at night, I slept on the express, and was ready for breakfast and work in the greatest metropolis of the Empire State the next morning. I found New York life as restless as ever. I hastened to attend a conference of our Missouri Lutheran friends gathered in Rev. Mr. Steup's church, 119th street. There I secured a number of CYNOSURE subscriptions. The conference was unusually well attended, all but two of the pastors being present. Several wished information of various kinds regarding lodges. I found a prayer meeting in Dr. E. D. Bailey's Presbyterian church, Brooklyn, well attended. The missions in Korea were

under consideration. Much information was given. It will be remembered that Dr. Bailey represented our work in Washington, D. C., for many years as editor of *The American*.

A Sabbath with friends at Corona, Long Island, showed the work of the Free Gospel Mission moving in good spirit. The writer preached in the morning. The pastor had as his evening theme, "The Leprosy of Sin." He mentioned many of the Devil's ways to destroy men. The lodges were not forgotten.

God willing, I will spend Thanksgiving at home. I hope to push work already begun in Virginia, for the remainder of the month. As we go into the winter campaign let us expect great things from God.

CALIFORNIA LETTER.

Our volunteer worker, Mr. Charles G. Britton, of Oakland, California, writes under date of November 8th:

I have again visited the town of Vallejo and distributed literature among many of the men of the army and navy and to one government wireless operator. Uncle Sam's war dogs were much interested in the secret work of the Odd-Fellows and also in the tract "Freemasonry" which I gave them. I find that most of the sailors and men of the army and navy care very little about anything religious, and it is very difficult to converse with them upon the subject of Christianity, but when the secret work of the lodges is put before them, and they realize it is correct, then they will stop and take notice and will listen to the Word of God. I left tracts in many of the stores of Vallejo, and gave them also to some on the street, among them a policeman. I distributed quite a number on the boat which I took in order to reach this town. I also visited Richmond, and made it a point to canvass the lawyers' and dentists' and doctors' offices, where I usually left literature. I also did not overlook various lodges. I am getting them stirred up a little more all the time. Some are very angry, while others are very glad.

Last week I sent some literature to a fiery tempered lodge woman, who thinks her lodges are just the thing. The next day two lodge ladies called at my house. I was absent, but one of them was ready to raise the roof off the house, she was so indignant. The other lady was a broader minded woman and would listen to reason and the voice of truth, and seemed to understand, after it was pointed out to her, that the lodges were against both divine and civil law, things which she had never understood in that way before. She took some of the *Lodge Lamps* and a CYNOSURE with her to read. The next day two men called at the house and asked for antisecrecy books; they looked like lawyers and gave my wife some law talk about keeping within the law, and how to do so, but said keep right on with your good work, and may the Lord be with you. They wanted books at once, and my wife gave them King Brothers' address in San Francisco. They went up the street reading the Masonic oaths aloud, stopping occasionally to read their literature and then talk about it.

Your bundle of tracts and Lodge Lamps came to hand day before yesterday, and I cannot tell you how very glad I was to receive them; they are just what I so much needed just at this time, and especially your article upon Masonry in our Foreign Missions. The Conference of the Methodist missionaries meets here today. I hope to be able to tell you something concerning their meeting worth while in a few days.

CHARLES G. BRITTON.

Oakland, Calif.

"LIZZIE WOODS' LETTER."

Pettus, Arkansas, Nov. 1, 1915.

Dear CYNOSURE: I went to White Castle, Louisiana, on the 21st of September to assist Elder Davidson in a revival meeting, which lasted thirteen days—ten days of which were in a revival effort and three days in an antisecret conference for all denominations. Elder Davidson is in a hard field. White Castle is a small town 74 miles north of New Orleans, and in the little place there are eight saloons and one motion picture show. All the white people are Catholic except a few who are Presbyterians—about seven I think. Most of the whites are Italians or French and there are a few Jews also. The colored people are Methodist and Baptist, with few exceptions. All the stores are open Sunday, as is also the motion picture show. As is customary here, the saloon and grocery store are together, and that makes the whole building accessible all day Sunday. The colored people have no free school, and many of them cannot read; they don't know anything except what they are taught by worldly-minded lodge leaders. Elder Davidson would have a great work there for the Master but for the opposition

of the preachers who fight righteousness. They say Dr. Davidson is teaching the people Bible religion and that will not save them. The lodge preacher has done his work well. It seems strange that a people who cannot read are willing to ignore the teaching of the Bible, and will let lodge leaders teach them their man-made ritualistic services.

When I arrived at White Castle Elder Davidson took me to the little school which he, with the aid of a young lady, is teaching. The children are learning very fast and are graded from the first to the seventh. Many of these children were converted in a revival that Elder Davidson held last year, but the people down there don't believe that a child is truly converted unless he tells of having had a vision in his sleep. Unless he has had such a vision, they won't take him as a member of the church.

Most of the time we held three services a day, and had a good time with those that attended. There are many good people who are willing to follow Jesus if they had some one to lead them. Elder Davidson has a faithful few who are anxious to know the Word of God, and there are only two of the men in his church who belong to lodges, and I think they will not remain in them much longer. The first Sunday I was down there the lodges met at one of the churches and it is reported that the preacher told them not to visit our meeting. One church cannot keep its people from visiting a sister church, but the lodge church member is bound by an oath, so when the modern prophet of Baal says stay away from the place they must obey. We made house to house visits and found some people in that church who believe the whole truth. In fact, there are many good members who want to live right; then there are others who are not married and are allowed to remain in the church; there are some whose morals are good, but they dare not open their mouths for if they do they will be turned out. My poor heart was sad to think of my people in this condition, and I would have gotten faint-hearted if I had not remembered how dear Sister Moore came to us when we were in more dense ignorance than are these people, and how God opened our eyes and gave to us hope and faith in God. The greatest sin of our preachers is that they teach that we must live in sin. They confess that they are living in sin; therefore they are sinners and not Christians, even though they do profess to be devoted to truth and righteousness as taught by Jesus Christ. These preachers have taught the people that man is liable to *sin* as the sparks to fly upward. I said, Let us read that verse in the Scriptures, and turning to Job 5:7, we found, "But man is born unto *trouble* as the sparks fly upward." I said, God sent His Son into the world to save us from our sins (Matt. 1:21) in this present world (Titus 2:11, 12). The preacher who teaches men to live in sin is not sent by the Lord Jesus Christ, for he told us to sin no more (John 5:14). He came to take away the sin of the world (John 1:29). Sin is a reproach to my people (Prov. 14:34).

The saloons and picture shows and Sunday baseball and adultery are all the gates of hell, and Jesus said that the gates of hell shall not prevail against the Church (Matt. 16:18). And if all these things are in the church of to-day, it is not God's church; it is one of your own make. You build a house and have the Masons, Knights of Pythias, and Elks, Frogs and Big Dogs, and what not, lay the corner stone. You put your name on the corner stone and then it is your church; you vote candidates in and vote them out as it pleases you, but the Lord God says that Jesus Christ is the chief corner stone (Isaiah 28:16), and that we "are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone, in whom all the building fitly framed together groweth into an holy temple in the Lord, in whom ye also are builded together for an habitation of God through the Spirit." (Eph. 2:20-22.) Now if the gates of hell prevail against you it is because you have laid the corner stone in a wooden structure, or stone or brick building, and had the Elks and Masons and Owls and Frogs and Big Dogs put your name in the corner stone for you.

The president of the National Baptist Association which recently met in Chicago is a strong lodge man. My pastor who died in 1910 at Pine Bluff told me when he was elected president of the National Baptists, he was elected by the Freemasons. I said, What did the Freemasons have to do with the General Assembly of the Baptist church? He replied, "We preachers and delegates that elected the president were Freemasons; that is why it was done so slick." This could not have been done had our dear brethren been free from secret societies. "Take away her

battlements; for they are not the Lord's" (Jer. 5:10). The house of Israel was the old Jewish church, and the church of today is in the same old rut. Verse 12 tells us that "They have belied the Lord," and these prophets "shall become wind" (verse 13). The Word has come now, and it is a fire, and the people are wood and they are devoured.

Elder Finnigan Hans was the only pastor that met us in the antisecret conference; his flock numbers about 300 members and are some thirty miles below White Castle. He testified that lodges were damning the negro race as a whole. He came out of them twenty years ago and is bold in his opposition to them. Elder Harnis made a strong talk against the idolatry that has slipped into the church. Elder Davidson is ostracized by nearly all the preachers because he takes a stand against the three sisters—lodges, adultery and saloons.

I left White Castle the 4th day of October and stopped over at Dermott, Arkansas. I visited the Baptist academy, where I used to be matron. The school is getting on as well as can be expected during the hard times, and is pulling through by the help of the Lord. I made a good many house to house visits. I taught Bible lessons the seven days while there. Elder Crockett is the pastor of the Church of God at Dermott. On Sunday night, my last night there, I lectured against secret societies. I opened the Masonic ritual and showed the congregation how preachers were made Masons in the Masonic lodge, and one man, a big Mason, said to his wife, "Why did you go to hear that old hell cat? The next time you go I will kick you outside of that gate." I said, Poor man, the lodge people have made him rich, so no wonder he protested so hard. He is a professed Christion, too. Oh, Lord Jesus, Thou art a sign spoken against (John 2:34). I went to a store one day and showed the proprietor "Freemasonry at a Glance." He said to me, "Where did you get this?" I told him, and he said, "The man that gave this away ought to be drowned just like the first man was." I said that is the very reason why preachers of the gospel ought not to affiliate with secret lodges, for they helped to drown Mr. William Morgan. He said, "Woman, you hush. We will have to meet in our lodge and see about you." He drew his hand across his bowels and said, "Do you know what this means?" I said, Yes, that is the Master Mason's penal sign. He said, "Woman, you are a heap too wise." He then gave the hailing sign of distress, and said, "What does that mean?" I said, O my God! Is there no help for the widow's son? He said, "Did you ever belong to a lodge?" I said, No, sir, and he replied, "We will kill the men that are giving away our secrets." I said, Help yourself; if you can kill all of them that are telling your secrets you will be tired when you get through. This poor man is a sinner and is to be pitied. He came to church the following Sunday and heard me teach a lesson. He came again on Monday evening while I was teaching, and called for Elder Crockett's wife, and with tears in his eyes told her he was sorry for what he had said against Elder Crockett and wanted him to forgive him. Elder Crockett has been a Mason and he is telling the secrets in the whole congregation, and that man had been fighting him for it and for condemning all sin. I thank God I left Dermott whole. I don't know what they did when they met with that man that talked about kicking his wife out the gate, and who said he hoped somebody would kill me. He is reported to have said, "If she stays here much longer somebody will kill her." Well, I stayed till my time was out. Thank God, no evil happened to me.

When I left Dermott there was a presiding elder on the train; I used to know him when he was a local preacher. I showed him "Freemasonry at a Glance." He bought it; he turned red but did not say much. I gave him a lot of tracts also on which to meditate. After a while another presiding elder got on the train, and the first one showed him the tracts and "Freemasonry at a Glance," and said, "She has got all of our signs and grips." The second one said, "Where is she?" He was told where I was sitting, and he came to me, red-eyed and breath smelling like a bottle of whiskey, and said, "Madam, let me see some of those tracts such as you gave that man back there," and so I gave him the few I had left. He said, "Who are the men that are giving away our secrets?" I told him about the N. C. A. When he went back to the other presider I couldn't keep from laughing to see how angry those poor worldly-minded preachers were over the revelation of their Baal worship. Yours for Christ,

LIZZIE ROBERSON.

REPORT OF LOUISIANA STATE AGENT.

REV. F. J. DAVIDSON.

Although our Christian workers' conference at White Castle, La., October 1st-3d was not what we had hoped for in point of finance and attendance, I rejoice to say that its influence is being felt and good fruit has already been gathered. Mr. Lewis Jackson, deacon and secretary of the Progressive Baptist church where the meeting was held, has taken a public stand on the Lord's side and against the unfruitful works of darkness (Eph. 5:11). He has written to the CYNOSURE a letter which is published elsewhere in this magazine. Several others, whose names I am not at liberty to use, have promised to sever their connection with the lodge, and three who for several years have been openly living in adultery have decided to be legally married. Nevertheless the secret worshipers of Baal, the saloonkeepers and the adulterers are very busy stirring up discord among the faithful. I myself, and the Progressive church of which I am pastor, are made special targets for persecution, but God be praised, "They that be with us are more than they that be with them."

The sugar-making season is on now, and attendance at prayer meetings, Sunday preaching services, etc., will be very poor until the season is over; in fact, all services are suspended in all negro churches excepting the Progressive. But, strange to say, the lodges have not suspended any of their services. One of the lodges has arranged for religious services and preaching at their hall to-night, and the same hall has a large placard announcing a ball to be given on Monday night, November 8th. A secret female lodge, the Ladies of Honor, held a meeting in their hall Saturday night two weeks ago and had preaching and other religious services. No wonder this people have hard times when they have so many anti-Christian practices under the guise of religion. We learn from God's Word that "Righteousness exalteth a nation, but sin is a reproach to any people." Lodge leaders have misled the people into the sin of idolatrous worship and caused them to forsake God, and many of the pastors, evangelists, missionaries and other so-called religious leaders, either through ignorance of the truth or for personal and selfish ends, have misinterpreted the Scriptures and so hardened the people's hearts against true teaching of God's Word that it is impossible to persuade many of them to believe the gospel of the blessed Son of God.

I am preaching and lecturing, and doing house to house visiting wherever the door is open. Great numbers of families here have no family Bible and their ministers, with few exceptions, are ignorant and teach them that they must sin—that they cannot live without sinning. Most of the preachers drink beer, wine and whiskey, and worship at the altar of secret lodges; therefore you cannot expect conditions to be better until the present leaders are sanctified through the Word, or until God takes them away and raises up leaders who fear God.

May the dear old CYNOSURE and the N. C. A. long endure to battle for the right.

White Castle, La., Nov. 4, 1915.

Editor, CHRISTIAN CYNOSURE.

Dear Brother: I have been a reader of your magazine since August, 1914. I was converted to Christ by the preaching of Rev. F. J. Davidson and was baptized into the fellowship of the Progressive Baptist church. Dr. Davidson preached against secret societies, saloons, and adulterous living, and showed from the Word of God that the wages of all sin is death and the soul that sins shall die. I believed the Word and let Jesus come into my heart, and, thank God, I was saved from sin and made free by the blood of Jesus. I was then living in adultery, but the Lord showed me how wrong it was. I was both a gambler and drunkard, but the Lord saved me from these horrible pits. I got married at once and gave up my sins, and now I am living for Jesus.

Dr. Davidson introduced the CHRISTIAN CYNOSURE into our church and distributed antilodge tracts. I did not know of the National Christian Association, nor of such a magazine as the CYNOSURE before Dr. Davidson came here. I have been an Odd Fellow and Knight of Pythias for a number of years, and I really thought they were sacred institutions founded on the Bible, until Dr. Davidson showed how wicked all secret societies are and how God required his servants not to unequally yoke up with unbelievers. (2 Cor. 6:14-18.) The CYNOSURE has been an eye-opener to me, praise the Lord.

Dr. Davidson has been a godsend to White Castle, La., but the masses do not appreciate it; his trials have been many, and his perse-

cutions great, but God has helped him to stand fast in the liberty. (Gal. 3:1.) Before Dr. Davidson came here it was not unusual to see ministers and deacons go boldly into saloons and drink with sinners, and every minister in the community was a member of one or more secret societies; but now if they go in the saloons it is secretly, and several have left the lodge. Dr. Davidson is pastor of my church, and he preaches a whole gospel against all sin; it makes him unpopular and an object of ridicule, but we are determined to stand by the truth though we be but few in number. Our membership is only fifteen, and we are struggling under a debt on our property, but we are trying to please Jesus our Master.

Sister Lizzie Roberson, of Argenta, Arkansas, spent thirteen days and nights with us Sept. 21-Oct. 3, and greatly strengthened us in our stand for God and his righteousness. She is a great and good woman, but the enemies of truth succeeded in keeping the masses away from her meetings, but thank God, the seed has been sown and some fell in good soil and is bearing precious fruit. Dr. Davidson is a great and worthy minister and we regret our numerical and financial condition is such that we can not give even the tenth part of the support to him that he and his faithful, consecrated, though frail and feeble little wife deserve. I pray for a long life for those who are directing the N. C. A. and the CYNOSURE that they may open the eyes of many of the people. Pray for us that we may pay off our debt so we can do more for the support of our pastor and family.

LEWIS JACKSON,
Deacon and Secretary of Progressive Baptist Church.

Mrs. Hannah Chandler of Dallas, Texas, is very highly spoken of as a Christian and a Christian worker by Mrs. Lizzie Woods Roberson. Mrs. Chandler was at one time organizer for lodges throughout the State of Texas, but since her conversion she has renounced all secret societies along with her other sins, and is preaching the Word and warning the people against that which she formerly helped to build up. Under date of Oct. 25th she writes: "I received your package of tracts, and also the little book. I gave the people tracts at Ennis, Paris, Lanxton and Waxahachie, Texas. The Devil did not bother me till I went to the latter place; there he got after me, or his representatives did, and Saturday night and Sunday was my greatest fight; but thank God, who gave me wisdom for the occasion. I ask you to send me some more tracts. I expect to leave the last part of this week for Northern Texas."

ELDER CROCKETT'S REPORT.

Since my last report, events have become very interesting. The man I spoke of who refused to let his wife attend my meetings has beaten her several times and kept her from attending, with one or two exceptions. He tried to compel her to attend the lodge, and even threatened to tie her and haul her there. At last he separated from her, and forbade God's people to visit her.

Since my last letter, Sister Lizzie Woods Roberson dropped in here on her way back from Louisiana. She remained several nights and lectured, hitting the lodges hard. When she exposed the ritual of the Masons, this man said, "If she don't watch out somebody will be treated just like the first man (Morgan) was." Thus he acknowledged the charge and proved that Morgan's murder is generally known among the Masons. Well, the lodge men got exceedingly angry at us. They quit the services and otherwise showed their indignation, and even threatened to kill Sister Roberson. One man got so restless he just walked the streets carrying a big stick. He passed the school three times that day carrying his stick, and we were momentarily expecting trouble.

On Saturday at the store, this man who had beaten his wife asked me about the doctrine I have been teaching, which I explained to him, and fortified it with numerous Scripture texts, which are clear enough to convince almost any skeptic on the lodge question. The next day this man went to his wife, kissed her, and told her she might go to our church. This she did right willingly, and you may know there was rejoicing when she came in.

The fight is on between what is true and false in religion. The fiat is gone out and Satan's kingdom must come down (Dan. 2:44-45). The time is come and Christ's kingdom must prevail (Dan. 7:11-12). The hour of his judgment is come; who shall stand? (1 Pet. 4:17).

"How long halt ye between two opinions? If the Lord be God, follow him." (1 Kings

18:21). This man is halting between two opinions. He says he would like to do better, but there are certain preachers that urge him on in sin. Just think of it! So-called preachers of the gospel prompting a sinner to resist righteousness! What will they say in the end? (Jer. 5:31). Well, I am after the preachers with N. C. A. literature, and they must yield or go to the wall. The Lord is using me by this means and has caused some to concede that the doctrine is right. There is no compromise. God shall rule in righteousness or with a rod of iron.

(Elder) G. B. Crockett.

Rossville, Ind., July 8, 1915.

I think that every one who wishes to learn better how to fight the awful curse of lodge idolatry and mockery of the worship of our Lord and Savior, Jesus Christ, should read the Christian Cynosure.

Junias Spurgeon.

Detroit, Mich., Aug. 22nd, 1915.

I appreciate the Cynosure very much. It is doing a vast amount of good in this lodge ridden country. I am happy to say that my church is entirely free from the lodge but I want to support a good cause and therefore I take and read the Cynosure.

(Rev.) L. List.

Wheaton, Ill., Aug. 3, 1915.

I enjoy the Christian Cynosure very much; it is filled with good things. There is nothing doing so much to deaden, demoralize and despiritualize the work of the Christian church as the multitudinous *secret orders*. I believe them to be of the Evil One as far as their effect is seen on men and women. The work in which you are engaged, and in which we all are engaged if we have espoused the antisecrecy reform, is one that will tell when we are gone. It will certainly bear fruit. I want it known clearly and distinctly, and without any apology that I am opposed to the whole catalogue of secret societies for I firmly believe them to be not only antagonistic to the Church as such, but to the highest type of Christian living.

(Rev.) W. L. Ferris, D. D.

NEW YORK-NEW JERSEY CONVENTION LETTERS.

Paterson, New Jersey, October 13, 1915.

I am glad to add my testimony to that of many others against the wicked lodge system. The more I study both the secret and the open work of the secret orders, the more I am strengthened in my conviction that the good there is in the lodge is rather insignificant and that the system is essentially bad, unscriptural and unchristian. I have tried to show that in my printed articles, lectures and sermons on the subject from time to time.

I am convinced from experience that if you will present the facts of the secret empire in the light of Scripture to the young men of the church, there is little likelihood that they will be induced to join a secret order. Just the other day I spoke with a young man who had united with a lodge only a short time ago and who had to confess that he did not have the slightest idea as to what he had promised upon becoming a member. The mass of lodge members are quite ignorant with regard to the principles of lodgery. The sacred duty of the minister, and of every Christian for that matter, is to turn the light of Scripture in public and in private upon the "works done in the dark," and the light will triumph.

(Rev.) P. A. Hoekstra.

Houghton, New York, October 18, 1915.

I send my greetings, and commit myself as firmly opposed to the system of modern secret societies. My opposition does not, I believe, partake of that type of firmness which stands simply for the sake of contention or which stands because of some inherited feeling against secrecy. I denounce the secret lodge system because I find that it employs certain principles which I feel have always been, in the very nature of things, more or less detrimental directly or indirectly to those who employ them and even to the innocent who come under their influence.

For instance, the principle of concealment, the very keystone of the orders, is absolutely inseparable from that of suspicion and affords opportunity for evil. No amount of noble purpose could divorce secrecy from its subtle downward pull. I believe that all the education of the future ages could not redeem the principle of secrecy from its call to evil and from its power to create suspicion so fully as to make darkness more conducive to holy living than light. Is not this law of God as unchangeable as gravity? Who would suppose that he could reverse the pull of that power by simply inducing people to say that the force was upward instead of downward, away from instead of toward the attracting body?

Then, too, pride, which God's Word and the best thought of all time has united in condemning as evil, is associated in a most inseparable relationship with gorgeous displays and high-sounding titles. Would any one dare assert that to bear the titles and to wear the regalia of the average secret society would tend to promote in the heart of a hum-

ble man still greater degrees of humility? But lodges are running well nigh wild in this respect and are at the same time contending that they promote Christian ideals.

This brings me to another principle which is more eternal than the hills—consistency, a principle the lack of which always draws the finger of scorn even from those whose standards are most base. Secret societies pose as "founded on the Bible," yet their custom is to assign all their dead to realms of eternal bliss regardless of the character maintained during life, regardless of the fact that the Bible teaches that there is no salvation save through Christ.

Other evidences might be cited of fundamental inconsistency, but I close with the remark that it ought to be a source of much encouragement in our work of opposing secret organizations to realize that though our numbers may be few and our cause be unpopular, the principles for which we are contending are sound—rooted in the very depths of the universe—and are as sure of final vindication as is anything in the whole realm of creation.

(Prof.) H. R. Smith, Jr.

Brooklyn, N. Y., October 18, 1915.

It is not advisable for me to be present with you this year. You will no doubt be glad to know that the Free Methodist church, with which I am associated, has spoken out more clearly than ever during the past year regarding secrecy as it pertains to the labor unions. The discipline has always been clear enough to those who are loyal, but it appears that in some quarters it has been interpreted so as to permit membership in the labor fraternities. At our recent general conference, through the Herculean efforts of that loyal man, Rev. W. H. Clark of the Susquehanna Conference, the rule has been simplified so as to make ignorance of its meaning impossible. From henceforth only those who are wilfully given to compromise can dodge the fact that no longer are Free Methodist ministers permitted to receive persons into membership in our church who are connected with this great enemy of over nine million non-union laborers in these United States.

When one unites with this church he promises to employ his "brother in the Lord, preferably to others"—"to help one another in business, and so much the more because the world will love its own, and them only." This is not a church vow to help those of our own communion, but "our brothers in the Lord." This is taught in the Scriptures. When one joins a labor union or lodge he promises to prefer his brother in the union or lodge to others. These two promises are contrary the one to the other, so that it is impossible to take the vow of the union without violating the vow of the church, which is the law of the Bible. Hence all who join the labor union as it is now generally constituted violates his covenant with God; that is, providing he professes to be a Christian and is under the law of God. I am compelled to conclude that after a life of thirty-four years given to the ministry, those who have been separated from sin by the Holy Spirit are glad to get out of all secret societies.

(Rev.) D. C. Stanton.

New York City, October 15, 1915.

The cause you represent is of the first importance in many ways. I consider the "Lodge System" as the chief enemy of the Christian Church. I find no other single obstacle equal to this as a hindrance to true religion. It is also doing much to undermine the "home life" in ours and other lands. It breaks down independent and vital manhood in many ways, and serves no necessary purpose in the world. There may be and are certain good features in the system and its branches, but these are so overwhelmingly smothered by the inherent and practical evils of orders, that right thinking men ought to consider well before identifying themselves with any of them.

(Rev.) Arthur A. Samson.

Corona, L. I., N. Y., Oct. 11, 1915.

Fifteen years ago I was converted to Christ. Before that time I was a member of Island City Lodge No. 586, F. & A. M., also of Banner Chapter, Royal Arch Masons, No. 214. Before I was converted to Christ I thought it was a good order and I enjoyed the fellowship of the members very much. I spent my time and money with them and did not think of the future, as long as I enjoyed the present life. But the time came when I found that life was a very serious matter and that men are led by one of two spirits, whether they know it or not. They are either right or wrong, good or bad, for God or the Devil. I found that man cannot be really good unless he accepts Jesus Christ as his Saviour and Redeemer.

After I accepted Jesus Christ as my Lord and Master, I measured everything by Jesus Christ and the Word of God. I thus measured the lodge, and I found that it was an antichristian order. They read out of the Bible, but always read such Scriptures as do not mention Christ; they have prayers for the lodge and lodge brethren, but they are prayers that do not mention the name of Christ. Beautiful hymns are sung, but Christ is not in them. When I got my eyes open to see that Christ is "the way, the truth and the life:" that I could not have access to the throne of grace in any other name but the name of Jesus; that Jesus is the mediator between God and man; that there is no other name given among men whereby we must be saved, and that there is no remission from sin but by his blood; and when I got my eyes thus open I saw that the teaching of Freemasonry was a false religious teaching that one could get to Heaven by morality or good works.

The literature of the National Christian Association of Chicago concerning Freemasonry is true.

Charles A. Lagville.

A friend who attended the convention writes us that there were Free Methodist, Reformed Presbyterian, Wesleyan Methodist, Christian Reformed, Congregational and Reformed

churches represented in the convention. Possibly also there were members of other denominations present.

The evening sessions filled the church. The day sessions were small in numbers, but choice in quality and apparent interest. Some 300 were present at the last session.

Not quite as much space was given by the newspapers to the antisecrecy convention as to the spiritualistic convention going on at the same time, but the antisecrecy convention had no such attraction as the ghost of a man 74 years dead prancing up and down the convention hall on a ghost horse, as described by a speaker in the spiritualist convention, who said she could see both man and horse.

The Finance Committee reported that the receipts from collections amounted to $26.23, contribution from Rev. A. A. Samson $2.00, and from National Christian Association $25.00. After paying the expenses incidental to the convention, including printing, janitor service, music, expenses of speakers, etc., a balance of $2.57 remains in the treasury.

Paterson, N. J., March 26, 1915.

I enjoyed immensely the opportunity last year to be present at the Annual Convention. These conventions cannot but do a large amount of good. I stand foursquare for antisecrecy and am thankful to belong to a church that has taken a firm stand against the lodge evil. The more I study lodgism the more I am strengthened in my conviction that it is one of the evil forces working immense harm in the Church of Christ. The lodge is an awful satanic power working for the destruction of God's kingdom. I cannot but see that it is a satanic counterfeit of the Church of our Lord. I thank God therefore for the National Christian Association and for the vast amount of good that it has accomplished in the past towards breaking down this work of Satan. My prayers are for the Association and for God's gracious blessing upon its work. May the works of darkness be exposed and may many young men that may have been caught in the meshes of the lodge, be graciously delivered.

(Rev.) P. A. HOEKSTRA.

Chambersburg, Pa., July 10, 1915.

We received our first copy of the CYNOSURE and are very much pleased with it. My husband seems very much interested and said he would take it to the shop and let some of the men read it.

(Mrs.) E. B. BLAIR.

OFFERINGS TO N. C. A. WORK.

C. C. Enestvedt, $1.00; S. G. Conner, $1.00; Rev. J. Vanderwerp, $1.00; G. V. Dingleberry, $0.50; W. I. Phillips, $15.00; A. J. Loudenback, $4.95; Mrs. C. Hillegonds, $1.00; Ellen N. Manter, $4.00; Chas. L. Todd, $5.00; Rev. J. Barrett, $3.00; J. W. Vanden Hoek, $2.00; Rev. S. P. Long, $1.00; Bert Humphrey, $1.00; N. S. Coleman, $4.00; S. R. Faris, $2.00; Mrs. N. E. McKee, $4.00; A. D. Cline, $5.00; Mrs. L. W. Roberson, $1.00; Rev. S. F. Sprunger, $1.00; Rev. and Mrs. F. J. Davidson, $1.00; Mrs. P. T. Woodward, $2.00: Walter I. Phillips, $5.00; J. B. Barnes, $4.00; G. A. Barnes, $5.00; Dr. W. L. Ferris, $1.00; H. A. Johnson, $2.50; Mrs. Hedda Worcester, $2.00; Geo. W. Shealey, $1.00; Mrs. Mary P. Morris, $1.00; John B. Perham, $1.00; S. R. Davis, Martin Davis, and R. A. McCoy, $2.00; John Hoogenboom, $1.00; Alice A. Miller, $1.00; T. H. Brenneman, $1.00; Rev. P. Beck, $2.00; Frank L. Gibson, $5.00; Geo. L. Coffin, $26.00; Eliza F. Potter, $2.00; E. Brace, $5.00; Mrs. Anna E. Stoddard, $2.00; Mrs. C. A. Johnson, $5.00; Mary C. Fleming, $2.00; D. Branchcomb, $4.00; S. J. Peter, $1.00; Thomas P. Kellogg, $1.00; Rev. J. G. Brooks, $2.00; M. W. Siemiller and sisters, $2.00; Mrs. Sarah R. Dawson, $5.00; J. C. Berg, $5.00; Miss Susan F. Hinman, $1.00; John Purdy, $2.00; Rev. J. B. Galloway, $0.50; Mrs. C. B. Kennedy, $1.00; T. U. Reed, $1.00; Mrs. C. R. Hartman, $0.50; Rev. C. G. Sterling, $1.00; Mrs. John Highland, $0.50; Rev. T. C. McKnight, $1.00; Mrs. F. H. Frink, $1.00; H. L. Kellogg, $5.00; Rev. R. J. Millen, $1.00; Julia Hulbert, $2.15; Mrs. Jeanette Thomson, $5.00; R. L. Park, $10.00; Mrs. L. G. Almen, $1.00: Mrs. Julia A. Reed, $5.00; Rev. Fred T. Stevenson, $1.00; Cornelius Clousing, $0.25; Dr. J. C. Anderson, $0.50; Mrs. C. C. Shaw, $9.00; Wilmot Sigsworth, $3.00; C. R. Hussey, $5.00; Rev. A. W. Meyer, $4.00; Rev. G. W. Hylkema, $1.00; Hon. J. A. Conant, $5.00; Rev. J. A. Westervelt, $1.00; J. C. Sherburne, $0.50; Frederick F. Reade, $1.00; L. B. Wood, $1.00; Frank Holdeman, $1.00; Rev. G. A. Pegram, $3.00; Rev. H. Dekker, $1.00; Rev. Wm. Harder, $1.00; O. N. Barnes, $4.00; Rev. W. B. Stoddard, $10.00; Elder S. M. Goughnour, $1.00.

From Christian Reformed Churches: Classes of Hudson—Rochester Church, $8.31; Hope Ave., Passaic, $12.02. Classes Grand Rapids, East—Sherman Street, $10.00; Coldbrook, $18.04; S. S. of 14th Street Church, Holland, Mich., $15.00; Church at Volga, S. D., $6.09; Franklin Street Church, Grand Rapids, Mich., $19.55; Bethel Street Church, Grand Rapids, Mich., $6.56; Northwest Street Church, Kalamazoo, Mich , $9.70; Church at Ackley, Iowa, $5.00. Classes of Illinois, $104.24; Dreuthe Church, Zeeland, Mich., $17.25; Goshen, Indiana, Church, $2.75; Eastern Ave., Church, Grand Rapids, $50.00.

Christian Young Peoples' Alliance of Chicago, Hastings Street Church, $14.38; Estate of Samuel Berlin, $25.00; National Convention, Flora, Ind., $29.13; Estate of John D. Curry, $5.00; College Church of Christ, Wheaton, $0.50; New York Christian Asso-

ciation, $6.00; Estate of T. B. Van den Hoek, $20.00; Estate of Geo. S. Hitchcock, $5.00; Sarah A. Johnson Estate, $34.96; Jasper J. Tucker's Estate, $383.00; Theological Seminary Book Fund, by P. C. Hildreth, $18.70; G. W. Bond, $15.00. CYNOSURE Extension Fund: from Rev. G. L. Coffin, $1.00; from Martin Davis, $1.00.

Delaware, Ohio, July 22, 1915.

A Mr. Farrar, who for a number of years was an evangelist, backslid some years ago, and united with several of the leading secret orders. About two years ago he gave up his pulpit and went into business. Recently he has been spiritually revived and is now attending the Radical United Brethren church here. He has made a public confession of his backsliden condition and has renounced the lodge. At a prayer meeting recently he said several cutting tidings about the lodge. There were a number of lodge men present. Rev. Mr. Farrar is a man of great natural ability and is expecting to preach the gospel again.

(Rev.) CHARLES E. HULL.

Peru, Ind., March 30, 1915.

As I have read of the persecutions of the antilodge working force, and especially of the pastors who have to stay on the ground and fight the battle through, I thought it would be a good thing if all the friends of this cause which needs so much and gets so little in money or sympathy, would form a "letter and prayer league." This would help to encourage the brother who is having a hard time. We could write to every brother who was being persecuted for righteousness sake, and make special prayers for him.

I remember how it used to encourage me when I was having a hard time in the battle for the Lord, to have God's saints give me word of encouragement and direction, or pray for me.

(Rev.) G. A. PEGRAM.

Elder J. L. Davis will represent the Association as a volunteer worker, for the next two years, as in the past, but now in the State of Kentucky. He writes that he has just reached his home, Quail, Kentucky, after laboring for some time in Indiana. He was assisted by Brother Harrison Williams of Lena, Indiana, who is a seceding Mason and is spoken of very highly by Brother Davis.

Mr. A. Branson, for many years treasurer of the Iowa Christian Association, opposed to secret societies, and a staunch friend of the Association for almost fifty years, writes of his pleasure in having been able to attend the late convention at Pella. He says it was one of great benefit to those present, and the influence on the community was good. He speaks of having heard President Blanchard speak in a school-house some fifty years ago on the lodge, and from that time till the present Brother Branson has been an opponent to the secret society system, and not a silent one either. Many a tract and paper has gone out through his agency.

One of our staunchest friends, Hon. J. A. Conant, of Willimantic, Conn., a man who has already experienced the blessing promised of long life, is still full of good works. In the Willimantic *Chronicle* of last month we notice a vigorous article by him showing that "Every Patriot Should Do What He Can to Keep the Country Right." What a valuable moral tonic it is to a community to have such men for its best citizens.

Rev. William Harder of Russell, Kan., Ev. Luth. pastor, writes, in renewing his subscription to the CYNOSURE and sending his offering for the work of the Association: "Lodgism is the greatest enemy of the Kingdom of God and of the Church at large. May God bless you and the work of the N. C. A."

Rev. George Zilly, Ev. Lutheran pastor, of Pevely, Mo., in writing for literature, says: "My attention (together with that of hundreds of students of theology) has been called to your commendable work in opposition to the various lodges by none other than Prof. Fuerbringer of the Concordia Seminary in St. Louis."

Greenford, Ohio, Sept. 10, 1915.

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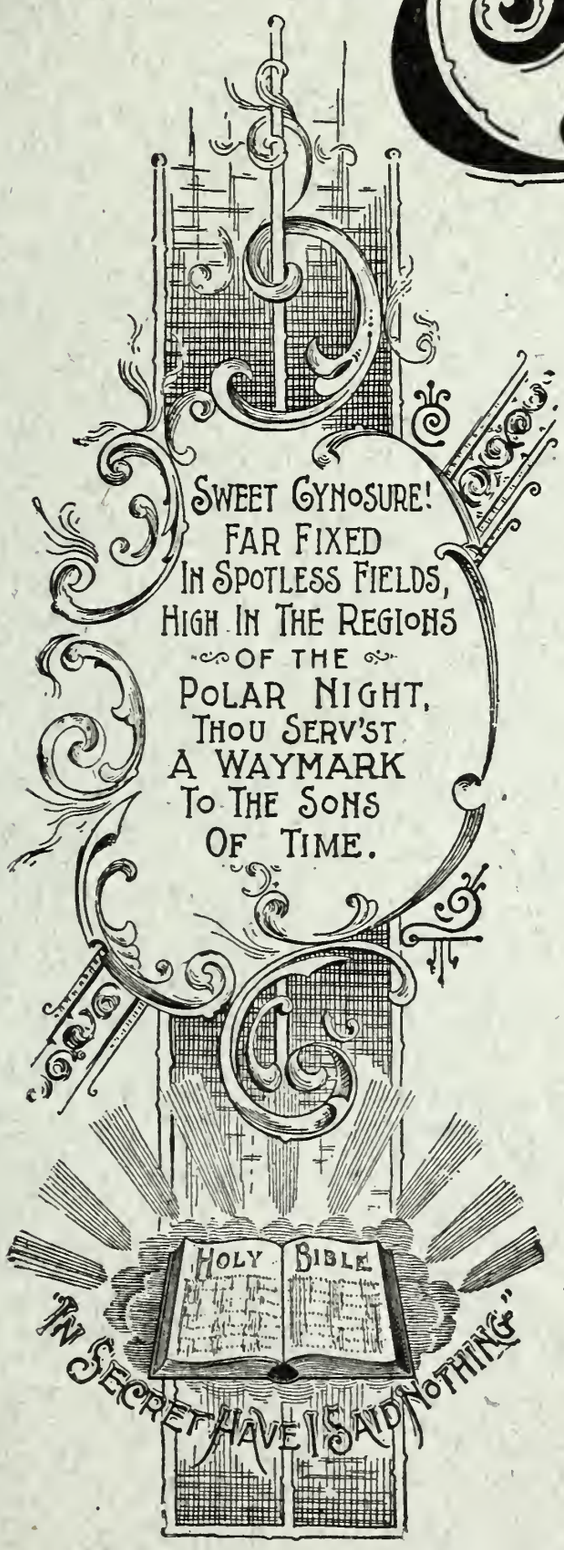
850 W. Madison St., CHICAGO, ILL.

Christian Cynosure.

CHICAGO, JANUARY, 1916



Evangelize.

Give us a watchword for the hour,
A thrilling word, a word of power,
A battle-cry, a flaming breath
That calls to conquest or to death.

A word to rouse the Church from rest
To heed her Master's high behest.
The call is given; ye hosts arise,
Our watchword is: Evangelize.

The glad Evangel now proclaim
Through all the earth in Jesus' name.
This word is ringing through the skies—
Evangelize! Evangelize!

To dying men, a fallen race,
Make known the gift of Gospel grace;
The world that now in darkness lies,
Evangelize! Evangelize!

—Selected.

CHRISTIAN CYNOSURE

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XLVIII CHICAGO, JANUARY, 1916. Number 9

THY WILL BE DONE.

"I can not say,
Beneath the pressure of life's cares today
I joy in these;
But I can say
That I would rather walk this rugged way
If Him it please.

"I can not feel
That all is well when darkening clouds conceal
The shining sun;
But then I know
God lives and loves; and say, since it is so,
Thy will be done."

—Selected.

THE SECRET PLACE.

BY JOHN E. WILSON.

Thy secret place, O Christian,
Is at the Master's side;
His love shall never fail thee,
His power thy strength abide.

The ways of man are subtle,
And snares they often set,
So that the true and godly
May fall within their net.

Be separate from sinners,
And those who would defame
Thy choicest heav'nly treasure—
The precious Saviour's name.

O come apart and listen
To thy dear Master's voice;
Leave earthly cares and burdens,
He'll make thy heart rejoice.

He'll guide thine erring footsteps
In paths that are divine,
And give to thee a token
Of heaven's delight sublime.

Then ever follow after—
Thy path is plain and clear—
To heaven's choicest hearthstones,
Where dwells His form so dear.

We can never heal the needs we do not feel. Tearless hearts can never be the heralds of the Passion. We must pity if we would redeem. We must bleed if we would be the ministers of the saving blood.—Jowett.

LABOR LEADERS INDICTED.

The murder, on August 21st, of Charles Victor, slugger for the painters' union, has exposed the secrets of the "reign of terror" of the recent painters' strike and other labor troubles in Chicago. In Victor's room were found two heavy steel slugshots such as are used to break plate glass windows, and other evidence of systematic operations.

The state attorney and chief of police started a double-barreled campaign to rid Chicago of labor sluggers, acid throwers, and plate glass breakers. They investigated the painters, electrical workers, carpenters, bakers, teamsters and fixture hangers unions and the trail led to certain manufacturing and contracting concerns. This inquiry revealed an organized gang of sluggers in several unions, who have carried on a wrecking and murdering campaign for several years.

Extortion, graft and vengeance on contractors, as well as revenge on other union members and nonunion men, make up most of the work of these revolver, slingshot gangs, the inquiry shows.

That the sluggers and blackmailers are only a small percentage of the members of organized labor was the assertion of Mr. Case, assistant state's attorney. Cliques of men in the various organizations dominate the whole body, and they hire and pay sluggers without the actual knowledge of the majority.

Dudley Taylor, of the Employers' Association, made public statistics which showed that in 1913 plate glass windows valued at $25,000 were smashed in the city, and in 1914 windows valued at $35,000. Mr. Taylor said blackmail, levied by unscrupulous business agents of labor unions for more than three years, had totaled at least a quarter of

a million dollars and perhaps more. The usual price demanded by the extortioners, he declared, was $250 for small business men, and mounted into several thousand dollars when wealthy men were the victims

Without Fear of Law.

"I was surprised at the extent of the conspiracy," said the state's attorney. "These labor sluggers have operated without scruple and without apparent fear of law. The cases looked as if there might have been police protection behind them, but I don't believe policemen are seriously involved. A few plate glass manufacturers are. These manufacturers number only three or four. They worked in connection with the labor window smashers and profited by their wrecking operations."

A great mass of evidence was presented to the November grand jury and resulted in the indictment of fifty-four men. The list consists of 22 painters, 1 lather, 10 electricians, 8 alleged sluggers, 3 sheet metal workers, 4 saloon men, 1 electrical manufacturer, 3 glass dealers and 2 fixture hangers. Each man was indicted 46 times: fifteen indictments for extortion, 1 count each; fifteen indictments for conspiracy, 7 counts each; fifteen indictments for malicious mischief, 1 count each; one indictment for conspiracy, 16 counts—making the total of 6,946 counts against each individual. On account of the great number of counts and the gravity of the offenses charged, the state's attorney asked that bail be fixed at $195,000 for each defendant. The total bail asked was $10,530,000.

Powers of Each Czar.

Commenting on the indictments, the State's Attorney said: "The city of Chicago was divided into nine districts, each presided over by a czar. Each czar had the sole power for his district of putting onto the blackmail or unfair list the names of people to be blackmailed and the sole power of taking those names off. Not even the other eight czars or business agents had the power to take off a name from any individual's territorial list. When glazier's, painters, sheet metal workers, fixture hangers or lathers wanted a victim's name on the list they called up and had it put there by the district czar. That name couldn't be taken off until he was 'satisfied.' The unfair lists were amended from day to day, numbered and sent to the leaders in the different districts, to glass sellers and to insurance companies. When blackmail had been paid or the 'trouble' had been 'settled' satisfactorily, the czar of the district in which the property was located would be advised, his share would be arranged for and the name would come off. Although the number of counts and defendants seems rather large, we have carefully eliminated all defendants who were guilty only of technical accusations and have weeded out of this first group of indictments all save the principal offenders.

Is Sure of Charges.

"We are satisfied there is not the slightest doubt of guilt in every case. These men cannot properly be termed labor leaders. They are a disgrace to union labor and never have 'represented' the unions, as they have claimed. They have worked solely in their own interest for the purpose of extorting money from their unfortunate victims. Some of the victims of these pirates have been ruined and have lost their property and even their homes."

It is probably true that the rank and file of union labor do not approve, or even know of the depredations engineered by their leaders, as uncovered in cases such as reported above, but members of labor unions are not excused, either legally or morally, because of their ignorance. Membership in an organization presumes approval of its purposes and methods. That membership in a union makes one legally responsible for the acts of the union was settled in the famous Danbury Hatters case, in which the individual members of the union were compelled to pay large damages because of the injury wrought by their boycott.

The State's Attorney says that labor leaders such as are under indictment do not really represent their unions. The same claim was made when the villainy of the leaders of the structural iron workers was uncovered. It was shown conclusively that labor as a whole not only condoned their offenses, but ap-

proved and defended them. Assessments to defend the assassins were levied on all classes of unions throughout the country, and were paid freely and without protest. Such arguments are advanced for political reasons.

A UNION OF UNIONS.

Dr. Charles P. Steinmetz, consulting engineer for the General Electric Company and Socialist council leader of Schenectady, N. Y., is one of those who are attempting to create a new sort of labor organization. The first effort is to make Union Square in New York a labor center. The hope is to enlist the Socialists, the members of the American Federation of Labor, the Industrial Workers of the World, in a common purpose.

Of this new organization Dr. Steinmetz is quoted by the Independent as saying: "For the first time in this country I see a sound and well-thought-out program which labor can use to increase its voltage.

"The labor party in the United States is very much smaller than the federations in England and Germany. They do not count for as much, perhaps, as do the unions in England. Their division is an essential part of their weakness."—*Chicago Herald.*

INSIDE STORY OF LABOR COUNCIL.

Here is the inside story of Labor's National Peace council as told by William F. Kramer, second vice president of the organization, to the New York federal grand jury, which is investigating the council's alleged expenditure of German funds in the tying up of American munitions commerce with the allies.

Calls Labor Men "Goats."

"We labor men," he said, "have been made the goats in this thing by Congressman Frank Buchanan of Chicago, former Congressman Robert Fowler of Harrisburg, Ill., and the other big fellows who organized the council.

"Buchanan and Fowler came to me with their plan for a council here in Chicago last June. At first it was known as Labors' Peace Council of Chicago. It was to campaign against the manufacture of munitions and, if that could not be stopped, to urge that the government take over all patent rights and do the manufacturing itself.

"We had a meeting in June and opened headquarters at the Briggs house. In July we had another meeting and rented offices on the fourth floor of the Monon building. In the meantime the national council had been started by Buchanan and others at a convention in Washington.

Three Paid Organizers.

"Our organizers, who went around doing the actual work of the council, were James Short and J. J. Cundiff, who got $50 a week apiece. L. P. Straube, as secretary, got $50 a week; there was $18 a week for a stenographer, and we paid $35 a month office rent. The vice presidents got nothing.

"We were supposed to be in it because of our convictions against the manufacture of munitions.

"Buchanan and Fowler were the leaders. They said they would supply whatever funds were needed until the organization got on its feet. And they did, at first. They seemed to have plenty of money.

Then the Money Stops.

"We went to Charles H. Canode's printing firm and had a lot of stuff printed. Up to about $500 the bills were paid promptly. Then, in September, at about the time the talk of German propaganda began to be pretty strong, money suddenly became slack. I was receiving no salary, of course, but I was to be paid for whatever traveling I did, and that money I never got.

"That was when we began to have suspicions. Here we were out talking about the boys in the trenches and opposing strikes and that kind of thing, and all the time, we learned, the big fellows were getting credit for having engineered strikes in the American munitions plants.

"That was when we stopped all expenditures in a hurry and practically closed our office here. We refused to have anything more to do with the council."—*Chicago Tribune,* Dec. 6, 1915.

LABOR COUNCIL HELPED PLOTS.

U. S. District Attorney Holds Proofs.

New York, Dec. 6.—United States District Attorney H. Snowden Marshall, in a statement issued today declared he has information which convinces him that the organization known as Labor's National Peace Council was financed by Franz Rintelen, now held in a British prison, through David Lamar, to stir up strikes in factories engaged in manufacturing munitions.

Mr. Marshall says:

"In view of the publicity given to the story concerning Labor's National Peace Council, I think I will state that I have, and for some

time have had, information that convinces me that the society was financed by means supplied by Capt. Lieut. Franz von Rintelen, through David Lamar.

"Part of the activities of this organization consisted in stirring up strikes in various plants which were engaged in munition manufacture. I do not, at present, wish to mention the location of any of the plants where these strikes were instigated.

"In each case where a strike was purchased there was considerable opposition to the strike among portions of the labor element which disapproved of strikes that were bought.

Plot Fought by Gompers.

"The activities of this organization came to the notice of Mr. Gompers (Samuel Gompers, president of the American Federation of Labor), who absolutely disapproved of the plan they were carrying out. I do not at present wish to mention the names of any of the officers of this organization who are shown to have been concerned in these transactions.

"Von Rintelen was in this country from April to Aug. 3. After he left the country and ceased supplying money, the activities of Labor's National Peace Council dwindled and came to an end.—*Chicago Tribune.*

Labor has answered this charge by seeking to impeach the District Attorney. Representative Buchanan, labor Congressman from Chicago, has introduced a resolution into the lower house to institute impeachment proceedings against Mr. Marshall.

BOY DIES FROM HAZING.

According to telegrams received last night from Lexington, Va., Thurber Sweet, sixteen-year-old son of Charles A. Sweet, died there late in the afternoon from injuries received during a "hazing" several weeks ago at the hands of students of the Virginia Military Academy, which the young man has attended for the past two months.—*Chicago Examiner,* Dec. 11, 1915.

Commenting on the organization of a new secret society of negroes in Alabama, which bears the modest title of "Christian Knights and Heroines of Ethiopia of the East and West Hemispheres," the *Sacred Heart Review* observes: "When it comes to naming a fraternal order, the negro compels our own fraternal Sir Knights and Sir Nobles to take a chair very much toward the back of the hall. But how silly all this tomfoolery is, whether it be among white men or negroes!"

THE PRINCIPLE OF WICKEDNESS AS MANIFESTED IN THE SECRET LODGE SYSTEM.

BY REV. MARTIN L. WAGNER, D. D.

[An address delivered at the Indiana State Convention, Richmond, Indiana, November 30, 1915.]

There are two opposite tendencies permanently subsisting in the human race, and clearly discernible in the history of mankind. They have shaped the religious affairs of man, and have developed with increased distinctness in the progress of time.

The one tendency is to submission to God. It is incited by the principle of truth and culminates in the kingdom of God, with Jesus Christ, truly begotten of the Father from eternity, and also truly man.

The other tendency is to obstinate opposition to God. It is incited by the principle of wickedness, the setting up of the human will against the divine will as set forth in the Bible, and developing into that sphere of human activity in which Satan's will dominates the hearts and lives of men. It is of this principle of wickedness that I purpose to speak.

Wickedness in its last analysis is the arraying of the individual's will against the will of God, whether ignorantly, deliberately or defiantly. This is its essence, and in this essence lies its sin.

The first manifestation of this principle of wickedness after the fall of the first human pair is in the case of Cain and Abel. Abel brought the firstlings of his flock, a bloody sacrifice, as a part of his devotion, conforming to the will of God in the eternal truth that without the shedding of blood there is no remission of sin, and God had respect unto his offering. Cain brought of the fruits of the field, a bloodless sacrifice, and God had not respect for his offering. The reason assigned is, that sin lay at the door. This sin is found in setting his will and opinion up against the will and revelation of God, and it developed into the murder of his brother.

The Babelites.

Those two tendencies, each incited by its respective principle, appear at the threshold of the race, and have been developing with cumulative energy ever since. In the antediluvian period this

principle of wickedness had so corrupted all flesh that drastic measures were necessary on the part of God, and he destroyed man from the face of the earth, only sparing one family.

Within the lifetime of Shem, after the flood, this principle of wickedness again became dominant, and took organized form among the Babelites when they resolved to build a tower the top of which should reach unto heaven. When the words, "Go to, let us build us a city, and a tower whose top may reach unto heaven; and let us make us a name," were spoken, organized wickedness began, and a heathen religious system was born. It was then that the individual human units, in whom the principle of opposition to God dwelt, were arranged into a body for more telling, decisive and fruitful results in its development.

Let us analyze this action of the Babelites and note the distinct elements of opposition to the divine will that enter into it.

Men may say it is ridiculous to believe that these Babelites thought they could build a tower whose top should reach to heaven. They doubtless conceived of heaven and of God's throne in the empyreal regions, and proposed to build a tower by which they could scale the heights and enter heaven. But be this as it may, was this effort of the Babelites any more absurd or impossible than that which many men now attempt, namely, arraying themselves against the God of the Bible and his will as therein expressed, and attempting to build for themselves an ethical or religious tower by which they propose to enter heaven?

But let us see what is involved in this act of the Babelites? They rejected the true God, but they had not lost all knowledge of him—the God of Adam, Seth, Enoch, Methuselah, Noah and Shem. They knew it was His will that they should multiply and replenish the earth. But they deliberately defied and rejected the divine will and no longer would be led by His counsels. They rejected God's plan of salvation and would build a tower to defeat it.

They rejected with contempt the salvation which God had predetermined to bestow upon them. Salvation promised in Eden, and objectively viewed in its concrete form in the life and work of Jesus Christ, is absolutely God's work. Man can lay no claim upon it by any merit of his own. This promise made in Eden of salvation to man was the inspiring factor, the sustaining hope of the patriarchs, and subsequently of Israel. But this salvation the Babelites rejected.

In this rejection of God, and of the salvation he promised to bestow, is involved also the idea that man can aid himself by his own power and wisdom in securing his own salvation. In this began the tendency that has ever since been evident, namely, for man to deify himself; worship himself instead of the Creator; reject the salvation God has provided in Jesus Christ and devise a way of saving himself. The name Jehovah is the germ of the entire revelation God has made of his will and grace. He is the covenant-making God, the God who enters as a factor into the life and activities of his people—the animating spiritual principle of truth. The "name of God" in its broadest sense embraces the entire revelation God has made of himself to man. To call upon that name is to go to that revelation for grace and strength. To hallow the name of God is to live as God's Word prescribes.

The Babelites, in rejecting the name of God, proposed to make a name for themselves. They felt no need of a supernatural revelation. The light of nature and human reason they considered sufficient for all their spiritual and religious needs. Their own inclinations, those with which they were born into the world, were a sufficient revelation to them. These inclinations and the imaginations of their hearts they regarded as the voice of the divine in them, and that was enough. That only would they obey.

Now we hold that where these elements are found in individuals or in an organization of individuals, no matter how sacred may seem the name, or how cultured, learned and refined may be the individual, it is essentially heathen, and wicked, for it does not harmonize with the will of God as expressed in his Word. The will of God is done when the Word of God is taught in its truth and purity and we as children of

God lead holy lives in accordance with it. Whosoever lives and teaches otherwise than as God's Word prescribes, profanes the name of God among us.

In the Garb of True Religion.

The next point to which we would direct your attention in the development of this principle of wickedness is its persistent effort to justify itself. This it does in various ways.

It persists in hiding itself under the garb of the true religion. When the sons of God appeared before the Lord, Satan also appeared among them. He persists in assuming the garb of an angel of light. The Baal worship in Elijah's day was disguised and conducted under the name of Jehovah, and so complete was the deception that none except the prophets and more discerning in Israel detected the fraud. The thunders of Jehovah's wrath were directed by the prophets against this confusion of the names of Jehovah and Baal. It was an abomination unto the Lord. It persists in quoting Scripture as a warrant for its claims and deeds. When Jesus was tempted by the Devil, the latter quoted Scripture, but in a mutilated form, as a ground why Jesus should yield to his requests. And need we remind you that there are thousands of persons who have learned this art in Satan's school? Our Saviour assures us that even at the Judgment of the nations there will be those among the rejected who will plead that they prophesied in his name, in his name cast out demons, and in his name did many wonderful works. But the King will not be deceived. He declares that He never knew them, nor authorized their work.

In His name means by His authority. Not every one, not every institution which says "In Thy name" has authority to do that which they claim to do. Before men can lawfully, that is by authority from God, do any act in service or in worship, they must show their authority, they must point out from God's Word where he has given them authority. It is one thing to claim authority, it is quite another to show from God's Word the right or authority to do the thing claimed.

What iniquities and abominations have been and are still committed in the name of God! Has it ever occurred to you that in order to justify itself, this principle of wickedness persists in making its deeds a part of a religious system so as to appear to be lawful, respectable and right? Every false religion is an effort to make lawful, defensible, respectable, and right that which the Word of God forbids. Heathenism in every place and in all ages had and has one common factor, namely, making adultery and licentiousness lawful under the garb and plea of a religious duty and right. Sacred prostitution is common to heathen religions, and, in a modifed form, is common to many modern cults. Mormonism in its last analysis is the attempt to justify adultery under the form of plural marriage. The Baal worship in Elijah's day was an attempt to make the so-called sacred prostitution of the Baalites lawful for Israel by practicing it under the garb of Jehovah worship. The Gnosticism of the early days of the church was an effort to clothe the phallic philosophy of the Greeks in the garb and terms of the Christian religion.

(To be continued.)

MINISTERS REFUSE TO BURY THE DEAD.

Meyersdale, Pa., March 18.—Members of lodges that permit sideboards in their rooms will not be accorded a Christian burial by members of the Meyersdale Ministerial Association. A resolution to that effect has been passed.

"Because," says the resolution, "of the pure and exalted position of the church, the members of the ministerial association believe it to be inconsistent for them to be officially associated in the services of the burial of the dead of any lodge that maintains a liquor sideboard." —*The North American,* Philadelphia.

It would be much more consistent, in view of "the pure and exalted position of the church" if the ministers would refuse to aid in a lodge burial.

"FRAT" BOY SUES TRUSTEES.

David Bradley, a student attending the Thornton Township High School, in a bill filed yesterday seeks to restrain the board of education from expelling him because he belonged to a secret society. —*Chicago Tribune,* Dec. 7, 1915.

"NO NEW THING UNDER THE SUN."

BY PRES. C. A. BLANCHARD, WHEATON COLLEGE, ILLINOIS.

I suppose every thoughtful person is frequently reminded of this saying of the wise man. Several things have recently occurred to impress it upon my own mind. For example, our secretary, W. I. Phillips, was only this week telling me of a letter which he had received from Mrs. Roberson, our consecrated and effective worker in the south. The statement as I understood it was this.

In her journeyings she providentially met a lady who had been prominent in the secret society movement among the colored people. This lady had been an organizer of lodges and at the same time was a professed Christian. She became convinced by the Holy Spirit and the Word of God that these organizations were evil in character and so far as active connection with them was concerned, changed her mode of life. She did not, however, bear testimony against them but contented herself, as so many good people do, with a negative righteousness.

Mrs. Roberson sought to convince her that it was her duty to bear testimony for the help of others. The lady could not accept her teaching but seemed willing to listen. Accordingly, these two Christian women met and agreed on two things, first that they would for some time eat only one meal a day. Second, that they would spend their time in prayer for divine guidance regarding this matter. They continued in this course for two weeks, at the end of which time the sister who had been a silent seceder for some time, became an open witness against the secret idolatries which are corrupting and destroying so many men in our time.

It is safe to say that this simple method of ascertaining duty would invariably lead to the same result in all cases if it were adopted. I have heard the testimony of a number of Christian men who declared that they never had a moment's peace while they were connected with their lodge, whatever it was. One may say: If this is true why do they not immediately come out from this ungodly fellowship? The answer is as of old. Shame, fear, ambition, avarice, a thousand reasons. All of these would be swept away like chaff before the winter's wind if men would simply fast and pray until they were right in heart. Blindness and an unsubmissive will are at the root of all difficulties of this kind.

Another Old Experience.

I was recently talking with a friend who lives in a thriving town in Ohio. He is an earnest Christian man, growing in grace and is glad to belong to God. He was telling me about his experience in the lodges. He said that he was one of the Sons of Veterans and was just about uniting with the Freemasons when he was providentially stopped in his career and severed his connection with the lodge of which he was already a member.

He said that in the little town where he lived at that time were about two hundred people; that these two hundred people supported five lodges, the Sons of Veterans, the Grand Army of the Republic, the Knights of Pythias, the Junior Order of United American Mechanics and the Modern Woodmen of America. He said that these five lodges were well sustained, having a large number of members. There was no minister resident in this town of two hundred persons. There was one church in the town which was coupled with other churches in securing a minister. They agreed to pay forty dollars per year to the support of this minister, but at the time of which he was speaking had been able to pay $37.50 of the agreed sum.

Religiously, of course, the town was absolutely dead. Morally it was becoming a sort of Sodom. We could greatly rejoice if this were a solitary instance. Unfortunately there is no new thing under the sun. Such facts are continually coming before us and will increase until there is a revival of pure and undefiled religion or the Lord comes. It is pitiful to see good men ensnared and entrapped, deceived and misguided by the false teaching of those who should be their leaders in Christian living.

A Prophet of Baal.

In another Ohio town I was taking an early train last summer for a prophetic conference which was about to meet. A fine looking young fellow, wearing the badge of the express company, was moving about the station, and as neither of us had any present duty, we

entered into conversation. I asked him if he was a Christian and he replied that he was. I asked him if he was a lodge member and he said, yes, he belonged to two lodges. I asked him what he thought of the lodges, and he said that they were fine, especially the Maccabees. He said that his minister had advised him to join the Maccabees and told him that the Maccabees were much better than the church because they did all that the church did and more. He said that the prayers were fine and the Scripture readings excellent, just as good as in the church and besides all that the lodge would help him to money, position and other things that the church did not profess to give. I asked him if the prayers contained the name of Christ and he really did not know. He thought likely they did, but he did not remember that he had ever noticed that point.

We have here unfortunately not a new thing under the sun. I have myself known ministers, supported by churches, to spend more time and strength in building up lodges than in building up their churches. Many of these preachers graduated, after a little while, out of their pulpits into business enterprises. They became life insurance agents, book agents, real estate dealers, anything by which they earned an honest living. This is a great blessing. The only difficulty is that so many times churches are injured, if not ruined, before the preachers graduate into their secular occupations. Is it not strange that even common honesty does not prevent preachers from doing in this way. It seems that it should do so but when one is fairly enveloped in an idolatrous system, he is blinded. The god of this world blinds the eyes of those who believe not lest the light of the glorious gospel should shine upon them.

One may say that these men are believers. We do not know their hearts and do not profess to pass on that question, but we are commanded to judge them by their fruits and by the fruits they are not believers. If believers at all, believers in very primitive and insufficient fashion.

A business friend of mine was talking to his pastor recently and asked him if he was really a Christian. He said that his pastor was quite excited about it, nevertheless was it not a fair question? One may say that it was a reflection. In a measure it was, but there were reasons for the reflection. Ought not the minister to have been ready in meekness and fear to give an answer to this parishioner who asked him respecting his personal relations to God.

Plenty of Money for Things We Like.

To return to my Ohio friend, who lived in the town of two hundred inhabitants with one church paying a preacher $37.50 a year, with five lodges well supported as to membership and money. My friend remarked to me that the region in which those church members paid that preacher $37.50 was one of the wealthy regions in Ohio. Farmers were buying automobiles and having large balances in banks. They did not pay for preaching the gospel because they did not care for it. They supported their lodges because they did care for them. Were they altogether to blame? Probably not. It seems difficult to believe that a faithful, God fearing minister could live in a town of two hundred people a year and interest them so little in his message that all they felt willing to contribute to it was $37.50. Probably he was afraid. Very likely he knew what was the trouble. Most ministers do, but many of them think that if they should bear their testimony against the lodges and these secret idolaters, they would be removed from their positions.

A friend of mine once said that he would rather be struck by lightning than die of consumption. Would not these ministers do a thousand times better if they would declare the whole counsel of God, even at cost of beating or stoning or discharge and go on to some other town, as Paul did? Is there anything in the Bible which teaches us that a minister is bound to hold his position. I know nothing of the kind. I do not think that there is any such teaching and personally I should a thousand times rather be driven onto a farm or into a shop or anywhere rather than to profess to preach the gospel to a church which cared so little for what I said that when they were rich and able, would pay only $37.50 a year for the message.

Of course if the people were poor and could pay only thirty-seven and one-half cents a year for the gospel it might be an unspeakable joy to preach to them. I have repeatedly periled my life driving miles in hard storms to speak the word of God in a place of need. I have several times not even been thanked in words for the service, but I knew that the people were thankful, and although I was a little surprised that they did not say they were, it did not worry me, and the fact that I risked my life without any recompense was no trouble then and is no trouble now. But I cannot see how any self-respecting man in a rich community could do such a thing as this. I fear that the minister himself was tangled up with the lodges. If not, he was undoubtedly afraid of them.

A dear friend who was for years a banker in Chicago used many times to say to me, "I tell you, Blanchard, the Lord hates a coward." I am not sure that I would say this. I am certain that the Lord would rather men would be brave than cowardly and I believe there is nothing which the church needs to-day more than it needs brave, courageous men. I think we are all naturally cowardly. I know I am, but from God we do not receive the spirit of fear but of love and power and a sound mind. Let us be more courageous and more thorough in our Christian life and testimony. It will pay well, having a promise of the life that is and of the life that is to come.

"Masonry All of the Devil."

This summer the friend who told me of the $37.50 paid to the preacher, said that he had a friend in West Virginia who had been a Mason for years and who, by the grace of God, was delivered. He said that this friend said to him, speaking of Masonry, "I tell you, it is all of the Devil." Some men may say, Why this is impossible. Think of the benefactions, think of the widows and orphans. Nevertheless this testimony might be a true one. Our old friend, Rev. I. A. Hart, used to say, "The lodges do not spend in relief more than a sensible fisherman would pay for bait." I am satisfied that this is true and that the expenditures which they make should be classed under that head. Bait, that is what they actually are.

How many times we hear people talking about lodges doing their charities in secret, when every intelligent person who is at all conversant with the facts knows that they advertise them in every possible way, seeking to draw others into their dark and evil fellowship.

It is a good time for Christian men to cut themselves free from all godless associations, for the days are passing swiftly and before we know the Lord will be at hand.

THE LODGE AND LIQUOR.

Several of the secret lodges are supporters and patrons of the nefarious liquor traffic. They carry liquor to their lodges and serve it out there to the members of the lodge. And even in Kansas, where the liquor traffic is forbidden by law, these lodges take the advantage of the law and furnish liquor. We quote the following from Caper's weekly paper of Kansas, showing how the law is taking hold of these lodges:

"The Elks, Eagles and Moose are the lodges enjoined. Evidence at hearings conducted by Mr. Montgomery was to the effect that at social sessions of these lodges from one to five barrels of beer usually were on hand, the members taking up a collection at one social session to defray the expenses of the next one. One lodge member told Mr. Montgomery under oath that he had seen beer in his lodge room only three times, and those occasions were social sessions. Then Mr. Montgomery asked him how many times he had been in the lodge room in the last year.

"Only three times," was his answer.

"The assistant attorney general said this witness showed that he belonged to the lodge only for the drinking opportunities, provided, as he frankly swore there was beer there every time he was present."

These lodges have been enjoined by law from their furnishing liquor or beer. —*Christian Conservator.*

HUNGARIAN MASONS FOR PEACE.

The *Chicago Tribune* of December 6th states that "The Hungarian grand lodge of Masons has voted to begin a ceaseless work in favor of peace."

VERMONT LAW.
1830—1880.

Ex-Pres. J. Blanchard, while editor of the CHRISTIAN CYNOSURE, visited in 1888 the Vermont State Capitol and State Library, and upon his return had the following to say as to the action of the Vermont State Legislature forbidding the administration of extra judicial oaths:

Oct. 28, 1830, the legislature repealed, by one brief act, the charter of the Grand Lodge of Vermont, and the charter of the Grand Chapter of Vermont, two charters at a blow. I found no repeal of that repeal. Nor did my Masonic friends present know of any. And as these charters only authorized that Grand Lodge and Chapter to "own real estate," "sue and be sued," etc., the legislature meant and intended the destruction of Freemasonry in the State of Vermont. Did they believe the lodge a harmless and innocent, or a dangerous and destructive thing?

Then I found in the records:

Nov. 7, 1833.—The same Vermont legislature, finding, perhaps, that the lodge still showed signs of life, passed a law fining the man who imposes, and the man who takes, "an oath, affirmation, or obligation in the nature of an oath, not authorized by law," (which includes Odd Fellowship) not less than $50 or more than $100! Were the Vermont House of Representatives, Governor and Council fanatics?

Perhaps you say, "That was done in the time of the Morgan excitement, which was a popular furor over a murdered man; and politicians out of office inflamed the excitement to get into office."

Well, I found the laws of Vermont were revised and re-enacted in 1839, six years after the slave question had swallowed all other questions, and drove Antimasonry out of politics. Robert Pierpont was chairman, and Samuel Swift was a member of the revision committee. And the whole committee was made up from among the coolest and most capable men in this or any other state. Did that committee, as they had power to do, weaken or throw out, as obsolete, the law fining Masonic oaths? So far from it they raised the fine from $100 to $200, and the legislature re-enacted it. The legislature doubled the fine six years after Antimasonry had gone out of politics!

1880.—Then a gentleman handed me the last Vermont revision, forty-one years later (i. e., 1880). I opened to the book, and there the fine stands, doubled!—$200 fine for imposing or taking a Masonic oath or Odd Fellows' obligation, "in the nature of an oath," or "an oath or obligation not authorized by law." I had not time to search the journals, from 1830 to 1888, to see if by cunning or fraud some act has been smuggled through to permit lodges to hold real estate. But the fact still stands out in the "laws," journals, and revised statutes of Vermont, three times enacted, and now standing as living law, extirpating secret lodges and punishing them as crimes. And to leave no possible doubt of their meaning, the exceptions to this law, specified, are, "oaths, affidavits," etc., which are "administered without intentional secrecy." A secret oath or obligation is, to-day, by Vermont law, finable two hundred dollars for giving or taking it.

Daniel Webster, in 1835, referring to dangers of secret obligations "to the general cause of civil liberty and good government," said: "It is my opinion that the future administration of all such oaths, and the formation of all such obligations should be prohibited by law."

EAGLE "JOINT" RAIDED.

Topeka, Kan., December 4.—Long distance "point" raids by automobile from the attorney general's office at Topeka have replaced raids from the local police stations and sheriffs' offices in Kansas.

The attorney general's men have had some trouble lately in getting any evidence against alleged jointists. Some way or other when the officers arrived from the local police station the raid had been "tipped off" and there was "nothing doing."

Last week a new tack was tried. Without any advance information to local officials at all three special assistant attorneys general from the office of S. M. Brewster left Topeka late in the afternoon and motored to Atchison.

They stopped just long enough to get some John Doe warrants, picked up the justice of the peace who issued them and took him along, and descended suddenly on the clubrooms of the local Eagle aerie. They found a bar—said to have been the best extant in the state—and four wagon loads of liquor.

Also they discovered a possible reason why it has been hard to locate anything wrong when raids were started from the local police station. Among the members of the Eagle aerie at Atchison were Mayor C. C. Finney, County Attorney John Conlan, Charles Grundy, judge of the city court, and L. W. Baker, city treasurer.

The same policy of surprising the local officials as well as the local jointists may be followed in one or two other border cities where raids of late have been fruitless, according to Attorney General Brewster.—*San Francisco Examiner*, Dec. 5, 1915.

THE TEACHERS' REVENGE.

Ernest J. Kruetgen, as a member of the board of education, voted for the Loeb rule against the teachers' union. His name was submitted as a candidate for the postmastership of Chicago. Because he voted for the Loeb rule all Chicago labor leaders are protesting his appointment.

Labor men are not objecting to him because he will make a bad postmaster. They are not objecting because he made a bad member of the school board. They are out for revenge because he opposed the teachers' union.

It is entirely clear that the question is not even remotely connected with better education for Chicago's children. The action strengthens the conviction that however beneficial a strong and intelligent organization of teachers may be, that organization should be connected in no way with the labor movement.—Editorial in the *Chicago Tribune*, Dec. 10, 1915.

MAFIA SLAYING BARES BLACK HAND DEN.

What is believed by the police to have been the meeting place of a band of black-handers was discovered yesterday following the murder of Vito Castaluzzo, a man of mystery in the north side colony. Castaluzzo fell a victim to the Sicilian law of vengeance and the sawed-off shotgun a block north of "death corner" in Milton avenue.

The shooting was a duplicate of dozens that have preceded it. Castaluzzo, a large man with grizzled hair and a swarthy, wrinkled face, was standing in front of Vito Ingraffai's butcher shop at 1129 Milton avenue when his assailant stepped out of a passageway next door. The man must have almost touched Castaluzzo's body with the muzzle, judging by the jagged hole made in his left side by the charge of slugs.

Roar Brings Usual Crowd.

The roar brought the usual number of men, women and children tumbling into the streets. Inquiries met the usual shrugs. No one had seen the shooting and no one had seen the assailant. The police picked up the sawed-off weapon in a passageway across the street. Ingraffai had been in the rear of his shop, he said, so how could he tell anything? Finally the police found some one who said Castaluzzo had conducted a wine shop at 510 Hobbie street.

The basement door at that address was found barred and locked. A bolt as large as a man's arm was fastened in place with a heavy padlock and this was reinforced with a lock with a keyhole as large as those in prison cell doors. A front window was broken open, a number of empty wine casks shoved aside and the police leaped into three dark rooms partitioned off by heavy black curtains.

The two front rooms contained nothing but a few empty casks piled against the walls. In the center of the rear room was a long table with chairs and casks turned on end ranged around it. On the table and on the heads of casks standing near the walls were a dozen packs of cards. Half burned candles, fastened in blotches of tallow, were on some of the casks.

Castaluzzo's brother, Andrew, was found at 504 Hobbie street. "He was no wine merchant," said Andrew. "He was a carpenter. If I find the man who shot him I'll shoot him like a dog."

Further investigation disclosed that Castaluzzo lived at 935 Townsend street. There the police found a large pile of letters which will be translated by Italian detectives. Many newspaper clippings, every one containing the story of some Black Hand shooting on the north side, were also found in the room.—*Chicago Tribune*, Sept. 28, 1915.

JEHOVAH OR BAAL.

It is a long way to Mt. Carmel, on which Elijah said to the assembled hosts of Israel, "How long halt ye between two opinions? If Jehovah be God, follow Him; but if Baal be God, then follow him." It is a long distance chronologically between that momentous day and the day in which we are now living. But the message which Elijah uttered then and there peals forth from the heavens above us as loudly and as distinctly as when it was uttered in the ears of the men of Israel.

We are called upon to make choice between two opinions as distinctly as Elijah called upon Israel to do in that day. You say that there are a thousand questions which are dividing the interests and attention of mankind. We say that one question is dividing the world into two ranks and our answer to that question determines our place in battle of opinions which is now hastening on to a final issue. And this is the same question which Elijah proposed, "If Jehovah be God, follow Him, but if Baal, follow him."

There is more Baal worship in the world to-day than many are willing to admit. There are multitudes who resent the suggestion that they are Baal worshippers who must clearly be placed in that class. The men of Israel in Elijah's day were not atheists. They

were a very religious crowd. They had as many as 450 priests, and they professed to be worshiping the great God who made the sun and stars and earth, and from whom they received their being and all its comforts. And there are thousands to-day who talk freely about the Great Being who made all things and the Great Benefactor from whom comes every good and perfect gift, and yet they no more worship the Jehovah of the Bible than did the worshipers of Baal in the days of Elijah. The Jehovah of the Bible is the Personal God and Father who reveals Himself through Jesus Christ, the God who has made known that love which is so great that it led to the giving of His only begotten Son. Jehovah is God revealed in Jesus Christ, and any form of worship which eliminates the name and the atoning sacrifice of our Lord Jesus Christ, is only a form of nature worship, however devout and Biblical the phrases employed in the exercises of devotion. Any teaching which proposes to save human souls and lift up society by any other means save the blood of the cross and the renewing power of the Holy Spirit, is a mere nature religion, to all intents and purposes a modernized form of Baal worship, a natural religion, such as the heart of man has devised, to the setting aside of the redemption which God Himself has devised and purchased and without which there can be no life in the presence of God.

Look around and see the many forms of nature worship which prevail today. Think of every ritual which eliminates the name of Jesus Christ. Think of every form of teaching that seeks to ennoble man and demonstrate his power to save and elevate himself, independent of the gracious guidance and help which God is freely offering to mankind. Think of the glorification of outward respectability for regeneration, the substitute of culture for conversion, social service for salvation, and the number of Baal worshipers begins to multiply so rapidly that they cannot be reckoned.

Bringing the matter home still closer, Is the God whom we worship merely the God of nature, the God whose countenance shines in the sunbeam, whose voice speaks in the thunder or in the ocean's roar, whose steppings are felt in the trembling earth and whose might is seen in the conflagration that sweeps over fields and forest? As we ponder the great vital question which divides all men into two ranks, Carmel vanishes and Calvary rises before us. There we see three crosses and Jesus in the midst. The cross of Calvary separated between the penitent and the impenitent thieves, and the cross of Christ still marks the line of separation between the followers of Jehovah Jesus and the followers of Baal. On which side are we? How long halt ye?—*Christian Instructor.*

REV. C. D. BROOKS.

In the death of Rev. C. D. Brooks, who passed away at the home of his daughter, Mrs. Wm. T. Barnum, in New Haven, Conn., November 18, 1915, the CYNOSURE loses a faithful supporter. Brother Brooks was a minister of the Free Methodist church, and one of the oldest, if not the oldest minister in that body at the time of his death. He lived to the ripe old age of ninety years, and had it not been for an accident, it is believed he would have lived much longer. He served many appointments in the church of his choice. He always read the CYNOSURE with interest. If the writer is not mistaken, he was a subscriber from its beginning. The New Haven *Evening Register* says of him: "He was a strong man every way. Strong in body, strong in mind and will, strong in conscience and character. He knew what he believed and why. Yet his charity was broad, and his sweetness of temper unruffled. His prayers were those of a man who lived near to God, and will never be forgotten by those who heard them."

Prior to the passing away of Brother Brooks' wife, eighteen years ago, it was the writer's privilege to be frequently entertained at his home, then at Geneva, New York. What a multitude of those whom we have known and highly esteemed on earth are now gathered on the other side! Many will call him blessed because of the good which has come into their lives because he lived.

THE BATAVIA TRAGEDY.

(Continued.)

BY CHARLES FRANCIS ADAMS.

An Extensive Conspiracy.

Strange as is this narrative, fearful as is the disclosure of the fanaticism of secret association which could impel men holding a respectable rank in society, walking by the light of modern civilization, acknowledging the influence of Christianity over their daily life, to the commission of outrages so flagrant as were the abduction and murder of William Morgan, it would not of itself have sufficed to justify attaching even a suspicion to the entire institution of Freemasonry in the United States, or even to any considerable branch of it existing without the limits of the region where the events happened. Whatever might have been the private sentiments entertained of the danger attending the assumption of secret obligations, the exact nature of these was at the outset too little understood to sanction the inference that they allowed criminal enterprises. Extensive as the conspiracy against Morgan and Miller appeared to be, yet similar things have been done under the influence of passion, and in open and acknowledged violation of moral and religious duty, in all stages of the world's progress. It was hence no unreasonable thing to conclude that it might have happened once more. Censure was to be directed, if anywhere, against those over zealous members of the order who could be believed to have overstepped the bounds of reason and of justice, acknowledged as well by the law of the fraternity as by the higher one of God and of civil society. It was reserved for events coming somewhat later to develop the fact that in the instance of Morgan, Freemasons, so far from thinking themselves to be violating, were literally following the injunction which they felt to be laid upon them in their oaths. The law of Masonry was to them more than that of civil government or of the Deity, even when it was known directly to conflict with them. It was the truth of this proposition, slowly and gradually wrested from the lips of adhering members, that turned the current of popular indignation from the guilty individuals toward the institution itself. It was the proof furnished of this truth which created the moral power of the political party that soon sprung up in New York and Pennsylvania, and that under the banner of opposition to all secret societies rallied its tens of thousands in a fierce and vindictive, and at times even a fanatical persecution of everything that bore even the semblance of dreaded Freemasonry.

It would be tedious to recapitulate all the particulars of the evidence which ultimately fastened upon the public mind a conviction of the reality of the proposition above named. It may be sufficient to state the manner in which the powerful efforts made to discover the guilty parties and to bring them to justice were perpetually baffled. The first and most natural impulse operating upon those who united in an endeavor to maintain the law was to look to the chief executive magistrate of New York for energetic support. The person who held that office at the moment was a no less distinguished man than the celebrated DeWitt Clinton. But he was at the same time a Freemason, and what is more, he was high-priest of the General Grand Chapter of the United States, in other words, the highest officer of the order. The fact was known throughout the region of western New York, and was unquestionably relied upon as a protection from danger by those who were concerned in the deeds of violence. Indeed, it afterward came out that what purported to be a letter from him was freely used for the purpose of instigating the members of the order to prosecute their schemes. There are many living who yet suspect that the letter was actually genuine; but that suspicion is believed to be unjust to the memory of the late Governor Clinton, who did what he could, as soon as he became apprized of the character of the offense, to bring the guilty to punishment. The fact, however, furnishes an instructive illustration of the great danger attending the existence of secret ties, which may even be suspected to conflict in the mind of a high officer of state with the performance of his public duties. The moral influence of his situation was thus wholly lost upon men who believed that, whatever he might say in public to the

contrary, his sympathies were all with them; who supposed that his private obligations to conceal and never to reveal the secrets of his brother Masons, as well as to aid and assist in extricating them from any difficulty in which they might become involved, might be depended upon, at least so far as to shelter them from the legal consequences of their own misdeeds, within the sphere of the executive influence. Was this an inference wholly unwarranted from the language of the Masonic oath? Let any impartial individual examine its nature, and answer affirmatively if he can. Doubtless DeWitt Clinton was wholly innocent of guilt, but his situation was not the less clearly one of conflict between his Masonic and his social and religious duty. Although he may have escaped contamination, another and weaker individual might have made himself accessory to the crime. At all events, it must be conceded that the situation in which he was thrown was one not unnaturally the consequence of his assumption of conflicting obligations, and one in which no high civil officer under any government should ever be suffered to stand.

Justice Defeated.

The second manifestation of the force of the Masonic obligation was made visible in the courts of justice. The sheriffs, whose duty it was under the laws of New York to select and summon the grand juries, were, in all the counties in which the deeds of violence against Morgan had been committed, Freemasons. Several of them had themselves been parties to the crime. They did not hesitate to make use of their power as officers of justice to screen the criminals from conviction. The jurors whom they summoned were most of them Masons, some of them participators in the offenses into which it became their civil duty to inquire. The consequence may readily be imagined. Money, time, and talent were expended in profusion, for the purpose of bringing the perpetrators of the crime complained of to condign punishment, but almost in vain. Some of the suspected persons were found and put upon their trial; but the secret obligation prevailed in the jury-box, and uniformly rescued them in the moment of their utmost need. Others vanished from the scene, and eluded pursuit even to the farthest limits of the United States. One man, and probably the most guilty, was tracked to the bosom of a lodge in the city of New York, by the members of which he was secreted, put on board of a vessel below the harbor, and dispatched to a foreign land. Five years were consumed in unavailing effort to obtain a legal conviction of the various offenders. Nothing that deserves the name of a true verdict followed. Such a history of deeply-studied, skillfully-combined and successfully-executed movements to set at naught the lawfully-constituted tribunals of justice, has at no other time been made evident in America. Important witnesses were carried off at the moment when their evidence was indispensable, and placed beyond the jurisdiction of the state; or, if present and interrogated, they stood doggedly mute; or else they placed themselves entirely under the guidance of legal advisers employed to protect them from criminating themselves. It was made plain to the most ordinary capacity that the order was assuming the responsibility of the crime of some of its members. It was exerting itself to throw over the guilty the protecting garb of the innocent. The obligation of Freemasonry was then the law paramount, and its social system sunk into nothing by the side of it. Even distant lodges responded favorably to the call made upon them to aid in the defense of the endangered brethren, by actually voting and forwarding sums of money for their relief. And the brief and insignificant period of imprisonment which two or three of them paid as a penalty for comparatively light offenses, was spent by them in receiving the sympathy of a martyr's fate. The end of all was, that for the first time Masonry enjoyed its complete triumph. The men who actually participated in the murder have gradually dropped off, until it may be said that not a single individual remains within the United States. But they lived and died secure from every danger of legal punishment. The oath of Masonry came in conflict with the duty to society and to God, and succeeded in setting it aside.

(To be continued.)

THE MORGAN TIMES NOT MYTHICAL.

BY J. E. TIFFANY.

I am invited by the Editor of the CYNOSURE to write an article devoted to my recollections of the times and places of my boyhood, but especially the recollections concerning the Morgan times.

I think that, in some respects, the nineteenth century was crowded with some of the most stirring events of past centuries. Within a few miles of my birthplace, Mormonism and spiritualism had their origin, and Morgan was kidnapped by the Masons and murdered in cold blood. I was born in the town of Walworth, county of Wayne, state of New York, May 18, 1841. It is well known by those who have read the history of the Morgan murder that, after his death, a strong antimasonic party in New York state politics arose, and that of fifty thousand Masons in the country, forty-five thousand left the lodges. It was then thought that Masonry was forever dead.

When I was a child able to read, almanacs containing the exposition of Morgan were common in our town, and on every page there was printed a continuation of the exposition of the whole work of the three degrees of the Blue Lodge, Entered Apprentice, Fellowcraft and Master Mason's degrees, including all the secret work, the oaths, the lectures of the degrees, and pictures illustrating it all, from page to page. I have often wondered what became of them later. I read them again and again as a child, and such a horror of the lodge filled me that when grown to young manhood, and Masonry began to lift its hydra head in respectability, and I was invited again and again to join the lodge, though a sinner, my mind revolted at the thought and I dared not commit, even as a sinner, such a heinous sin as to do it.

Our home was across the road from the farm of a neighbor whom it was generally believed had to do with providing means and conveyance for taking Morgan from the jail at Canandaigua to Fort Niagara. At that time persons could be imprisoned in our state for debt, and this method was used by the Masons to incarcerate Morgan in jail so that they could secretly get him in possession. My father had relatives in Canandaigua, the county seat of Ontario county, and I often visited the place in my young manhood, the village was but a short drive from our home.

In 1888 I became pastor of a church in that village for some years, and became personally acquainted with old men, members of my church, who lived in and near the village, who knew all about the circumstances that occurred at the time of Morgan's arrest for the debt and his imprisonment. At the dedication of the church, several clergymen being present, a visit was proposed by one of the ministers to the jail, for the purpose of seeing the cell in which Morgan was confined, and I being acquainted with the sheriff piloted the company to the jail, and by permission of the sheriff we entered the cell with him. The sheriff, in reply to a question of one of the ministers of the party as to whether it was the real cell in which Morgan was imprisoned, said that it was. I remember especially that one of the brethren in the ministry proposed that we all gather in the cell and shut the door, in order to see how we would feel to be in Morgan's place. We did so, the sheriff being in with us, and several members of my church, aged men, who had lived in and near the village and were acquainted with the circumstances of the kidnapping and also acquainted with leading Masons who took part in the kidnapping, were with us.

I have also visited Fort Niagara where Morgan was kept until the lodge there had decided how Morgan should be killed and who should do it. I have been in the room where he was confined, and conversed with persons who lived there concerning the affair. My father was born not far from Canandaigua, and knew fully all about all the circumstances connected with the kidnapping and murder. He was born in 1804, hence was twenty-five when Morgan was imprisoned and killed. Besides, the whole affair was known, not only all over the state and the country, but especially so in Ontario and Wayne counties, and more especially so in and around the village of Canandaigua and

adjoining ones. I am now living in Clifton Springs, New York, only seven miles from Canandaigua, and many persons are still living in the vicinity who personally know all about the Morgan abduction.

The whole story has been published to the world, but I was invited to write this sketch of my own personal knowledge of the times, as a living witness to what I know and have been told by unimpeachable testimony, as a valuable asset for the young men of to-day who may think that all the occurrences are mythical or told by enemies to Masonry. Many men who have been converted in my ministry, who had been Masons, have assured me that Morgan's exposition was a true exposition of the Blue Lodge degrees. One minister told me that when a Mason their lodge was worked by the Worshipful Master from a copy of Morgan's exposition.

Some years ago I met a man in the village of Geneva, a few miles from Clifton Springs, a member of one of the leading churches of the village, a Mason, who told me that there was no doubt but that the Masons killed Morgan, and, he added, the Masons in this part of the country would not now kill men for revealing the secrets of the lodge, but in the west, where men are rougher, they would do it now. I had a conversation with a leading business man in one of the large cities of the state concerning Masonry. I asked him if a Masonic jury would free a Mason who had committed murder. He replied, "Yes, for the first time, but if he murdered again he would have to defend himself." Its spirit is murder. The strangest thing to me is, how ministers can be Masons, and say it is a help to spirituality—which is what a minister said to me recently.

Clifton Springs, New York.

Perry, N. Y., Sept. 20, 1915.

My dear Brother Stoddard:

As you requested, I send you the lines as repeated by our dear mother the morning you left us. I also send you the words prefacing the poetry, both of which were published in an almanac of many years ago, and both repeated by our mother, Mrs. Miranda Bennett, Perry, N. Y., now in her 88th year. Very respectfully yours in Jesus' Name,

A. H. Bennett.

"Be it remembered that William Morgan, a free citizen of these United States, was kidnapped, bound hand and foot, and carried through an extent of country not less than thirty miles, and in defiance of all law, human or divine, was put to death." The following lines were prefaced by the above:

Ye, whose valiant fathers bled,
When against the Briton led,
Tell me, has fair Freedom fled
Heaven born liberty?

Shall a self-created band
Govern with Supreme Command
While their deeds in darkness stand
Veiled in mystery?

Shall they shed a brother's blood,
Plunge his body in the flood,
Trample on the laws of God
With impunity?

O, ye slumberers, awake,
For your own, your country's sake—
While your liberty's at stake
Sleep ye quietly?

Who'll espouse a righteous cause
To oppose Masonic laws?
Let the man who backward draws
Pine in slavery.

Freemen, boldly take your stand,
Spread the truth throughout the land,
Wield the pen with willing hand—
Down with Masonry!

By the blood of Morgan slain,
Victims shall not bleed in vain,
Masonry no more shall reign—
Freemen shall be free.

SECRET HUMBUGS.

BY H. L. HASTINGS.

Every little while there comes intelligence from some college or school, of some young man who has been insulted, injured, outraged, maimed, or killed, while in the progress of initiation into some secret order, clan or society. The papers had an account of one young man, bearing an historic name, on whose naked arm the initials of a secret society were printed with the end of a burning cigar. This was at Harvard. Another young man was blind-folded, and went to his death, a few years ago, at Cornell. Later a young man in

process of initiation was blind-folded, and set running down a street until he was struck in the bowels by a carriage tongue and killed; this was at Yale. Still later several students were maltreated, injured, marked with nitrate of silver, and disfigured for life. This was at a Wesleyan college in Ohio.

These few instances which *come to the knowledge of the public* only prepare us to imagine what *other things are done out of sight and hearing;* what other outrages are perpetrated, which, not resulting fatally, are kept from the public gaze. When a man is *killed* it is usually necessary to take some notice of it, but minor outrages can be easily hushed up. The papers stated that the parties connected with the New Haven homicide resolved to have no more such performances, but simply to require a pledge or oath of secrecy. Well, after a young man is killed, it would seem about time to call a halt. But does it require the loss of a human life to teach anybody but a pack of reckless drunken hoodlums, the outrageousness, danger, and sinfulness of such performances?

Now what under the heaven are these young gentlemen up to, that must be kept so secret? What lessons are they learning which they must bind themselves not to communicate to others? Have they learned anything which is too good for other people to know? The Savior said to his disciples, "What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops." If men have anything good, let us have it; if not, why humbug people by making them promise not to tell it!

There is, no doubt, a charm in secrecy. One bright man recently proposed a cure for most of the ills to which the flesh is heir, which was simply taking a syringe and filling the bowels with a quart or two of water every night. This precious knowledge was to be furnished to all persons who would pay $4.00 and sign *a solemn pledge of honor not to tell other people about it.* The author of the scheme has probably made himself rich by his device, and we have heard of men and even ministers who have gained considerable money peddling the secret about the country. But there are men who want no good knowledge which they are *not allowed to share with others.* They would not object to paying a reasonable amount of money for useful information that would tend to health and strength; but nothing could induce them to *bind themselves not to tell others* things which were for their good. Secrecy is the covert of sin.

Three men were appointed by a religious body as a committee to transact certain important business. One of them, a party interested, ruled the committee, and prevented their making even a proposal for an adjustment of the matters in hand. At the annual meeting of the body which appointed them, a report was read, five hours long, full of slander, falsehood, and abuse, which was adopted without opportunity for discussion or defense, to the great and lasting injury of all concerned. One of the committee who had not seen the report till he was called upon to read it, and who voted against its adoption, and afterward confessed that he had sinned in reading it, was interrogated concerning it. He was not at liberty to speak. It seemed that the crafty author of the slanderous paper had bound his colleagues by the most solemn obligations to *answer no questions* concerning it. Nevertheless the investigator persisted, saying:

"If you should see three boys whispering together, and they should begin by saying, *'Don't you tell,'* what should you think about them?"

"I should think they were up to some deviltry," was the frank reply; and facts and experience justify this conclusion. Robberies, murders, swindles, strikes, riots, trusts, deals, combines and a thousand forms of vice, violence, fraud and crime depend for their existence and success on secret, oath bound gangs of men. What have honest men to do with such combinations?

The necessity and utility of these secret clans is not so obvious as some suppose. It is true there are advantages which a man may gain by belonging to some secret orders. As one man said, "Join the ———; get in a blanked scrape, and *they will help you out.*" If

any man wants to get into a blanked scrape, of course it is convenient to have somebody to help him out; but if a man has no desire to get into such a scrape, he has no need to linking him self with such a crowd to help him out.

The Savior was no friend to secret clans and orders. "In secret have I said nothing;" said He; and it is His will that His Word of Truth shall be declared in all the world. The men who work secretly, and organize clans and orders, are working on other lines, no matter what their professions may be. If men have secrets let them keep them in their own breasts, but when they are confided to others they are no longer secrets; and why should a man be pledged to secrecy unless there is some deviltry which is to be covered up? Let the followers of Christ take their stand upon the one foundation, and whatever others may do, let them make it their business to stand for God, though they stand alone, and do right though all the world is against them.—*The Christian.*

Dr. A. B. Storms, pastor of the Central Avenue M. E. church, Indianapolis, Indiana, is reported to have addressed the Scottish Rite jubilee celebration held in that city last May. Dr. Storms apparently distinguishes but slightly between the "deity of paganism" and "the God of the Scriptures," and says that the god of Masonry embraces them both. His inference, however, that the Bible is the only "Book of the Law" recognized by Masonry is incorrect as the Koran, Vedas and other sacred writings, so-called, stand on an equality before Masonic law. Dr. Storms says:

> The spiritual sources and inspiration of Masonry are as directly and as distinctly Biblical as are those of the Christian church. Elemental beliefs are informed with meaning from the Bible. The God of Masonry is not merely the elemental deity of paganism, but the God of the Scriptures. Without the Bible there would be and could be no Masonry.

There is nothing that quite equals self-praise to give one that chesty, self-satisfied, all's well with the world feeling. The opportunity is especially enticing to a Mason when giving a public address because, the concern being supposedly secret, if they don't pat their own backs, who will? On such occasions truth need not be strictly adhered to, for no one will know the difference, they think. And then, perhaps the exact truth would not gain them friends! Mr. A. W. Hall also addressed the Scottish Rite convention, and according to the *Indianapolis Daily Star,* the following are among his effusions:

> "Masonry is the organized expression of the desire for nobler character. The state is the organized expression of the desire of the community for law and order and the maintenance of justice and liberty. The former is inherent in human nature and is constant as life. The latter is a mode of realization and changes with time and condition. Masonry is therefore more fundamental in the life of society than government.
>
> "Before all civil institutions of the western world, Masonry had its being. When they shall have passed away Masonry shall endure. Masonry lays a sure foundation for the state by developing intelligent, upright citizens. The government of a republic derives its power from the people. The people must be fed from within with all the strength they need. Masonry is an eternal living fountain that feeds the people with strength of character, purity of thought and sincerity of purpose.
>
> "The part played by Masonry in the development of our national spirit is a matter of record. The order was a potent factor in colonial times. Every self-evident truth that underlies the Declaration of Independence and every 'inherent right' guarded by the constitution were long recognized in the life of the fraternity. Not only is the order a strong moral force in evolving the spirit of nationalism, but its members, as free citizens, were active in giving this spirit permanent cast in the civil structure.
>
> "If international diplomacy were formulated wholly around Masonic altars, war would forever cease."

George Washington, John Adams, Samuel Adams, John Hancock, William Wirt and other patriots who were conspicuous in the "part played in the development" of our national life and in writing the Declaration of Independence, were opposed to secret societies. Washington called Freemasonry "child's play," Wirt caricatured it as a "wicked conspiracy against the laws of God and man." Charles Sumner, whose words carry authority, said:

> "I find two powers here in Washington in harmony, and both are antagonistical to our free institutions, and tend to centralization and anarchy—Freemasonry and Slavery, and they must both be destroyed if our country is to be the home of the free, as our ancestors designed it."

Editorial.

HORSES OF THE SUN.

After Hilkiah, the high priest, found the book of the law, Josiah, the king, made a thorough purification of the temple in Jerusalem and of the land of Judah, vigorously sweeping away the accumulations of idolatry. "And he defiled Topheth, which is in the valley of the sons of Hinnom, that no man might make his son or his daughter pass through the fire to Molech. And he took away the horses that the kings of Judah had given to the sun, from the entering in to the house of Jehovah to the chamber of Nathan-melech, the chamberlain, which was in the colonnade, and burned the chariots of the sun with fire." Much more, did good King Josiah, which is recorded to his credit in the twenty-third chapter of the Second Book of Kings. Selections from this chapter would be peculiarly appropriate Scripture to read when a lodge assembles in church to display the regalia of sun worshipers.

A GREEK GILPIN.

A graduate of Trinity College whose home, also, is in Hartford, and who was a star full-back in his college days, lately shared a banquet of freshmen a few miles farther up the river in Springfield. He is said to have left the hotel happy. Lucky freshmen rode back with him in an automobile which he happened to discover outside. Alas! he was unaware that he had stolen it from a fraternity brother, an Amherst college Alpha Delta Chi. On the joyful way to Hartford with his freshmen, he bumped another car, as the damaged mud-guards of both emphatically testified.

Leaving the stolen car at a garage, he went home to forget virtues and felicities in sleep. Next day when he went to the garage for the car to bring it back to Springfield, who should be waiting for him but the police. It was he himself that was brought back to Springfield, and "Where at first he did get up, he did again get down." His fraternity brother would fain have dropped the prosecution, but the obdurate police failed to be overawed by Greek letters. Springfield police court, with kindred disregard of what is due to star full-backs and noble frats, made him pay a fifty-dollar fine and promise to pay damages.

THE NAME CYNOSURE.

No doubt the name of this magazine was chosen, not chiefly for the sake of that idea which is found in such a phrase as "cynosure of all eyes," but rather because it implies the idea of guidance. This idea is thus implied, because the word, being of Greek origin, imports from the Aegean to Atlantic shores, as one of its meanings, North star or Pole-star. Without a compass to guide by night, and without an adequate system of lighthouses, Greek mariners had yet the celestial compass so long as they had a clear northern sky. Traveling by sea or land, in deserts or tangled wilds, through watery wastes or along shores too dimly discerned, wanderers of the ancient world turned inquiring eyes to the bright and steadfast Cynosure.

It surely typifies that prime quality of a guide, competence; together with the indispensable quality of steadfast faithfulness, dependableness, or reliability. Any guide must know the way, and must be in all senses fitted to guide therein. It is not the least important part of his fitness that he be trustworthy, disposed to pursue only the right way, and to hold that way closely, for the sake of those he undertakes to lead, and ready to render without stint all needful aid.

The best qualifications, however, will not make him a real guide. Alpine guides ascending the mountains alone, would be mountain climbers; guiding tourists, they become also guides. In like manner, this magazine becomes a real Cynosure, not merely through clearness of light and steadfastness of position, but through actually guiding those who welcome its directing rays of light and truth. The final test of its fitness to bear the name is met when some mariner on life's sea newly sets the helm, or when some voyager already sailing true, holds more easily or cheerfully his steady course through all the

shadowy hours. That it may guide each and cheer both, is the fervent desire of those who toil month by month that the magazine may deserve its name.

THE GROWLERS.

Where we stayed Sabbath they had a big fat cat, and they did not know what he was good for. He would not catch mice or rats, but the children found out when they pulled his tail or punched his side he would growl. That was not strange, but the peculiar thing was that he would lie down and wait for such treatment, not trying in any way to make his escape. So they named him The Growler, and when wanting amusement they exercised the cat, and always with the same result. There are born growlers, we suppose, and all we can do is to let them enjoy it.

A DISCREET JUDGE.

A good precedent was made by the judge during a sitting of the Superior Court in a New England city, when he required witnesses to remove society badges. The case before the court was a suit for damages brought against the city. In alighting from a car where the street was out of repair a lady had suffured injury which kept her in bed five months. Another alleged result was continued deafness. Many witnesses were in the court room when the judge said that he did not want a new trial of a case to be asked for on the ground that reference had been made to membership in a society, or that badges had been prominently displayed. He had already been obliged to take a case from the jury, in another city of the same state, because a witness had rather "rubbed in" his belonging to a certain order. The judge told the present large assemblage of witnesses that any who were wearing society badges must remove them before taking the witness stand.

DEFICIENT BECAUSE EXCESSIVE.

Few things nullify a good argument more surely or completely than over statement. Trying to prove too much, results in proving too little. It is a kind of self-contradiction. Piled up exaggerations smother conviction. In controversial speech or writing one of the most important things to determine and adhere to answers this question: "Precisely what is indispensable; what is unavoidable; what must necessarily be proved?" This is different from something that could possibly or even probably be proved. Once its limits are definite and clear, the debater knows what is left outside where it can safely be ignored and neglected. So far as mere accumulation and multiplication of proofs is concerned, it is wise to seek first not the maximum but the minimum, admitting none in addition that cannot unquestionably add strength. One well aimed bullet kills; a whole charge of scattering bird-shot does little harm.

Throwing out weak and dubious matter; cancelling all that pads his argument, he grasps firmly and sets forth boldly that single truth no one can deny. If, after years of service, he pauses to ask himself, "Is not that very truth one I have already worn threadbare? Must I not seek freshness, even if it hides itself in weakness?" let him brush the question aside, and listen while Oliver Wendell Holmes give this reminder:

"In fact, there's nothing that keeps its youth,
So far as I know, but a tree—and truth."

ODD-FELLOWS HOME.

It is not wholly due to social inclination that secret societies are formed and sustained. Nor is confidence in the power of combination and organization to promote business or political advancement the only sentiment that draws new members into the orders. Multitudes resort to secret orders for shelter and protection of which they are assured. Whether the assurance is warranted is another question; just now we are noticing, not its value but its mental effect. It does actually influence many minds. Commonly, the attraction takes the form of supposedly cheap life insurance, the kind that is called fraternal, and is ranked with unlisted mining stocks, or classed with various schemes akin to the "South Sea Bubble."

Another attraction may seem more substantial, and appear more visible. The type is well illustrated by an instance that we have seen. We used con-

stantly to pass on the railroad a building large enough to attract notice and placed conspicuously on an eminence. Several years afterward, an aged acquaintance retired to this Odd-Fellows home. In the same city, as in others, there is a home for aged men, and one for aged women; but he, being an Odd-Fellow, went to this one.

Surely no one would deny that the prospect of a refuge in destitute old age is attractive; yet we pause to observe certain facts that are inseparably involved. For instance, in comparison with general lodge membership few old men are occupying that building. Although it must be true that a far larger number seem entitled—or liable to become entitled in due time—to a room, yet it must at the same time be likewise true that some of these, not to say a good many, drop out along the way; while many others die before old age arrives. Doubtless, a large number who are old enough to apply for admission, if they needed to, retain homes of their own or live with relatives until the end.

The person whose case has been mentioned, had paid year by year a certain stipulated sum which secured his claim. Keeping his payment up during two-score years, and retaining his membership in the lodge, he did not lose his hold by temporary failure to pay. He was not dropped, and he did not drop his membership; he was not under suspension when the crisis overtook him; neither helpless age nor friendless solitude had broken a link and left him adrift in the world. Through all these long years he had been able to pay for his claim at the same time with multitudes who never presented their own claim, but kept paying to make sure. The aggregate is large enough to provide a room in the building for him, and he happens to be one to gain the accumulated benefit. Part of what is not returned to others can be used for him. But this is not the only kind of old people's home; it is only one kind. Such a one as this alone demands for admission all the burdens and all the faults, with the drawbacks and the perils of Odd-Fellowship; while, after all that has gone before, it finally shuts up an inmate to the sole company of the joining class, with whom he must spend the years of decline. Such is the evening of life that follows a day of white aprons and red collars and lodge routine.

Ex-Pres. Charles G. Finney of Oberlin College said: "Those who adhere intelligently and determinedly to Freemasonry have no right in the Christian church." How much right to the Christian pulpit have men who are thus fittingly described by President Finney? The writer has always refused to fellowship as brethren in Christ or invite to the pulpit men of this class. Servants of Baal have no rights as ministers which the Christian church should recognize. "If the Lord be God, then follow him; but if Baal, then follow him."

ONE TYPE OF FIRMNESS.

Among convention letters published in December is one that begins by freely committing the writer to firm opposition to the system of modern secret societies, yet immediately makes this admirable reservation: "My opposition does not, I believe, partake of that type of firmness which stands simply for the sake of contention, or which stands because of some inherited feeling against secrecy." This is worth saying. The attitude of mind that it shows should be plainly manifested and steadfastly maintained. In many cases it might be worse than silence to avow opposition without alleging facts or reasons; for in any such case a lodge advocate could claim actual knowledge, while his dumb opponent would appear to stand like a monument of ignorant prejudice.

Sharing knowledge of what is true, both could reason together upon a common basis of fact. If, however, the lodge advocate flees from discussion, taking refuge in "dignified silence" only protesting that his lips are sealed by lodge obligation, he abandons the field to his opponent. Yet that opponent himself will also abandon the field if he then ceases to allege sound reasons for remaining there. It is a case where the flight of an enemy does not mean complete victory. The territory itself must still be occupied, mapped out, and firmly held under the sway of reason. It will

not do to mistake silence for acquiescence. Recalling an ambassador or withdrawing invading forces, is not abdicating a throne. So long as our activity is needed, it will always remain due to our cause to show that it does not depend "upon that type of firmness which stands simply for the sake of contention," but does depend on verified fact and undeniable reason.

News of Our Work.

HOW MUCH SHALL I GIVE IN 1916 TO THE NATIONAL CHRISTIAN ASSOCIATION?

A Little Argument With Myself.

1. *If I refuse to give anything* to the cause of antisecrecy this year, I practically cast a ballot in favor of the recall of every N. C. A. agent and of ceasing the distribution of every tract.

2. *If I give less than heretofore,* I favor a reduction of the N. C. A. work proportionate to my reduced contribution.

3. *If I give the same as formerly,* I favor holding the ground already won, but I disregard any forward movement.

4. *If I advance my offering beyond former years,* then I favor an advance movement in the conquest of new territory from the enemy of the Lord Jesus Christ and His Church. Shall I not join this class?

"Say not unto thy neighbor, Go, and come again, and to-morrow I will give."—Prov. 3:28.

TESTIFYING CHURCHES.

The following denominations are committed by vote of their legislative assemblies, or by constitution, to the exclusion of Freemasons from church membership: United Presbyterian, Radical United Brethren, Seventh-Day Adventists, Christian Reformed church, Primitive Baptists, Seventh-Day Baptists, Scandinavian Baptists, Church of the Brethren, Friends, Norwegian Lutherans, Danish Lutherans, Swedish Lutherans, German Lutherans of Synodical Conference and General Council, Mennonites, Moravians, Plymouth Brethren, Associate Presbyterians, Reformed Presbyterians, Free Methodists, Wesleyan Methodists, Hollanders of the Reformed Church, Pentecostal Church of the Nazarenes, and the Wesleyan Methodist Society.

INDIANA STATE CONVENTION.

BY REV. MEAD A. KELSEY, FIELD AGENT.

The Indiana convention was held, as per announcement, in Richmond on November 29, 30. This is a stronghold of secretism and it was particularly hard to arouse a sympathetic, or even curious interest. The program was of unusual strength and the meeting place central, but in the face of this and liberal advertising from house to house, as well as by the two daily papers, the attendance was small throughout, but choice in quality. Future years may reveal it as one of the most important meetings of the nature held. It was a time of discovery, as it were, the bringing together of some Christian workers to whom the work of the Association was new. We were especially fortunate in securing Rev. J. M. Coleman for president of the Indiana Association for the coming year. Rev. Mr. Coleman is pastor of the Reformed Presbyterian church, Bloomington, Indiana. He is a man of broad culture, has a well disciplined mind, and is a gifted speaker. He is well known among our colleges as a lecturer to students.

Elder David Metzler of North Manchester, Indiana, was continued as vice-president, as was also Brother T. H. Brenneman of Goshen, as secretary-treasurer. While neither was able to be present, they are both known for their faithfulness and loyalty to the work.

The convention began on Monday night with two addresses, one by the writer, who had the honor of being president of the Association for the past year, and one by Rev. J. M. Coleman, who succeeded me as president. The latter spoke on "Jesuitism and Freemasonry," and showed how these had wrought as opposing forces both in Europe and America, and the effect upon society and governments. He declared himself as impartial in this conflict and willing to furnish ammunition to both sides, for the sooner they destroyed each

other the better. It would be impossible here to give even an impression of this masterful address.

Rev. J. O. Baker of the Wesleyan Bible School at Fairmount, Indiana, brought out some excellent points in his address on "The Bible and Secret Societies" Tuesday morning. Brother Baker asked, "How may we know that a man is a Christian? We cannot look into his heart, and we cannot tell with certainty from the outward appearance or profession. Christ gives us the rule, 'By their fruits ye shall know them.' Judged by this standard, secret societies fail utterly." "Granting that a man may sometimes be made a better man by the lodge, that is not sufficient; God wants a new man." "If Christ had been tolerant of other religions, strife might have been avoided, but He was not, and that is what brought on the war." "The Bible discourages crime, but the lodge encourages it by the obligation to conceal. God help us to walk in the light of His Word."

The other address of the morning was that of the Rev. M. L. Wagner, D. D., of Dayton, Ohio, on "The Principle of Wickedness as It Manifests Itself in the Secret Lodge System." As it was voted to have this address published in the CYNOSURE, we will not quote from it here, but suffice it to say that it was one of the best the writer ever heard. Dr. Wagner is a scholar and has made an exhaustive study of this subject. The result of his research is embodied in a work entitled, "Freemasonry, an Interpretation," which is advertised by the National Christian Association at $1.65 postpaid.

Elder O. P. Haines of Cerro Gordo, Illinois, who was to have spoken at the 11 o'clock hour, was hindered from attending by a severe cold.

The address of Rev. Conrad Huber, D. D., of Richmond was anticipated as one of the leading features of the convention and there was no disappointment. Special reporters were detailed by the press to get the address. His theme was, "The Church Sufficient for Every Need." Dr. Huber first defined the Church and then proceeded with a magnificent display of the "precious promises" that belong to those who are members of the church. They were such as these: "The Lord is my shepherd." "The young lions do lack and suffer hunger, but they that fear the Lord shall not want any good thing." The power with which the simple recital of ten or a dozen such verses came I think was felt by all. Then he showed how the church in its social ministries excelled all other organizations, and gave some concrete examples of modern church efficiency. This was followed by discussion in which Dr. S. P. Long told how his church at Mansfield, Ohio, was meeting the problem of social ministry that was away beyond anything ever conceived of by a secret lodge.

Following this, Rev. Gurney Lee of Vermilion Grove, Illinois, who has been a Royal Arch Mason, told us why he left the lodge. It was a plain, straightforward array of reasons, the strongest of which was, I think, the fact that the Spirit witnessed against it when he went into the lodge room. In fact, like Finney, he only went once after his conversion. The description of how he felt when he went about his duties as senior deacon that fateful night was touching, and it was a relief to know that he obeyed the Spirit's leading.

At the closing session on Tuesday night Elder I. J. Rosenberger of Covington, Ohio, and Rev. Dr. Long of Mansfield, Ohio, were the speakers. Elder Rosenberger, who is an evangelist of the Brethren church, spoke convincingly on the subject, "Secret Societies Not Friendly to Man's Best Interests." He dealt with the lodge in its bearing upon the Home, the Church, and the State. He drew a picture of a happy home where reigned love and confidence, and then showed how the lodge came in to disintegrate and destroy what God had established. Then he showed in a convincing argument how the lodge competes with the church as a religious institution. Lastly, he showed how the lodge became a menace to good government. In this he dealt with the oaths of Freemasonry chiefly, and all readers of the CYNOSURE know that the arguments from this point of view cannot be answered.

The final address was by Dr. Long on the subject, "Why This Cry?" He said, "The church and the secret orders in this country are two distinct institutions. This is shown in several particulars. First, they differ in their foundation. The church is founded upon the Lord Jesus Christ, while the lodge system is founded upon belief in an unknown god. When you come into the church you must confess faith in the Father, Son and Holy Ghost. In the lodge it is simply a belief in a Supreme Being." "How a man can be both a church member and a lodge man at the same time I cannot understand. Any sensible man must see that it is impossible for a man to hold two religions at once. No man can be both a Lutheran and a Roman Catholic at the same time, and it is just as impossible for a man to hold to the religion of the lodge and of the Christian church. 'How long halt ye between two opinions? If God be God, follow Him; if Baal, then follow him.'"

In nearly every respect the convention was most satisfactory excepting in the one point of attendance. But when it is remembered that through the press and advertising we reached several thousand readers the real audience is not small. May God's blessing attend the seed sown.

INDIANA CONVENTION LETTERS.

Goshen, Indiana, Nov. 24, 1915.

I would enjoy being with you to receive strength and inspiration from your deliberations upon the important subjects under consideration. If the "works of darkness" are exposed, without fear or favor, in the spirit of Jesus, God will surely bless your efforts. When we see thousands of God's professed children, and even His professed ministers, blindly or otherwise, bowing the knee to Baal in the secret lodge, it becomes evident that a convention of this kind is a necessity, and I earnestly pray that God's blessing may rest upon it.

T. H. BRENNEMAN.

Bloomingdale, Ind., Nov. 27, 1915.

I thank you for the invitation to attend your State Convention, but I cannot be present. My experience and observation have taught me that secret orders are a great detriment to the spiritual power and efficient service of members of the Church.

(Rev.) GEO. H. MOORE.

Letters were also received from Rev. G. A. Pegram, Rockford, Ill. (formerly of Peru, Ind.); Rev. Albert L. Copeland, Cincinnati, Ohio; Rev. W. B. Stoddard, Washington, D. C., and Mrs. Hanna J. Bailey, World's and National W. C. T. U. Superintendent of Peace, Portland, Me.

THE EASTERN SECRETARY AT PHILADELPHIA.

REV. W. B. STODDARD.

The experiences of the reform worker are of great variety. He finds the wide-awake, helpful friends who make his work possible; the half-hearted, faint-hearted, careless ones, who are great trials, and plenty of the antagonists, whom he expects. At the close of a lecture given the other evening, a young man scarcely out of his teens approached the writer, and speaking in a loud, angry tone said, "Do you mean to say that a man cannot be a Christian and belong to a lodge?" I replied that I had not so stated, but surely connection with a lodge would hinder living the Christian life. He said, "I am a good Christian and belong to the Red Men." It was evident this young man did not know of what spirit he was. His whole expression was more befitting an Indian than a white man. The "Red Men," so-called, pray to the Great Spirit, and reject the Author of Christianity. This young man is a member of a church. Some of the members of this church who were not connected with the lodge looked upon the writer as a trouble-maker. One remarked, "Such preaching will drive the people away from our church." Those who prefer quiet to hearing testimony that will warn and arouse sinners are not few.

For the past twenty-five years I have annually visited the district about Philadelphia. As would be expected, our work is better supported as Christians become acquainted with it. On my ar-

rival I found open doors for antisecrecy addresses in the Free Methodist and Brethren churches. Rev. Eppley, the new pastor of the Brethren church, Tenth and Dauphin streets, gave me an opportunity to address his people. The CYNOSURE has many staunch friends in this church. It was a pleasure and privilege to attend the men's Bible class and the preaching that followed in the Third Church of the Covenanters, Backslidden Israel was the lesson discussed. We found the people then, as now, wanted two kinds of worship. Many had no objection to the worship offered to the true God if they were only left along in their idol worship. Multitudes to-day prefer churches which allow them to worship in the heathen lodges. The sermon that followed, delivered by the pastor, Dr. Findlay Wilson, was a masterly presentation of truth along reform lines. Special application was made to the need of Christianizing the nations. God deals with the masses as well as the individuals. The sinner must be regenerated, the backslidden individual or nation must be reformed. Some would preach only that God is love, but God is angry with the wicked every day. The weeds must be cut down that corn may grow.

For the fifth time I was privileged to speak in Faith Tabernacle. The anti-lodge addresses have always been welcome, but this time there was special sympathy and a splendid support. My address of one hour was to the teachers training class. I sought to show how to use Scripture in combatting the lodges. The superintendent, Brother Wesley Ankins, has known something of the trials and difficulties of a reformer. His large-hearted generous response was most encouraging. A collection and CYNOSURE subscriptions were given to cheer us on our way. There are now fifteen mission stations conducted from this center, and the Sabbath-school has over five hundred enrolled.

In a trip up the Schuylkill valley I secured many renewals and some new CYNOSURE subscribers. I very much missed Dr. J. T. Myers. For many years he has aided and befriended our work. As pastor at Greentree, Geiger Memorial, Philadelphia, and Parkerford, Brethren churches, he has given the writer opportunity to bring his message to the people. His departure is mourned by many. In the country churches, known as Mingo and Skippack, I delivered messages last Sabbath morning and evening. It had been something like fifteen years since I last spoke in these churches of the Brethren.

A new generation has come. It was, indeed, a pleasure to give the warning message to the bright boys and girls and young ladies and gentlemen, who gave such excellent attention. As they do the home work, and attend the country school, little they know of the traps laid for souls in the large centers. God grant they may be kept from the lodge and other snares.

I had a good time at Manassas and Nokesville, Virginia. The weather was ideal, the roads fine. Elders Conner and Blough opened the way for two anti-secrecy lectures in country churches of the Brethren. The attendance and attention were good. That part of the country is coming forward nicely.

At Emaus and Allentown, Pa., friends provided CYNOSURES for several of the public reading rooms. Dr. Haas, president of Muhlenburg Lutheran college, bears faithful testimony. I found this college enlarged in buildings and in the number of its student body.

There have been several things to try my patience this month, but how would one know he had patience if it was not tried. I wish the space at my command were sufficient to mention all who have been kind to me. There are some who know themselves indebted to me whose subscriptions, according to our agreements, are past due. Will such kindly send at once. I am glad to wait for a little time to convenience friends.

Happy New Year to all.

Cincinnati, Ohio, Nov. 24, 1915.

I am in full accord with the work of the National Christian Association. Among my acquaintances and friends there are a good many who belong to secret orders, but I cannot call to mind a single one of these friends who has been made better by the secret lodge, judging by their lives and testimony. In my

experiences as a minister and pastor and man among men I have known those whose lives were adversely affected by secret orders. Further, I have never known a member of a secret order whom I would consider a deeply spiritual Christian. My main reasons for not endorsing secret orders may be summed up in this conclusion—secret societies hinder the spiritual growth of members and thus the lodge becomes a hindrance to the work of the Church.

(Rev.) Albert L. Copeland.

REPORT OF FIELD AGENT.

REV. MEAD A. KELSEY.

I am writing this report in the study of Rev. W. A. Aikin, pastor of the Reformed Presbyterian church, Eskridge, Kansas, where I have just completed a series of three addresses upon the evils of the secret lodge system. The weather has been decidedly unfavorable, but the attendance has been encouraging and the interest very good. The Wesleyan brethren who are in the midst of a revival, adjourned their meeting for two nights and joined with us in this contention against the powers of darkness. Their evangelist, Rev. F. W. Cox, of Titusville, Pa., rendered signal service by testimony and exhortation, speaking as he did from personal experience with the orders. Mention should also be made of the active co-operation of Rev. R. H. Wallace, pastor of the United Presbyterian church, who stands openly opposed to every form of evil. My fellowship here with Brother Aikin and his church has been rich, indeed.

My first point in Kansas was Olathe, where a hastily anonnuced meeting was held on the evening of December 9th in the Reformed Presbyterian church of which Rev. W. C. McClurkin is pastor. Brother McClurkin was very busy with other necessary matters, but he gave such attention to this as he could, and was thoroughly sympathetic. All the circumstances considered, I felt that the meeting could be counted a success. One experience here at Olathe which I very highly prized was meeting with ex-Governor and Mrs. St. John at dinner at the hotel. We had a table by ourselves where we enjoyed a familiar chat on current topics, the chief one being the subject of military preparedness. Happily, I found both of them in favor of the maintenance of peace founded upon Christian principles. It may be aside from the intent of the field agent's report, but I wish to express my strong conviction that the cultivation of international good-will and fellowship is the very strongest national defense which we can establish, and that the expression of fear of other nations begets suspicion, and then trouble is not far to fetch.

From Olathe I went to Lawrence, where I attended a Friends' Quarterly meeting on Saturday, and enjoyed the privilege of bringing a message on the second coming of our Lord; and then in the business session I was given a little time to speak on my special work. For Sabbath morning I was at Hesper Friends church, near Lawrence, where I devoted about half of my sermon to the lodge question. God favored me in the message and I found the Friends very receptive and sympathetic. At night I preached in the city of Lawrence at the Friends church, and touched briefly the lodge question, and on Monday night I gave an address on organized secrecy in the same place. I was most heartily supported and aided in the work by the Friends pastor at Lawrence, Rev. W. P. Haworth, the hospitality of whose home I enjoyed while there, as I have that of Rev. and Mrs. Aikin here at Eskridge.

I am going from here to Emporia for tomorrow, Saturday, December 18th, where I hope for another opportunity with the Friends. Then I fill two dates beginning Sunday night with the Reformed Presbyterian church of Topeka. From there I go to Denison for another engagement, and then to Chicago for a conference with Secretary Phillips.

Prior to the period covered by this report my attention was chiefly given to the Indiana State Convention, which is reported elsewhere in this issue of the Cynosure. In conclusion, I would acknowledge the favor of God, whose hand has been upon me for good in every place.

Every place where God leads, there is your field.—Moody.

CALIFORNIA LETTER.

Oakland, California, Nov. 23, 1915.

Dear Brother Phillips:

While crossing the briny pond between Oakland and San Francisco recently upon the ferry, I met a lady and gentleman, the former wearing a five-pointed star, and the latter the notorious three golden links. I learned later they were from near Toronto, Canada. I handed the gentleman one of the tracts exposing the degree of friendship in Odd-Fellowship, saying as I did so, "Would you care, sir, to read some history?" He accepted with alacrity, no doubt thinking it a boost to Odd-Fellowship. When the lady went for a deck promenade the gentlamen came and sat beside me, saying, "Are you an Odd-Fellow?" I answered, No, I do not have to shield any man "in his every imprudent act," because that would make me an accessory, possibly, to some man's crime. He said that he had not been in the order very long and did not know that the secret work could ever be obtained outside of the lodge room or from any one not a lodge brother. I gave him other tracts and a price list of our secret society books, which he eagerly accepted.

Later, in San Mateo, I put out many of those delicious little eye-openers called the *Lodge Lamp*, I also visited the Odd-Fellows hall, where I left many of the Odd-Fellow leaflets, as well as the *Lodge Lamps*, in the various offices in the building. I met a gentleman whom I had previously given one of the tracts containing the Masonic obligations. He had evidently studied the tract quite thoroughly; he had also been drinking rather heavily, and said to me that he wanted me to distinctly understand that the Knights of Pythias lodge was all right and must not be exposed, and that their teachings were correct and lawful, and that they were on the road for the betterment of man. The Knights, he said, had the right conception of Deity. As I did not like the odor of his breath, nor agree with his convictions backed by his whisky courage, I did not say much to him.

I have more recently taken two trips to San Mateo, traveling over the electric road from San Francisco, and in every car upon which I rode I left tracts, which proved to be a surprise to some of the motormen and conductors. Most of them did not know that their secrets could be obtained outside of the lodge room. There are few of these trainmen who have any realizing sense of the character of the oaths or of the religious teaching of the lodges to which they belong. My experience is that if Christianity is mentioned to them first they are shy of having anything to say to me; but if I show them their lodge obligations and point out that the lodge government is anarchistic and opposed to the laws of the United States, then they begin to sit up and take notice and ask questions, and finally I can ask them why they promise God that they will shield their lodge brothers in Masonry even if it be murder and treason; and how they can ask God, if they consider Him a just God, "to keep them steadfast in the due performance of the same."

I was recently called before the Deputy District Attorney in Oakland to be questioned concerning my case here in the Superior Court, and also concerning my assertions that I had been Masonically robbed of justice. He asked me if I was a Freemason. I told him no. Then he said, "How do you know that it was Masonic signs which were used against you in court?" I then told him how I had learned the Masonic signs and used them upon the streets among strangers and had my information confirmed by men wearing Masonic emblems. The Attorney said that did not prove that it was Masonry. I said, there are books giving the Masonic signs and obligations backed up with sworn affidavits as to their correctness, and I took from my pocket a book entitled "Masonic Oaths Null and Void" and turned to the author's sworn affidavit as to its correctness. The Attorney took it and read about half of it; then taking the book in both hands, he raised it aloft and violently flung it upon the desk between us. The ink bottles rattled and his pen went clattering to the floor, while his eyes flashed in anger. After he had cooled down, I gave him the tract containing the lodge oaths of the first three degrees and asked him to study them

and compare the Masonic work with any other he might find, and also to ask any Mason if it was not correct. I gave another officer in the room a copy, and in the outer office I gave the same tract to its occupants.

I sent to the six leading bishops of the Methodist church a letter containing the Masonic Blue Lodge oaths, the tract on Odd-Fellowship, and a *Lodge Lamp* containing an article by Secretary W. I. Phillips, showing why some of the foreign missionaries were Masons and taught Masonry to the heathen, and were thus hastening the collapse of missions. CHARLES G. BRITTON.

REPORT OF SOUTHERN AGENT.

REV. F. J. DAVIDSON.

Both Mrs. Davidson and I have been quite indisposed since my last letter. Mrs. Davidson is still under the physician's care, but, God be praised, I am able to be about my heavenly Father's business again. I have had quite a taste of lodge persecution lately as a result of contending for right as against might. Mr. Lewis Jackson's very interesting letter from White Castle in the December CYNOSURE has stirred up a storm of opposition from the secret worshipers of Baal and the saloon loungers. The Knights of Pythias had the article read in their lodge room and several on the street have breathed out threats against this devout young Christian who dared to write the truth. The secret empire and its sympathizers have doubled their opposition to me. Several of their number have declared their intention to drive me out of White Castle at any cost.

Appropriate services in memory of the late Booker T. Washington, the Moses of his race, were held recently at the Progressive Baptist church. Only one of the pastors at White Castle was present, and it is said that some of the others instructed their people not to attend the memorial services lest they hear something against secret societies or adulterous living. Think of men who claim to be called of God to preach against all sin persuading their followers not to visit a church which is paying its tribute of respect to the greatest man ever born to the Negro race, for fear they may hear a reproof of sin. Oh, Lord, what account will these dumb dog shepherds who cannot bark render to thee in the great day of the judgment?

The sugar cane grinding season is practically over now, and I hope there will be more interest manifested in church work. Cane crops were short forty per cent, but if we were to judge from the number of men seen going in and out and lounging around the saloons, we would have to decide that wages are good and work plentiful. The secret lodges and the saloons will get the lion's share of the money, even if wife, children, home and church go without.

There are some very angry people in and around White Castle because of the unvarnished truths in the letters of Sister Lizzie Roberson and Brother Lewis Jackson, but the truth is, they did not paint the picture of conditions half as bad as they really are. Instead of these people repenting of their sins and turning to God, who will abundantly pardon, and lead a better and more consecrated life, they are busy accusing and abusing those who dare cry out against their sinful ways. It is a pity that a race already ignorant, superstitious and ungrateful, must continue under the leadership of unregenerate men—a leadership which is proving a snare rather than a blessing. How can my people, thus fettered with ignorance and vices, ever reach a higher standard under such leadership? "Righteousness exalteth a nation, but sin is a curse to any people." Like Israel of old, these people make a loud noise, shout, sing praises and honor God with their mouths, but their hearts and works are far from Him. How can they escape eternal damnation except they turn to God? When they were without light, their ignorance was excusable, but now light has come to them; they have both heard and rejected the truth; they have itching ears; the gospel to them has become as a sounding brass and tinkling cymbal. The secret lodge leaders and preachers, like Jeroboam of old, have led the people away from the Lord and into idolatrous worship. Although the Lord's prophets are sounding the alarm daily, the prophets of Baal are blindfolding and keeping the people in darkness by their false teachings.

One Sunday morning just a few weeks ago, a barkeeper in New Orleans sent to a church a bill against its pastor for cellection amounting to $11.00 for gin and whisky. The earnest Christians of that church, outraged by such evidence of a wolf in sheep's clothing, put the pastor out, but his Masonic brethren got together and restored the whisky-drinking Masonic pastor to his pulpit. Oh, Lord God, how long shall these deceivers ravish the flock and feast on the fat of the lambs? Pray for us that we may be strong and endowed with wisdom and strength to declare the whole counsel of God.

"LIZZIE WOODS' LETTER."

Memphis, Tenn., Dec. 2, 1915.

Dear CYNOSURE:

I spent two weeks in a meeting at Pettus, Arkansas, a thickly settled farming country between Pine Bluff and Little Rock. The people gather their cotton in the daytime, so we had only night services for two weeks. We stopped with a very wealthy man who owns his own farm. He is unconverted and a high Mason. He lost his wife last year. She was a good Christian and a member of the Primitive Baptist church, which does not allow its members to belong to secret societies. This man wants to be a Christian, but he lets Masonry keep him out of the kingdom. He has married again and this wife does not believe in secret societies either. I showed him "Freemasonry at a Glance," and one of the Masonic rituals. He looked at the book and said, "Where did you get this literature?" I showed him where they came from. He asked me if I ever belonged to a secret order. I said No. "Well, well, well," he said, "you have all the secrets of Masonry, password, grips and signs. You beat all the women I ever saw. We Masons will have to change our password and grips." I said, You can't change the principles of Masonry. The oaths and penalties you take will damn you. It is the Devil's institution and it is his business to damn human souls. This is the reason why you are not a Christian to-day. The church of your choice does not allow its members to join secret societies, and so you are halting between two opinions. (1 Kings 12:21.) You want to be saved, but you want to stay with the Baal worshipers. He did not know what to say. He thought I was treading on dangerous ground, and said he was sorry he could not talk with me. I said, You do not dare talk with me, for if you do your brothers are sworn to kill you. I told him how they killed Mr. Morgan. He replied, "Well?" which showed he thought it was right. This Mason is a good husband, but Masonry keeps him from being a Christian. He said, "Mrs. Roberson, you don't know what you are doing. You are fighting the thing that is the greatest help to the Negro race. I do wish I could talk to you and show you some things, but I cannot talk to you." I saw he was grieved over the matter. He liked me as a Christian teacher, and he was afraid for me. He had never seen anything like this before. I told him Brother Millard had been exposing the lodge for years right here in Little Rock. He was astonished.

When we left his house, where we had been while waiting for the train, there were many men at the depot. I got out a lot of tracts and gave them to my husband and told him to give them out for me. He took them and gave them out to about forty men. When they saw the tract with the Odd-Fellows' signs and grips they got together and held a council, and three of them came to my husband and asked him where he got those tracts and why he was exposing their lodge. My husband said, I never was in your society; it is your own men who are exposing your secret work. They said, "Tell us where you got these tracts." He replied, Look on the tracts. They said, "That is all we want to know," and walked away from him. When my husband told me how mad they were, I said to him, Give me the tracts, I am afraid these men will kill you. He looked at me and laughed and said, "I am just as willing to die for the sake of the Gospel as you are. I am not afraid of what man may do to us." He went back then and preached a sermon, and no one said a word more to him. On our way home we just had to laugh when we thought about those Odd-Fellows. The yellow ones turned red and the black ones turned ashy. They were mad

enough to fight, but my husband explained the Scripture to them and showed that lodges were not in the Bible. One man that had bought "Freemasonry at a Glance" told another man that he gave this exposure to his Worshipful Master, and the Worshipful Master carried it to a lodge of white Masons at Little Rock, and they said they were going to kill me. I said to the man, "All right, if the white Masons want to kill me for teaching my people to come out of idolatry, they will have to do it, for as long as I live I intend to warn the black man to come out from among them. (2 Cor. 6-17.)

The Baptist State Convention has been in session at Little Rock, and when I got on the train on my way home I saw so many preachers that I said to myself, This is a good time to give out these tracts. I gave out the "Modern Prophets of Baal," for I wanted the lodge-leading preacher to see that one. I waited a little while, then went from one to the other with "Freemasonry at a Glance." One preacher was so mad that he just railed, and said, "Anybody that exposes lodges ought to be killed. Just to think that a woman would come to me to sell literature that exposes my lodge. I would not buy it to save her life." I said to a brother just a few seats from this angry man, Would you like to look at this ritual? He looked and laughed. I went to another preacher and sold "Freemasonry at a Glance." Then the preachers got together to talk. They hushed up the angry preacher. Then I said, Brethren, you need not get angry, for God is bringing every secret work of the Devil to light. Don't you see how certain of your leading preachers have been accused of stealing thousands and thousands of dollars and you are helping bring it to the light by telling it right here on the train before me and everybody else. God is also bringing all your lodge secrets to light. You have robbed the poor in the lodges and you lodge men have carried your thefts into the church, and God has let you come to an open shame. Don't blame me for saying you are stealing, for you yourselves are telling it far and near. Dear brethren, read Isaiah 56:10-12, and then read Luke 24:49, and go and tarry till you get the Holy Ghost. (Acts 1:8.) God wants preachers that are blameless and holy (Titus 1:7-8), and He is going to have them. You are fighting God and serving Baal in your worship. One elder said, "Sister, you are telling the truth; the thieves have fallen out with each other."

When I went to my seat a big lodge preacher—the same one that said ten years ago that he was going with the Negro race into everything but hell—came to me and said, "I want to explain to you about who stole the money." I said, I don't know who it is; each accuses the other; which one must I believe? He said, "One of the leaders got a big lodge man, a regular sharper and fillibuster in the lodges, and made him president of the National convention." I said, My pastor told me that it was the Masons that elected him when he was made president. Brethren, God is not pleased with any of you.

I thought about this preacher while he was trying to explain who was at fault. I said to myself, You said you would follow the Negro in everything but hell, and by the way you are setting up lodges I am afraid you will make your word true, for I never saw such a war as they have now in the church, and it is because the preachers are nearly all lodge men. The poor preachers that don't belong to the lodges are ostracized by all the lodge preachers and their members. The colored school teachers and doctors are setting up lodges which rob the poor, foolish people, and a good many preachers are helping them. If it were not for Sister Moore's fireside school among the colored women I don't know what would become of us; but, thank God, some faithful women and men have not bowed their knees to Baal. Thank God for the N. C. A. work. Those tracts with the sign and grips on them are stirring up the lodge members as nothing else can do. God help my people to see before it is too late.

LIZZIE ROBERSON.

Portland, Maine, Nov. 20, 1915.

"The evils resulting from secret societies, especially those connected with schools and colleges, have become alarm-

ing. I do wish that Christian people would take a firm stand against them so that the great educational seats of our land might become safer places for our children. Doubtless a large percentage of the young men who learn to drink intoxicants during their college course acquire the habit through their association with some secret lodge or fraternity. Several years ago the late President Harper of the University of Chicago strongly advised the students to create no oath-bound society and told them that if they did institute one the authorities of the college would have power to suppress it at any time.

"Secret societies are pernicious in their tendencies, as there is abundant proof. All suppressed questions and secret organization are of course those that cannot bear the light. Doubtless if the principle of secrecy in organization were for the advancement of truth and righteousness in the earth Christ would have incorporated it in His Church, but He declared, 'In secret have I said nothing.'"

Mrs. Hannah J. Bailey,
World's and National W. C. T. U. Supt. of Peace.

MASONIC INTOLERANCE.

A friend writes: "A few years ago I was offered the lease of an old established newspaper plant and business on liberal terms, in a Virginia town. I went down to look the ground over, and found everything favorable to good business except one thing. One of the prominent buildings in the business district was a Masonic Temple, rather larger than would be expected in a place of its size. To the owner of the plant I remarked that that indicated a strong Masonic element in the city and neighboring country. He said it was so. I said that, while I would not say anything against Masonry in the paper (as a leased property only), yet in private conversation, or in church meetings, I would be quite sure to say something against Masonry sooner or later, and that then probably the paper would meet with opposition, which would be to the injury of the owner, and it would probably be best for me not to take up the business. He replied that, while not himself a Mason, yet he recognized that my personal opposition to Masonry would likely result as I suggested, and so it would be better not to close the deal. This man is a lawyer and regarded the matter, not from a religious point of view, but only from observation as a man." This only emphasizes the fact that a testifying Christian must expect persecution and injury to his business if it depends upon the public for support. "If we suffer we shall also reign with him." (II Tim. 2:12.)

Knoxville, Tenn., Nov. 6, 1915.

While the Armenian massacres are in progress and the American churches are raising a hue and cry about its horrors, the "Shriners," wearing the fez mounted with the crescent march through our streets as if celebrating the butchery of the Armenian Christians by their Mohammedan "brethren," and that without protest from any American church or from any American preacher.

The "Shriners" start to their fall meets with the engine of their train sometimes flying the legend, "No God but Allah, and Mohammed is his prophet." And not an American church protests!

How the American church of our time needs an Amos or a Hosea or an Elijah! And the worst of it all is that it does not know that Satan, through his agents —the lodge as the principal agent—has doped it to a state of creeping paralysis. (Rev. 3:17.) Satan finds the church, one would think, too easy to be interesting. (Luke 16:8.) Very sincerely,

(Rev.) J. R. Millin.
Knoxville College.

Lawrence, Kans., Dec. 14, 1915.

Allow me to express my appreciation of an address to combat the evils of secret societies, given in the Friends church here last evening by Field Agent Mead A. Kelsey. Mr. Kelsey chose for his theme for the evening, "Are Secret Societies a Blessing?" Though the audience was small, it was not lacking in appreciation of the thoughts and arguments given. For more than an hour Mr. Kelsey piled up arguments that could not be refuted, proving that the element of secrecy is not only out of harmony

with the gospel of Jesus Christ, but does not conduce to the best interests of society. He showed that all modern secret societies are religious institutions not only in their practices but in their teachings as well, and that their religion is one without Christ in it. He also proved that secret societies exert many harmful and immoral influences on society. Some lodge people were present and received his address with open hearts, and one promising young man was much impressed with the address, and we hope will be saved from the delusion and snare of secrecy. Yours in sympathy,

(Rev.) WM. P. HAWORTH.

Topeka, Kans., December, 1915.

Dear CYNOSURE:

Enclosed please find $1.00 for the dear old CYNOSURE for 1916. It is just as full of the truth as ever. May God ever bless and keep you is my prayer.

I was trying to get one who claims to be a former reader of the CYNOSURE to subscribe again. He said he had not time to read it, as he took holiness papers. He also said he took the *Menace* and believed political and religious death lay in the Roman Catholic church and their organization, the Knights of Columbus, but he cannot see that Absalom, the lodge system, is stealing his father's kingdom. (John 8:44.) He likes "holiness," but I think it is more important to know that all kinds of sin are spelled with three letters, no matter what they are.

I have been financially embarrassed since I lost out in my lawsuit, but I certainly made it hot for the lawyers. Cold facts about real wrongs are hard to digest, and they gulp them down and can't say anything back. But the oath of the twelfth degree seems to work, for I was told the other day that they were watching to see that I did not get a good place unless I would capitulate to them. I laughed at my informant and asked if he thought God was dead and had made them his administrator.

The Shriners were here and put through fifty novices. They had the most shameful parade I think I ever saw. It seems that no one knew what was the meaning of anything, and when I called their attention to the Turkish costume, they were astonished. One prominent business man here told me he was a Mason, but he could not stand for that. I compared Christian and Moslem countries, and asked him if their boosters and "smokers" would not elevate our country to the level of the Mohammedan, and he said that such things disgusted him so that he did not attend them. Yours for the faith,

GEO. HAMPE.

Rockford, Ill., R. 5, Nov. 24, 1915.

The watchword of all reforms is "Forward." All reforms do move, though most of them move slowly until the fight to a finish comes on. Then history is made very fast.

The church of God has always been face to face with some insidious foe. It will always be so till the millennium comes. History shows that the church of God has never been defeated when it was all marshaled with a determination to fight it through at all costs. Then God has usually given the victory soon and almost unexpectedly.

Our King has promised that "every tree which our Heavenly Father has not planted shall be rooted up." And no earnest Christian believes that He planted this upas tree. I believe in the final triumph of righteousness. For God has so promised and I believe His word.

(Rev.) C. A. PEGRAM.

Dallas, Texas, Nov. 8, 1915.

I am exposing everything I know about the secret societies. We have here in the cities and country of Texas 260 different kinds of secret societies. How my heart does bleed when I am riding along on the trains through the country towns to see a lodge hall situated between two churches. That shows union between the churches and the secret societies. We see by this that fellowship with Christ is destroyed, for we know that Christ and the Devil have no communication together.

I ask you all to continue to pray for me that God may use me for his glory, not mine, for I am praying to be nothing but what he would have me to be. Yours in Christ,

HANNAH CHANDLER.

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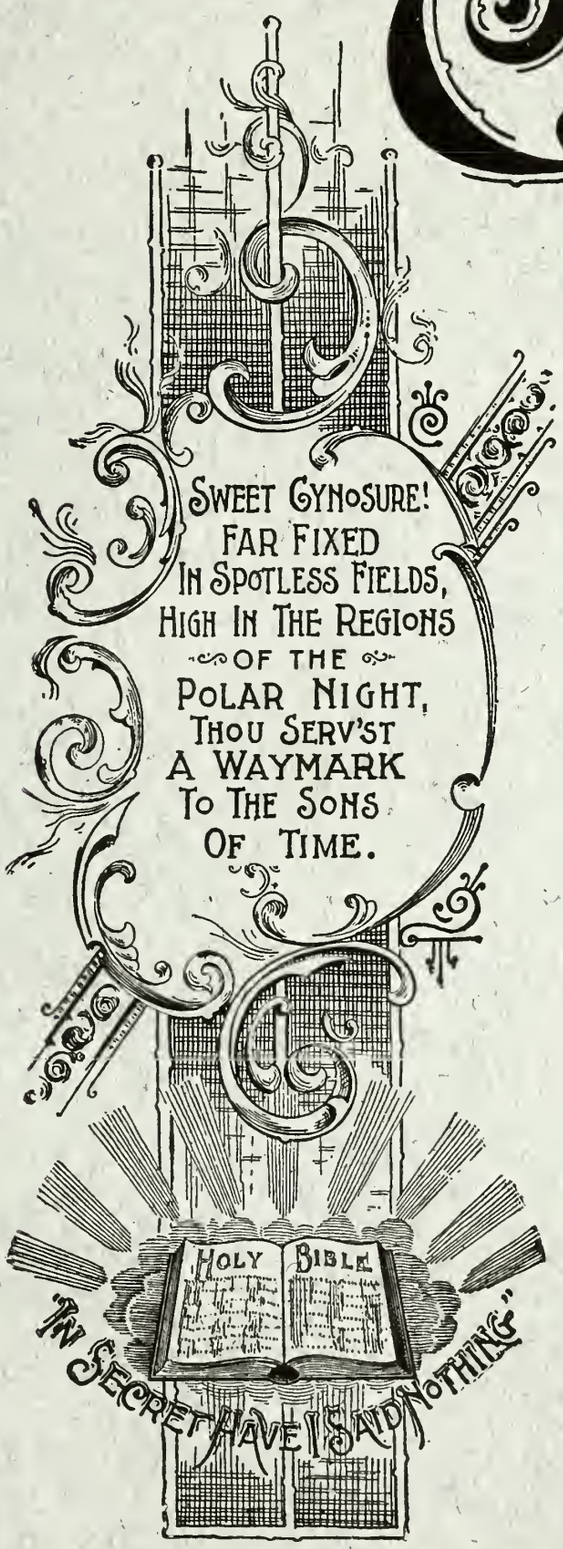
CHICAGO, FEBRUARY, 1916



Prayer

Still with Thee when purple morning breaketh,
When the bird waketh, and shadows flee;
Fairer than morning, lovelier than daylight,
Dawns the sweet consciousness, I am with Thee

Alone with Thee, amid the mystic shadows:
The solemn hush of nature newly born;
Alone with Thee in breathless adoration
In the calm dew and freshness of the morn.

As in the dawning o'er the waveless ocean,
The image of the morning star doth rest;
So in this stillness Thou beholdest only
Thine image in the mirror of my breast.

Still, still to Thee! as to each new-born morning,
A fresh and solemn splendor still is given,
So does this blessed consciousness awaking,
Breathe each day nearness unto Thee.

—Harriet Beecher Stowe.

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XLVIII CHICAGO, FEBRUARY, 1916. Number 10

LINCOLN'S BIRTHDAY.

Feb. 12th, 1809.

S. J. UNDERWOOD.

No bells were pealed, no cannon rent the air;
No psalms of praise in vaulted church were sung;
No largess to an idle crowd was flung:
No christening robe was wrought with stitches rare.
The forest tossed its sturdy branches bare;
Within a settler's cabin, pale and young,
A mother smiled, and dazed and tender hung
A rustic father o'er his infant heir—

But this; yet none the less a prince was born.
Beyond the seas, a terror fierce to men,
Napoleon, glittering in his selfish scorn,
Was writing, so he thought, with diamond pen.
His lines fade out, but nations aye shall bless
The child this day born in the wilderness.

—*The Olive Leaf.*

"NO ENEMY."

Translation from a German poem by Anastasius Grun.

He has no enemy, you say;
My friend, your boast is poor.
He who hath mingled in the fray
Of duty that the brave endure
Must have made foes. If he has none
Small is the work that he has done.
He has hit no traitor on the hip;
Has cast no cup from perjured lip;
Has never turned the wrong to right;
Has been a coward in the fight.

WANTED: MEN OF COURAGE.

"There is a little too much law and not enough justice in the administration of courts. The writ of injunction has no place in a civilized community," said Duncan McDonald, secretary-treasurer of the United Mineworkers of America in Illinois, at the dedication of the Madison county court house, on October 18th last, says the *Chicago Legal News* (Oct. 21).

This gave former Speaker Cannon his start. He overlooked the diagram which he had made for his address and leaped into the labor question in a speech that was thoroughly typical of the Danville congressman's old time style of oratory.

"You are precisely right, Mister Chief Justice," he said, turning to Justice Farmer, "when you say that the law is made for the protection of the minority. The majority always will take care of itself. It is the abuse of union labor by some of its own men that has brought upon it much criticism," and he referred particularly and specifically to the McNamara case. "Where one man's liberty begins, another man's ends.

"What we need in public places, in the halls of state and national legislatures, is men, not so much men of ability as men of courage—such men as are not afraid to vote upon pending legislation while my old friend Gompers sits in the galleries. Men who can sing our old hymn of days down on the Wabash river, 'Renew My Courage, Lord,' and answer the roll call."

UNIONS CONTROL POSTMASTERSHIP.

The Chicago postmastership race has been further complicated by a temporary break between Gov. Edward F. Dunne and former Mayor Harrison. Gov. Dunne sent a message to Senator Lewis at Washington telling him to eliminate E. J. Kruetgen from the list of possibilities. His action was based on protests by organized labor because of Kruetgen's vote for the Loeb rule on the board of education, which prohibited teachers holding membership in an organization connected with the American Federation of Labor.

ORDER OF RAMESES.

The Order of Rameses is the recently organized "shrine" for royal arch Masons.—*Texas Freemason.*

RAIL WORKERS' STRIKE THREATENED.

Greatest Labor Dispute Ever Advanced.

The 400,000 employes in the transportation and yard service of the 458 railroads in the United States will vote upon these two demands, which if approved will be presented to every general manager in March or April: An eight-hour day, with the same wages now paid for ten hours. Time and a half for overtime.

The resolution covering the demands will be mailed to every member of the four brotherhoods January 4. They will have sixty days in which to vote and return their ballots.

If the demands are approved the forty men who drew up the proposition will meet in Chicago and set a date for presenting the document to the railroads. Owing to the fact that the engineers' and firemen's contracts with the Western railroads do not expire until May 11, 1916, they cannot be opened until that time.

These organizations are back of the campaign for the universal eight-hour day: Brotherhood of Locomotive Engineers, Brotherhood of Locomotive Firemen and Enginemen, Order of Railroad Conductors and Brotherhood of Railroad Trainmen. It is the outgrowth of agitation that has been sweeping over the country for a year and is said to be the greatest labor dispute ever advanced in any occupation.

The plan of campaign was adopted yesterday by forty men who represent the four brotherhoods from the three districts into which the country has been divided heretofore for wage demand purposes. The imaginary lines between these districts were wiped out, and hereafter it is proposed that one settlement will be made at the same time between the railroads and all employes in the transportation service.

Railroad officials estimate the cost of establishing the eight-hour day and time and a half for overtime would increase wages at least 40 per cent, amounting to $163,555,800. Some assert the change would cost the railroads 60 or 70 per cent over the wages now paid.—*Chicago Examiner,* Dec. 21, 1916.

ACACIA FRATERNITY.

The Acacia fraternity, made of Masons attending college, and growing in all the colleges and universities of the land, is an organization in the nature of a club, where the brothers can be of social benefit to each other.—*Texas Freemason.*

NO BABY ODD-FELLOWS.

At the Sovereign Grand Lodge meeting in San Francisco in September the proposition to establish a Junior Order of Odd-Fellows for youths between ages of 16 and 21 years was defeated.

LIQUOR HELPS MOOSE.

There are two different kinds of clubs, which are granted permits. The social only, and the social with buffet privilege. The permit when issued states its privileges. No permits with liquor privileges are given in what is known as "dry" territory or states that have so voted. I have carefully watched the dial for returns that might indicate that any influence on the character or standing of the Lodge resulted from the issuance of these permits, and find that if differences do exist from this source it is in favor of the privilege permit. Careful comparison shows about the same amount of friction, but the more prosperous lodges on the whole are the privilege permit lodges.—From annual report of Supreme Secretary Wm. T. Giles, *Mooseheart Magazine,* Sept., 1915.

St. Peter was aroused from his peaceful slumber,
By noise that arose like distant thunder.
He looked about with bewildering stare,
For a herd of Moose had gathered there.

They came from every town and state,
And stood there, just outside the gate
To apply for admission to that Holy Land,
Where all is peace and good and grand.

St. Peter arose, in his stature tall,
And then he spake, to one and all:
"Dear Brother Moose, I welcome thee
To share our home for Eternity.

"You've never boasted of the wonders below,
Since your regeneration, not long ago,
So great has been your achievements there,
You're entitled to climb the Golden Stair."

And as he stood with staff in hand,
He pressed a button at his command.
He said to the angel that answered his call,
"Please show my brothers to the Golden Hall."

St. Peter sat down in his easy chair,
His thoughts were centered on Moose that were there.
"What glorious work my brothers have done,
What wonderful things, since they begun.

"Purity—Aid---and—Progress," how sweet—
"Mooseheart"—he's fast asleep.
—*Mooseheart Magazine.*

NIGHT RIDERS SENTENCED.

Greenville, Ky., Jan. 14.—W. O. Knight, his son, Edgar, and John Stirsman, all widely known in this section, were convicted in Circuit Court here to-day and sentenced to serve not less than four and not more than five years in the penitentiary on charges growing out of outrages said to have been committed by night riders. The indictment recited that they were members of a band which called John Mosely, a prominent resident, from his home at night, near Powderly, several weeks ago and for no known reason severely flogged him.—Chicago *Daily News,* Jan. 14, 1916.

ELK BLIND PIGS.

Section 139 of the statutes was amended so that a lodge "violating the laws of the community where the lodge is situated" may lose its charter [from Lodge Circular, Merced, Calif., Lodge No. 1240]. This appears to have been "put over" by members with prohibition sympathies, to apply to local option and dry communities. It probably was not meant to be enforced and will not be, therefore should never have been enacted. If enforced there is going to be a lot of vacant numbers on the list of lodges.—*The Elks-Antler,* November, 1915.

If such a lodge [one not giving "a scholarly rendition of the rituals"] has a club house, it is never an Elk-home, merely a trysting place for men of unrestrained selfishness, a place reeking with an unseemly, indecorous offensive and false Bohemianism, a rendezvous for men of the *Hello Bill* type, whose merriment is noise, whose witticisms are witless, whose conversations are vapid and commonplace, whose stories are pointless, usually vulgar, often obscene, men who invariably drink more than is good for them, constantly violate the two hundred and fourth section of the statutes of the order, and through their many other transgressions against Elk teachings are a menace to the good name of the Benevolent and Protective Order of Elks.—*The Elks Antler,* November, 1915.

ENGINEERS' UNION RAIDED.

19 Taken as Gamblers.

Nineteen members of the Hoisting Engineers' Union were arrested yesterday afternoon on charges of gambling when detectives raided the union headquarters on the second floor at 361 West Madison street. While the exits were blocked by two detectives, two others entered and reported they found men playing poker at two tables. The men made no effort to escape and were taken to Central Station.—*Chicago Examiner,* Jan. 17, 1916.

SECRET RITUALS IN SUNDAY SCHOOLS.

We note that in a city, not far from Chicago, a decided innovation was introduced by members of the "Agatha Adelphi" Sunday school class of a certain prominent church. Several new members were recently initiated according to the forms of a secret ritual, closely resembling that of a regular fraternal order. It is said to be the first instance of a complete secret initiation ceremony, so far as Sunday school class work is concerned, and we wish we might say it was the last. Somehow or other, it strikes us as the height of incongruity to make use of practices which are clearly condemned by the Great Founder of the church when he said, "In secret I have said nothing." The apostle directs attention to the "unfruitful works of darkness," from which the Christian is to abstain. A secret initiatory ceremony in Sunday school may well be placed in that category.—*Gospel Messenger,* Nov. 14, 1915.

DYNAMITER CONVICTED.

Another Union Conspirator Sentenced.

Matthew A. Schmidt was convicted tonight of first degree murder as the accomplice of James B. McNamara in the blowing up of the Los Angeles Times building here five years ago.

The specific charge was of having murdered Charles Hagerty, one of the twenty victims of the Times explosion.

The jury fixed Schmidt's punishment at imprisonment for life, the same penalty imposed on James B. McNamara.

David Caplan, another alleged accomplice of McNamara, is in jail awaiting trial.

Promises Ten Years' War.

After the verdict Olaf A. Tveitmoe, secretary-treasurer of the California State Building Trades Council, who had been named frequently in the testimony, declared the result meant industrial war in Los Angeles.

"Send word to Lincoln Steffens," he said, "that the golden rule is dead. There will be a ten years' war in Los Angeles. They will pay for this."

Says the *Los Angeles Times,* Jan. 1, 1916:

"Olaf A. Tveitmoe, boss unionite agitator, whose threat that 'there will be a ten years' war in Los Angeles. They will pay for this'—after the jury returned the verdict Thursday afternoon fixing the penalty for Schmidt at life imprisonment—yesterday whined that he did not mean that which was to be implied by the declaration. He said, however, that the war will be a concerted campaign for victory of his clique over advocates of the open shop. Those to suffer, he indicated, are the men who do not join his forces, but he declared he did not mean that dynamiting or violence will be resorted to other than the usual plans adopted by unionites in organization work.

Deny He Will Confess.

"Reports that Caplan will confess and plead with the court for mercy when he is arraigned for the setting of his trial the 12th inst., were denied by those interested in his defense yesterday. They said he will fight to the bitter end.

"His chances for a lighter sentence than meted out to Schmidt are slim, according to the district attorney's office.

It was stated that the evidence against Caplan is even more complete and more convincing than that which will deprive Schmidt of freedom the remainder of his life.

"Schmidt is considered the most dangerous criminal locked in the county jail in many years. Instructions have been given to the turnkeys and all official attaches of the prison to bear in mind the viciousness of the prisoner and treat him accordingly. He is an expert machinist and in view of that fact unusual care will be taken to prevent his securing saws or any other implements by which he could cut his way to freedom.

Cause Uneasiness.

"The score or more of Schmidt's friends who called at the jail door Thursday night and demanded admittance created great alarm. Attorneys Harriman, Coghlan and McKenzie, accompanied by Eveitmoe, are said to have made the request, their followers remaining outside on the pavement.

"Deputy Sheriffs Townsend and Hotz informed the attorneys that it is against the rule of the prison to admit anyone but prisoners after 6 o'clock and they could not enter. According to the report made to Sheriff Cline, the lawyers protested in vigorous fashion and the men outside uttered the vilest epithets and threatened bodily harm to the jailers and everyone connected officially with the institution.

"Some of the crowd cried out, 'No dynamiter that was ever locked in that jail is compared with you men who hold the keys. You are worse than any criminal in there and we'll get you yet.'"

NO CLEMENCY.

Matthew A. Schmidt has been found guilty of murder in the first degree and has been sentenced to the penitentiary for life.

There was no doubt that Schmidt had been McNamara's accomplice in preparing the deed of blowing up the Los Angeles Times building, or that Schmidt had procured the explosive from which McNamara made the twenty-pound bomb. There is no reason to believe that Schmidt, more than the McNamara brothers or the several score of defendants in the Indianapolis prosecution, was the victim of an "unfair trial." The evidence is all to the contrary. Five years blot out many memories, but time cannot remove the awful impression which The Times explosion made. Twenty or more persons lost their lives. The details of the conspiracy, as unravelled in Indianapolis and made clear by James B. McNamara's confession, make it incumbent on the government to seek out and punish every individual in any way connected with these crimes.

The names of Matthew A. Schmidt ("Schmitty") and David Caplan were linked with those of the McNamaras and Ortie McManigal.

The Schmidt conviction calls attention to the recent application for clemency for certain conspirators convicted in the Indianapolis Federal Court. There should be no clemency. Fairness has characterized every trial, from that of the McNamaras' to Schmidt's.—Editorial, *The Indianapolis News*, Dec. 31, 1915.

SUMMARY OF DYNAMITINGS.

Origins of the Conspiracy and Frightful Results.

When Matthew A. Schmidt (who was convicted last Thursday of murder in connection with the destruction of the Times building on the night of October 1, 1910, when a score of innocent men lost their lives) enters San Quentin prison to spend the remainder of his days there will be few of the original dynamite conspirators who have not paid the penalty of their hideous crimes.

Unless two or three other union labor agitators, whose names have been mentioned frequently with the conspiracy, are indicted, the only remaining dynamiter to be tried is David Caplan. He is a co-defendant of Schmidt's, both having been charged with murder upon the grounds that they accompanied J. B. McNamara to the plant of the Giant Powder Company at Giant, Cal., and bought the explosive used in the wrecking of the Times building. District Attorney Woolwine declares the evidence against Caplan is more convincing than that which convicted Schmidt and he says there can be no question as to whether he will be found guilty.

It was the destruction of the Times building and the murder of the twenty employes that started the nationwide crusade against the dynamiters who had been spreading terror throughout nearly every state in the country, from as far back as 1906, when the officials of the International Association of Bridge & Structural Iron Workers opened headquarters in Cleveland, O., up to April 23, 1911, when J. B. McNamara, J. J. McNamara and Ortie E. McManigal were arrested in the east by Detective William J. Burns and some of his men.

Business men in every state had revolted against the demands made upon them by unfair and unscrupulous unionite bosses and taking the bit in their teeth courageously determined to operate their concerns under the open shop plan. They were threatened, often attacked and caused no end of trouble by the agitators, but they remained firm and steadily gained ground.

A Campaign of Destruction.

Evidence brought out in the many trials of the various dynamite conspirators has shown that the unionite leaders finally decided on a careful campaign of destruction, both of life and property, to bring about the results they sought. This plan of murderous operation was organized in the ranks of the iron workers, the gigantic plot being fathered by Frank M. Ryan, president of the International Association; J. J. McNamara, secretary-treasurer, and other officials.

Professional dynamiters were employed to carry on the terrible campaign. One of the first to accept such a position was George Davis, who dynamited buildings, bridges and other structures throughout the east in the early days of the "Masked War." His activities closed with his arrest on a charge of assault with intent to kill. While he was still in jail, J. B. McNamara, who was working hand in hand with Ortie McManigal, destroyed the Times building and soon thereafter Davis went before federal officers in Indianapolis and confessed.

It has been estimated that the dynamiters wrecked in the neighborhood of 100 buildings and other structures before the campaign was diverted to the Pacific coast.

It was the purpose of the dynamite conspirators to wreck every structure being built under the open-shop plan; but after several years of destruction and apparently no headway, so far as intimidating the building contractors was concerned, the unionite bosses determined to put out of the way all other agencies that worked against them. One of them, they thought, was the *Los Angeles Times* and J. J. McNamara sent his brother to the coast to blow up the building and dynamite Gen. Otis.

Murder Planned.

This came about during the summer of 1910. Ortie McManigal, who confessed shortly after his arrest, said J. B. McNamara told him: "I am going out to the coast to give them a good cleaning up." He wrecked a building in Seattle and one near San Francisco before coming to Los Angeles. Here he placed twenty or twenty-five pounds of 80 per cent nitrogelatin under the Times building, fifteen sticks of the same strength explosive near a window at the home of Gen. Otis and also at the residence of F. J. Zeehandelaar, secretary of the Merchants & Manufacturers' Association, an organization that had been consistently fighting union oppression. It was planned that all of the dynamite should explode at 1 o'clock in the morning of October 1, 1910. Only that placed in the Times building was discharged that night. The building was destroyed and twenty employes were killed.

Following this catastrophe, the first one in which the life of a human being was lost, the whole country was aroused to the duty of running down the conspirators. Detective Burns was employed and police officials throughout the United States started a search for the dynamiters. The result was the arrest of the McNamaras and McManigal. The latter confessed and the McNamaras pleaded guilty, J. B. being sentenced to life imprisonment and his brother to fourteen years.

Unions Generally Defend the Murderers.

In his confession McManigal told so much about the activities of other officials of the International Association that the federal government became interested and finally indictments against half a hundred of the "higher-ups" were returned at Indianapolis. After a long trial, the defendants being represented by Senator Kern and other distinguished counsel, employed through funds raised by labor union organizations throughout the country, thirty-eight of them were found guilty and sentenced to the federal prison at Leavenworth, Kan., on Dec. 28, 1912. They began serving sentences three years ago today. These men included John T. Butter, vice-president of the Ironworkers' Association; Herbert S. Hockin, former secretary; Olaf A. Tveitmoe, who was later released upon a technicality, and others, all well known in labor union circles.

For nearly five years Schmidt and Caplan managed to keep from the clutches of the law. Schmidt was finally located early last January in the home of Emma Goldman, New York, and Caplan at Home Colony, Wash., a settlement of anarchists. It is expected Caplan's trial will be started within the next six weeks.—*Los Angeles Times,* Jan. 1, 1916.

INITIATE HURT; COLLECTS DAMAGES.

Austin, Tex., Dec. 25.—Secret orders were held responsible for injuries inflicted on neophites during initiation in a ruling by the Texas Supreme Court, ordering the Grand Temple and Tabernacle, Knights and Daughters of Tabor, to pay $12,000 damages awarded Smith Johnson by a lower court for permanent injuries alleged to have been inflicted while he was being initiated into a lodge of the order.

According to the evidence in the case, Johnson tripped and a sword blade penetrated his body. The order contended that the ritual did not specify that the officiating officer wear a sword and that if he did so, he individually was responsible.

The case has been fought through the courts for months and has been watched by secret orders generally as likely to establish a precedent.—*Oakland* (Calif.) *Tribune,* Dec. 25, 1915.

Christianity is in a very true sense a young man's religion. Jesus Christ was a young man, and, for the most part, his apostles and disciples, who spread the new faith which has changed the world, were young men. The world of our day will be saved by young men. The call to "leave all and follow Me" is meant for the ear of youth; it moves on the soul of youth with the quickest magic.—W. J. Dawson.

A SHELTER FOR EVIL BIRDS.

BY REV. J. B. GALLOWAY.

In the thirteenth chapter of Matthew are seven parables setting forth the mystery form of the kingdom of heaven during this present evil age. Christ Himself interprets the first two, by which the key to the other five is given us. Each parable is intended to set forth some particular phase of kingdom; the sower shows us what the Word may be expected to do throughout the age; the tares bespeak the presence of evil "till the harvest, and the harvest is the end of the age." The leaven shows the inward and hidden working of evil until the whole is leavened, and the mustard seed unveils outward growth sheltering evil.

There is therefore no such thing as universality of either good or evil during the age. Whenever the Church became great, rich and popular, as in the days of Constantine, all kinds of persons with evil principles flocked into it seeking patronage. Thus the foundations were laid for the troubles and abominations of the dark ages. The light that was in professed believers became darkness, and their Babylon became the cage of every unclean and hateful bird. And in spite of reformations and witness-bearing, the greater part of Christendom is still in apostasy—still sheltering the fowls of the air. We have heard of these birds before. In the parable of the sower they were prominent in devouring the good seed that fell by the wayside. It is worthy of notice that they were not a part of the tree; they perverted the good seed by taking it into their mouths, but not into their hearts; they were a defilement to the tree in lodging there. The greater the tree, the more evil may be sheltered there.

We do not need to go far to find illustrations of this principle in the unfolding of the age in which we live.

There was a time not long ago when many churches and the state joined hands in sheltering that "sum of all villainies" —human slavery; but the churches, which ought to have been pillars of truth, have the greater blame.

What shall we say of supporters of the liquor traffic? Is it not true that these birds of ill omen are fellowshipped in many synagogues of the great branches of the Kingdom?

Is not the same thing true in regard to members of secret societies? Do not these birds of night find themselves securely seated without let or hindrance in the high places in nearly every great branch of the visible church? Do they not virtually deny the authority of either church or state to interfere with either their doctrines or practices? Webb's Monitor, page 240, in expounding "The Covenant," makes this clear when it says: "It is irrevocable even though a Mason may be suspended or expelled, though he may withdraw from the lodge, journey into countries where Masons cannot be found, or become a subject of despotic governments that persecute, or a communicant of bigoted churches that denounce Masonry, he cannot cast off or nullify his Masonic Covenant. No law of the land can affect it, no anathema of the church weaken it. It is irrevocable."

This, I may say, is the limit of arrogance and agrees with grand lodge decisions. This is a perpetual covenant which squarely denies the Christian duty of repentance, which no less an authority than Shakespeare denounces thus: "It is a sin to swear unto a sin, but greater sin to keep a sinful oath."

The penalty attached to each and every such oath equally defies the law of the land and the law of God. They are extra-judicial and ought to be prohibited by law.

Furthermore, that beautiful Name above every name, by which we are called is carefully excluded from prayers, hymns, and even from the Word of God when quoted in the rituals of these societies. Is it possible for this practice to be well pleasing to Christ? Does it not grieve the Holy Spirit? Christ says "Apart from Me, ye can do nothing." Is it any wonder that churches which shelter such abominations are weak and powerless to accomplish the end of their existence?

Poynette, Wis.

The Pennsylvania State Convention will probably be held on March 6 and 7 next, at Hanover, Pa., in the church of the Brethren.

A REVIVAL OF PAGANISM.

BY REV. G. H. HOSPERS, ONTARIO, N. Y.

[An address delivered before the New York-New Jersey state convention at Rochester, N. Y., Oct. 10, 1915.]

The mention of revival is a testimony to the fact that things are prone to decline and to die. In many directions efforts must constantly be made to counteract such a tendency. Speaking of revival, the attention is particularly drawn to the things pertaining to the Kingdom of Grace. Declension in the spiritual life ever threatens, and the prayer of the Church is constantly: "O Lord, revive Thy work in the midst of the years."

But likewise, there may be a revival of evil, howbeit under different circumstances. Whilst in our present sinful world good things threaten to die, things evil have no such danger. Rare flowers need careful attention, while weeds flourish naturally. Many sins seem to pass away when the light of the divine righteousness has been turned upon them. The powers of darkness skulk away to their secret coverts and bide their time to come forth again. This is true of paganism. In the days of the kings of Judah rank paganism came in repeatedly, supplanting the service of Jehovah. Paganism still supplants the worship of God. In its old form paganism does not fit in with modern tastes and conditions, but its spirit does not change, and so its later appearances are more insidious than the former. All are ashamed of it in its old garments but approve it when it puts on the new. Thus freshly adorned it quite steals the hearts of the people.

But you may ask, Where shall we look for modern paganism? It may show itself in many ways, but we believe that a striking instance of it is to be found in Secretism, particularly in such a pronounced form of it as Freemasonry. That this is a modern form of paganism we shall endeavor to prove. In doing so it is fitting that we gather under the auspices of an Association whose name is most pertinent to its purpose. The society which combats Secretism is well named The NATIONAL CHRISTIAN ASSOCIATION. The word *Christian* in a clear-cut manner denies to Secretism every right to a place under the banner of the Cross, and relegates it to the hostile camp of paganism.

As we have met to discuss the evils of Secretism, I propose to view it as a *revival of paganism.* In doing so, we will first inquire what is

The Character of Paganism.

Paganism is defined as that which is opposed to Christianity. When the gospel of our Savior was first preached, it came in conflict with various false religions, all of which are now included in the category "paganism." It is suggestive that in their common falseness all these religions had a common bond of sympathy in being denounced by Christianity. All false religions can combine if needs be, but genuine Christianity cannot be included in any arrangement with them. In the Roman empire religious toleration was general, except in respect to Judaism and Christianity. The emperors saw something so distinctive and exclusive in them that their enmity was aroused. Claudius persecuted the Jews, and Nero began the persecutions of Christians.*

The Scriptures supply the key to the situation. There is a kingdom of light and a kingdom of darkness, in which Jehovah and Satan are respectively the chief powers. Between them absolute antagonism exists, which extends in more or less marked degree to their votaries. I say "more or less marked," because on account of various defects of knowledge and character, and often for reasons of prudence, the relations often are mixed. Hence it stands to reason that there may be some division and antagonism even among the adherents of the kingdom of darkness, but they can readily be brought together by their chief if it suits his purpose, particularly when a distinct issue with the kingdom of light is at stake. As the agent to effect the union of all evil forces, the Scripture mentions Satan. He is the Prince of Darkness, the god of this world. He seeks to direct and control the world for his own ends, which are

*Judaism occupies an anomalous position, for, while it is non-Christian, it can hardly be called genuine paganism either. It is the true religion in undeveloped form, but in its rejection of Christ it occupies a part of the pagan camp.

opposed to God's purposes. Hence Satan is not concerned if people follow their natural bent to cultivate religion, provided only it is not the true religion. His craftiness is greatest when he appears as an angel of light and allows his followers to don the garments of light.

The Recrudescence of Paganism.

There always has been a contest between light and darkness. When sin entered into the world warfare, physical and spiritual, began. It broke out violently in the days of Christ, who came as a "light into the world, that whosoever believeth should not abide in darkness" (John 12:46). And, although great victories have been won through the Cross, church history shows that the contest has never ceased. Repeated instances of declension have come—every one a recrudescence of some form of paganism. As an example of the natural tendency of man to apostatize, the church historian Kurtz says that humanism brought pagan ideas into Italy, and "this paganism penetrated even into the highest ranks of the hierarchy. Leo X is credited with saying, 'How many fables about Christ have been used by us and ours through all these centuries is very well known.' It may not be literally authentic, but it accurately expresses the spirit of the papal court. Leo's private secretary, Cardinal Bembo, gave a mythological version of Christianity in classical Latin. Christ he styled 'Minerva sprung from the head of Jupiter,' the Holy Spirit, 'the breath of the celestial Zephyr,' and repentance was with him a 'placating of the gods above the shades.' Even during the Council of Florence Pletho had expressed the opinion that Christianity would soon develop into a universal religion not far removed from classical paganism" (Ch. Hist. Sec. 120, 1).

But Paganism has invaded Protestantism as well as the Roman Catholic church. There are many instances which simply bring out the fact that in fallen human nature there is that which constantly gravitates towards paganism. The first appearance of Christianity put the coarse paganism then prevalent to shame. The subsequent revival and improvement of paganism have constantly followed, but its roots are nurtured by a common antipathy to divine truth. In our own modern culture this pagan root remains, for while unbelief has adopted many Christian ideas and sports itself in this borrowed plumage, it is as vitally opposed as ever to the Redeemer. Thus Masonry boasts of the loving help rendered in its brotherhood; Odd-Fellowship founds its homes, etc., while their fundamentally pagan character appears in ways which more exactly characterize the error of their religious claims. Reverence for the Bible is a mere form or pretense, for the Chase's "Digest of Masonic Law" says: "In fact, Blue Lodge Masonry has nothing whatever to do with the Bible. It is not founded on the Bible; if it was, it would not be Masonry; it would be something else." Of course, that "something else" is Christianity: and Freemasonry is Paganism.

Now the characteristic effects of paganism in forsaking the only true religion, are a darkening of the mind, a perversion of the heart and an enslavement of the will. Paul accurately describes this in Romans 1:18, saying that "men hold down the truth in unrighteousness." Paganism does not love the truth, but loves to deceive itself with lies. A similar moral obtuseness grips the lodge Christian, causing him first to fail and then to refuse to see the blasphemous character of his oaths and to disregard the divers Scriptural commands. As a consequence, transgression of the moral law in every detail may be expected, and men in this situation are slaves of a Tyrant who leads them about according to his will, being unaware that they are so led. "Idolatry, superstition, Socinianism—all types of paganism—do not more conclusively demonstrate that man is by nature a religious being, than they demonstrate that the carnal mind is enmity against God." True, genuine liberty has obtained in those communities where the fear of God was strongest, his Word observed with strict attention, and the heart given in unreserved consecration. A bond-servant of Jesus Christ, Paul loved to call himself, yet he was the freest of men, and his gospel of light and liberty brought the greatest deliverance and illumination in the dense paganism prevailing in his time.

Paganism Reflected in Secretism.

We must insist upon the religious character of Secretism. This is usually denied by lodge men when the significance of the charge dawns upon them; nevertheless, conduct in life, construction of the rituals and many an open confession prove the assertion. The lodge proposes to minister to the deepest needs of the soul. Man has no peace in a general and absolute denial of God. Pure atheism, generally speaking, is a thing so foreign to human nature that it is found only sporadically. So, while there is a general contentment with any form of religion the rock on which all split is Christ. He is "set for the falling and the rising of many in Israel [and everywhere]; and for a sign which is spoken against" (Luke 2:34). "The middle point of the epochs and developments of the human race is the incarnation of God in Christ" (Kurtz). This is the great line of division between the one party which holds to the only Name given among men whereby we must be saved, and the other party which finds salvation anywhere else. On the latter side even Judaism must be ranged, for whilst it still professes to believe the divine revelation in the Old Testament, it has forsaken its development, casting aside the sacrificial system which could be its only alternative. This is simply paganism, which in short is characterized as the religion of the natural man seeking salvation after his own imagination and by his own power.

What now do we find in secretism that smacks so strongly of paganism? Let us begin with Masonry, its strongest exemplification. Look at the cornerstone in any Masonic temple, and behold the letter "G." The Mason points to it as an open confession of belief in God, but to us non-Masons it is an unknown god, for they will not tell us of what nature he is, and say we may not join in worship to him until we get inside. Within the lodge they make prayers; an altar is there; and a Bible, too. Says Mackey in his Encyclopaedia of Freemasonry: "A lodge is said to be opened in the name of God and the Holy Saints John, as a declaration of the sacred and religious purpose of our meeting." "The truth is that Masonry undoubtedly is a religious institution, its religion being of that kind in which all men agree." "A Mason who by living in strict accord with his obligations, is free from sin." "When the Master Mason exclaims, 'My name is Cassia,' it is equivalent to saying, 'I have been in the grave, I have triumphed over it by rising from the dead, and being regenerated in the process I have a claim to life everlasting.'" Robt. Morris, on the third degree, says: "We thus find man complete in morality and intelligence, with a stay of religion added to insure him the protection of deity and guard him against ever going astray, nor is it possible to conceive of anything more which the soul of man requires." While explicitly proscribing the name of Jesus and his rightcousness from its ritual, Masonry teaches its own way of salvation, proclaimed in language open to all, in the ceremony at the burial of the dead. In short, its whole design and execution is religious, and this aligns it with the other religious bodies. In this respect it is quite different from a political party, or society of intellectual improvement, or a charitable or protective organization. Masonry must be classed among the pagan religions as it distinctly breaks with God as incarnate in Christ and the only Savior of men.

Kurtz thus describes another characteristic of paganism: "Common to all and deeply rooted in the nature of heathenism, is the distinction between the esoteric religion of the priests and the exoteric religion of the people. The former is essentially a speculative pantheism; the latter is for the most part a mythical and ceremonial polytheism." In a similar manner Masonry proceeds to impart knowledge by degrees. Outside there is total darkness, inside the light gradually increases: the lower degrees are for the common kind: there is more light ahead, and only the select are worthy to receive it. But, as may be expected, the testimony of seceders agrees in this, that the light higher up rather increases in horrid and denser darkness. In line with this, as the natural fruit of paganism, there are open breaks with the ten commandments. The quality of the morality of the very select peeks from behind the curtains when, as the papers have reported, Shriners made application to some city council for the suspension of certain or-

dinances during the days of their Conclave. This whiff from the pit is intelligible from the circumstance that cultured people can be found who, apart from secret orders, have an esoteric view of the values of the common moralities.

Esoteric Paganism.

The use of the Bible, its phraseology, and some of its doctrines, and its glorification of benevolence and other graces does not make secretism Christian or even acceptable with God. Fruits simply tied to a tree are not of it: they are a delusion and a snare. At bottom the lodge system is pagan. The crude form of paganism is exoteric—good enough for the common people who do not know and have no tastes—but there were always esoteric forms, too. Thus the crude revolting heathenism of India to be seen and loathed to-day by any visitor, has, in what is called Theosophy, its esoteric forms which are being transplanted with considerable success in intellectual circles in America. This is a modern paganism, just as Masonry is, and they support and heartily love each other from a common cause. It is worthy of note that we have strong testimony to the paganism of Masonry by the obvious paganism of Theosophy. I quote from "A Primer of Theosophy": "There are two presentations of the divine wisdom which are rounded and satisfying; that given by Theosophy and that of Masonry. No religion or exoteric philosophy can equal them in fulness and clearness. Theosophy presents an open and avowed discussion of the philosophy, while Masonry half conceals it in its allegory, its ritual and its ceremonial. Masonry teaches the everlasting truth in indestructible forms suitable to all languages and all times. . . . The ritualism of Masonry is of equal great value. It teaches truly; it suffices to invoke Those Powers of the heavens, who deal immediately with men's fortunes. . . . They can be evoked by ceremonies and they can be propitiated in wonderful ways by the appeal to them with rites" (pp. 61, 62). How heathenish is all this reliance on rite and empty ceremonial! There is a total absence of regard for the majesty of Jesus Christ, who "received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son in whom I am well pleased!" (2 Peter 1:17). Secretism flatters itself on its religiousness because it makes so much of service of God, but it is gross deception, for "he that honoreth not the Son honoreth not the Father which hath sent him" (John 5:23).

The Pagan Spirit of Masonry.

That the general spirit of Masonry is antichristian, and therefore pagan, the following particulars will show:

1. Christianity loves the light and offers its benefits freely to all on condition of repentance and faith; while Masonry works in the dark and bestows its benefits upon its own and on a strictly mercantile basis.

2. The conscience of the Christian is free from human restraint, while that of the Mason is bound by blasphemous oaths.

3. Christianity has fostered free government, free speech and open trials of justice, while Masonry pursues the method of the conspirator, and through its secrecy is in a position to wield the power of the tyrant.

4. The Christian loves his enemy and prays for them that despitefully use and persecute him, while the Mason views his opponents with hatred; a deadly hatred in the case of those who desert and expose it.

Odd-Fellowship is a similar species of paganism. It is very religious; the lodgeroom has an altar and a Bible; there are prayers, and an elaborate ritual embracing extended references to David and Jonathan, the Good Samaritan, the Patriarch Abraham. They simulate the High Priest Aaron and display the serpent in the wilderness, the ark of the covenant, the tables of the law. All this with distinct reference to entrance upon eternal life. The use of all this by men on their own responsibility, for purposes not authorized by the Word, and under a cloak of darkness which is in direct disobedience of the divine will, makes such use of holy things blasphemous. Moreover these worldly men presume to pray for a divine blessing on their unholy work! Odd-Fellowship teaches that "the fatherhood of God and the

brotherhood of man are the great principles of their order" (Grosh's Manual, p. 78)—a damnable heresy as understood by them, for all is outside of Christ, and being without any reference to him they make their dupes believe that heaven is open to the good Odd-Fellow because he is such. It is all a parody on, or a mimicry of sacred things. This prostitution of holy things grieves the Holy Spirit, whose distinct office is discountenanced, as they hint that initiation is regeneration. Under beautiful pretenses, and with an air of sanctity and solemnity, Odd-Fellowship is a popular method of fostering the all too prevalent spirit of natural religion, which is paganism.

The Danger of the Situation.

The immediate danger is that of complacent self-deception on the part of Christians. I suppose that ancient paganism would not suit anybody. Do you flatter yourself that some inherent quality in our civilization will act as a preventive against the revival of paganism in some new form? There is no redemptive power in human nature as such. Christianity alone can furnish sound conditions of society, but if paganism invades its constituency—which is now a sad fact, since large numbers of ministers, bishops, elders, etc., are compounding their Christianity with it—such Christianity will prove a weakness, for God will desert every unfaithful teacher. Now the Christian Church has many foes to fight, many reforms to push, but it would seem that the one which attacks the very integrity of the Christian fiber in these days is least considered. And what is worse, as a result of this delinquency, such a stupor has seized upon the Church that she can hardly rouse herself; she is so sleepy that she is morally blind and does not discern the moral distinctions underlying the sin of secretism. When the vastness of the danger does dawn upon some Christian many a good man fails to do anything because he realizes the strength of the foe and the weakness of the Church due to her moral blindness, and so he leaves the enemy to conquer even more Christian territory. It is a pity also that while many well-meaning men are in favor of fighting for reforms, such as temperance, by agitation, they follow an opposite course when it comes to the sin of secretism and consider the mere presentation of the gospel enough. Now if paganism is a permanent thing, ever possible of revival and new growth until Christ comes, we had better call the monster by its right name and take it by the horns. To trust in God's good providence, and in a naked presentation of the gospel as the means to overcome any specific evil, is simply fatalism, and God will deliver us into the power of iniquity as a reward for our lazy piety. It is well worth serious thought, what is the fruit of this present-day paganism. What good can you expect of any institution which is contrary to the genius of our free institutions? for the secretist uses the method of the conspirator; of the star chamber. Whatever the excuse for it or the assurance of the responsible that all is well, no lover of liberty may trust it. We do not know how these things may degenerate, or work out some time or other. Said John Marshall, our great chief justice: "The institution of Masonry ought to be abandoned, as one capable of producing much evil, and incapable of producing any good which might not be effected by safe and open means." Daniel Webster said, that it is "essentially wrong in the principle of its formation . . . and dangerous to the general cause of civil liberty and good government . . . and should be prohibited by law." And indeed, there are so many rumors, so many suspicions, so many serious charges, if not crimes, laid to its doors—vouched for, as it would seem, by sufficient testimony—that it is more than enough to cause us to at least distrust the whole system. Emphasis is added by the circumstance that the natural result of any form of paganism must result in the very things laid to the charge of Masonry, namely, perversion of justice, degeneracy of morals, and promotion of irreligion. To mention only the latter; how low the attendance at divine services and the state of spiritual life among the church members of a lodge-ridden community.

Paganism Pervading the Church.

What will the further consequences be if secretism shall grow still more and a still stronger paganistic element infest our Christianity? Do not say that this

cannot be, for the Scripture speaks ominously of the last days when "men shall be lovers of their own selves . . . blasphemers . . . unholy . . . having a form of godliness but denying the power thereof" (2 Tim. 3:1-5). They "shall bring in damnable heresies, even denying the Lord that bought them . . . and many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of, and through covetousness shall they with feigned words make merchandise of you" (2 Peter 2:1-3). While the application of these passages may be general, they are startlingly specific of secretism, for it denies the Savior, speaks with feigned words, that is, Scriptural language moulded at will to suit private views; it is on a strong mercantile basis, lacks the power of divine grace and speaks evil of the only way of salvation, through our Lord and Savior Jesus Christ.

What Does the Situation Demand?

The Bereans of old listened respectfully to Paul, and while his words crossed their prejudices, they were honest enough to halt an off-hand judgment, and consulted the Scriptures whether these things were so. Our opposition to secretism must not be regarded a supercilious attempt to impose our conscience upon another, but our appeal is to the Word of God, which must form every conscience. The question of Secretism has so much presumption against it that it should readily enlist the most conscientious searchings of heart. A Christian must be very careful not to compound with anything that is obnoxious to the Savior; the 2d and 3d chapters of Revelation tell how delicate his feelings are. Hence, our great business is to cultivate a conscience void of offense; one that is sensitive to a fault, if possible, on the side of holiness.

Judging by the example of godly men such an attitude will result in only one way. Note what Chas. G. Finney said in the days of his change of heart: "I soon found that I was completely converted *from* Masonry and *to* Christ, and that I could have no fellowship with any of the proceedings of the lodge. Its oaths appeared to me monstrously profane and barbarous. . . . My new life instinctively and irresistibly recoiled from any fellowship with what I then regarded as 'the unfruitful works of darkness.'" Jarvis F. Hanks in 1829 made a public renunciation of Masonry. He did so from a sense of duty after a private examination of the matter with careful reference to Scripture and the laws of the country; and he says that he felt "assured that any Mason, or any man, taking the same course, must arrive at the same conclusion." He says of Masonry, that it "is a wicked imposture, a refuge of lies, a substitute for the Gospel of Christ; it is contrary to the laws of God, and our country; and lastly, it is the most powerful and successful engine ever employed by the Devil to destroy the souls of men." To quote President Finney in another connection: "It was found that Masonry so completely baffled the courts of law, and obstructed the courts of justice, that it was forced into politics; and for a time the antimasonic sentiment of the Northern states carried all before it. Almost all Masons became ashamed of it, felt themselves disgraced by having any connection with it, and publicly renounced it. If they did not publish any renunciation, they suspended their lodges, had no more to do with it, and did not pretend to deny that Masonry had been published. Now these facts were so notorious, so universally known and confessed, that those of us who were acquainted with them at the time had no idea that Masonry would have the impudence ever again to claim any public respect. . . . When the subject of Freemasonry was first forced upon our churches in Oberlin [in 1869] for discussion and action, I cannot express the astonishment, grief and indignation that I felt on hearing professed Christian Freemasons deny either expressly or by irresistible implication that Morgan and others had truly revealed the secrets of Freemasonry." (Finney on Masonry, p. 21.)

Moral Blindness.

With all that has been said against it by men of unquestioned piety and integrity of motive one must be amazed at the present callousness on the part of many professing Christians. They have great feeling against the material sin of intemperance, but the fact must not be overlooked that spiritual sins parading

under the guise of fine manners are fully as destructive to the soul. Whence this difference? Defection from the opinions of such sound and great statesmen as John and J. Q. Adams, Hancock, Wirt, Marshall, Grant, Sumner, Seward and many others has been slowly going on this last half a century; increasing numbers going into the lodge has created a vogue; and this has weakened the power of resistance and blunted the moral sensibility. This is bad enough in Christian laymen, but when this reaches the soul-sickening height that even ministers of the Word and bishops are high up in secret orders, we exclaim: What crafty foe is this, which can so deceive the elect as to capture the very officers in Immanuel's army! What hard layer of rock is this which has been forming in the heart of clergy as well as laity, and does not permit the Holy Spirit to penetrate it with His light and grace! We understand the assertion of certain ministers who have forsaken secretism, that it was only possible after a struggle and by the particular grace of the Holy Spirit. Those who have received their sight know best what blindness is, but blindness of this kind at least should not be possible among the evangelical ministry. And what a fearful responsibility clergymen are to-day assuming because through their example men are led to enter the orders without any compunction: young men who enter point to gray-haired ministers for the safety of their course. May not this be a reason, possibly a chief reason, why the power of the church has so declined? In all this it is not hard to see the strategy of Satan in appearing as an angel of light and causing a confusion of moral distinctions on which divine displeasure must rest (2 Cor. 11:13-15). The testimony of the Holy Spirit must grow fainter. To be sure, there are those who have joined the lodge in a perfunctory way, or who do not mean to take the oaths and ceremonials in a serious way, but such must not imagine that this will by any means clear them of guilt before God, who is a jealous God and will not hold them guiltless that take his name in vain. And indeed the lodge will hold them to strict account in all that they have assumed!

The Growing Power of the Lodge.

The menace of this new paganism is great when numbers are considered. The "World's Almanac" for 1915 gives 1,671,427 Masons, 1,609,096 Odd-Fellows; and a total of 15,674,220 memberships in secret orders. We say "memberships," for though many persons have memberships in several orders at once, every allowance makes the situation appalling enough. Increase in number develops power to do things. What could not the new paganism undertake! Though expressed innocently enough, we feel alarmed over this quotation from the *Masonic Standard* of Dec. 18, 1915: "That the Freemasons of the United States should form themselves into a united body for the purpose of taking a direct part in the social, intellectual and moral advancement of humanity along the lines of Masonic principles is the object of several prominent members of the craft, who have formed themselves into a committee as the nucleus round which they hope their brothers of this country will gather."

Since secretism strikes at the efficiency of the Church it behooves her to raise a cry of alarm and enlighten its membership to guard against the insidious foe. If we sit still and look on we are lost, and the responsibility for such decadence of Christianity, as is brought about by this new paganism, must be laid specifically at the door of the Protestant ministry. The secretist outdistances us in winning members for his cause, coaxing them away with honied words and great professions of benevolence, and before we know it we may be passing into the piety-paralyzing grip of this system of darkness. This would be a result Satan would be satisfied with as crowning his work in defeating the work of the Cross and plunging the world once more into paganism. And Scripture tells us that this old world is going to have a taste of this very thing. Nothing better explains the reign of the Beast and of Antichrist in the last times. God be praised that He will save it after all with a very mighty deliverance in the person of the selfsame Christ against whom all this opposition is, but who alone is worthy to receive honor and worship and dominion.

THE PRINCIPLE OF WICKEDNESS AS MANIFESTED IN THE SECRET LODGE SYSTEM.

(Concluded.)

BY REV. MARTIN L. WAGNER, D. D.

Now, having sketched the methods of this principle of wickedness as it manifested itself in the past, let us note its manifestation in the secret lodge system.

Freemasonry is the oldest, and professes to be the most honorable and respectable of all the secret orders, and in a sense is the mother of them all. What we say concerning Freemasonry is practically true of all its numerous offspring.

Freemasonry rejects the God of revelation, the Jehovah of Israel, the God and Father of our Lord Jesus Christ, as he has revealed himself in the Word of God. The "God" of Freemasonry is the Great Architect of the Universe, which Freemasonry officially declares to be the generative principle, that mysterious energy by which living creatures are enabled to reproduce their life in new, different, yet the same forms; the abiding vital principle in the transient, the permanent in the changing, which not only generates new living entities, but which also builds the body as a habitation for the generated life to dwell in. It views this generative principle as male and female, the union of which is essential to the procreation of life. This is "God" in Freemasonry. It has deified this mysterious life energy in nature and adores and worships it as the deity in its lodge devotions. It has therefore rejected the God of Abraham, Isaac and Jacob, the God who is one with our Lord Jesus Christ, and in so doing arrays its will against the will of God expressed in the first commandment.

But in order to conceal this subtle idolatry, and deceive its all too confiding adherents, it hides the god under the Scripture appellations of Jehovah. In its prayers it always qualifies the appellations of Jehovah by this term, Great Architect of the Universe. It deliberately forges the name of Jehovah to its worship, to its abominations, to its oaths and covenants, and thus would make Him sponsor for its iniquities. It conceals its real nature under the garb of Scripture, and endeavors to give respectability to its cult in so doing.

The Name of God Profaned.

In its opening prayer in the lodge, Freemasonry says: "Almighty God, Great Architect of the Universe, Thou who hast said where two or three are gathered together in thy name, in thy name are we assembled and in thy name be all our doings," etc. We have examined a score or more of approved Masonic prayers, and they are practically all alike in sentiment.

Now let us look at this prayer. Note first, that it qualifies Almighty God as the Great Architect of the Universe, and is, according to Masonic definition, a prayer addressed to the generative principle. It ascribes the promise where two or three are gathered together in my name, there am I in their midst, to the generative principle, whereas it was Christ who made that promise. It deliberately ascribes the promises of our Lord Jesus Christ, whom Freemasonry rejects, to its god, in order to deceive the Masons of tender conscience. To the non-Christian Mason this is a slap in the face of Jesus. What contempt and diabolism!

"In thy Name" means by thy authority. We challenge Freemasonry to show in the Scriptures, or even in the revelation of nature, authority for their deeds and ceremonies, their oaths and abominations. Where does God give men authority to meet behind tyled doors and take their fellows through the shockingly rude and indecent ceremonies of initiations, impose upon them obligations, and bind them to their discharge by oaths and penalties of which a common cannibal would be ashamed, and make these things a part of their worship? And yet they come apparently before Almighty God, and frankly tell him that he has authorized these things, and they do them to his honor and glory. Can iniquity go farther? Can there be any greater spiritual wickedness? They come before God with a prayer that on its face is a lie, and deliberately forge the name of God to these ceremonies, and expect Him for that reason to have respect unto their devotions. They profane the name of God by making Him sponsor for this refined wickedness.

The Phallic Religion of Masonry.

The religion of Freemasonry is phallic. It worships the generative principle as

the deity, and its ideas are illustrated by symbols which represent the generative organs. But to conceal the phallic character of its religion, it is clothed in Scripture language, and concealed behind Scripture incidents. It speaks eloquently of King Solomon, of King Solomon's temple, of Hiram Abiff, Hiram King of Tyre, and other biblical characters and incidents; but these are all veils, and artful expressions behind which the real sentiments of the lodge are concealed to the undiscerning and the uninitiated, but are clearly discerned by those who know. Freemasonry in its most solemn utterances least does mean what it most does say. Solomon's temple in Freemasonry means the human race; specifically it means the Masonic fraternity. Hiram Abiff specifically is the generative principle in the aspect as architect. The "word" lost and found is the generative power, lost in death or dotage, but recovered in the new generation or offspring. All this palaver about Solomon's temple, its architect, workmen, pilasters, etc., is mere Scripture verbiage behind which it conceals its real sentiments for the purpose of misleading its dupes, and to give respectability to its religion. Thus by resorting to cunningly devised fables it deceives all except those who can discern the deeper meaning.

Its ceremonies, pretending to be reverent, and justified by copious citations from the Scriptures, are symbolical of the life processes, generation, birth, development, death and resurrection. The old temple falling into decay, but through these Masons are building the new, that is, perpetuating the fraternity and its peculiar religion.

A Universal Religion.

Freemasonry rejects with contempt the salvation which God has provided in Jesus Christ. It banishes Christ, his name, and his work from all its religion, devotion and service. It will not have this man reign over it. Its pitiful plea is, that to admit the recognition of Jesus Christ into the order would sectarianize it, and mar the beautiful temple it has erected. It does not care a continental that it is the will of God that men believe in Jesus Christ, but on the contrary has placed faith in Jesus Christ as the Son of God, under the ban in the lodge.

It substitutes a way of salvation of its own devising. Freemasonry, if it promises anything, promises life and salvation to all Masons. It has built a spiritual and ethical tower whose top reaches unto the Masonic heaven, by which its devotees can enter. In its prayers it asks for mercy, but rejects the way and means through which grace and mercy can come. It prays, Hallowed be thy name, but in its most solemn rites, profanes the name of God in its oaths, prayers, and ceremonies. It lives and teaches otherwise than as God's Word prescribes, and deliberately profanes all that is hallowed through his Word.

The only revelation Freemasonry recognizes is that of nature. Nature is the only uttered word of God for Freemasonry. Of this revelation in nature, the Bible is a symbol. Whatever is natural, is born with us; whatever inclinations, passions or desires we have by nature, is only the voice of the divine, and to follow it is no sin. Thus this principle of wickedness in Freemasonry takes refuge behind the Bible as a symbol of the revelation which alone Freemasonry recognizes.

The Moral Standard.

It is a truth that no man's moral life will rise any higher than his idea of the deity. Whatever his god does, or approves, is lawful and right for man to do. The Greeks and Romans justified their licentiousness by referring to their gods and goddesses, who at best were believed to be licentious. The Brahmin priests of India defend sexual uncleanness on the ground that the gods approve and practice it. The ethics of Freemasonry provide for the indulgence of the passions, for their deity is the generative principle, and the passions are simply the voice of this divine principle within man. Paul shows in Romans, first chapter, that all the vices and abominations of heathenism have grown out of the corruption of the idea of God, and the tendency of man to deify himself, and by representing the Godhead by images and likenesses of man, four-footed beasts, birds and creeping things. A repetition of this is found in the

lodges of Elks, Moose, Owls, Foxes and Snakes of the present. In Freemasonry this same corrupting tendency is discernible.

If we study the covenant of the third degree, we find that its moral injunctions are not absolute, but all are qualified, and therefore permit within certain spheres what it forbids in others. It thus amends the injunctions of the decalogue, and denies that the law of the ten commandments are binding upon a Mason as a Mason. In the sphere of practical morals, it sets itself against the will of God as expressed in the decalogue.

It approves and justifies dishonesty by providing in its covenant that a Freemason is not bound to deal honestly except with a brother of the same degree, and then only when he knows him to be such. Otherwise, he is free to follow his impulses.

It provides that a Freemason must not lie to or deceive a brother Mason of the same degree, provided he knows him to be such. Otherwise he can lie and deceive, and do no wrong. As the whole system is an organized deception, an organized lie with the name of God forged to it to maintain the lie, we need not be surprised to find such ethical principles set forth.

It justifies adultery by restricting its prohibition to four degrees of relationship to the Master Mason. Only illicit relationship with a wife, mother, sister or daughter of a Master Mason is forbidden to the Master Mason. All other females are legitimate prey. In this illicit relation with other females, the Mason does no wrong. He is simply following the inclinations of the god within him.

We challenge any one to disprove the legitimacy and logic of these conclusions from the covenant of the third degree. It is this covenant that makes the Mason, and he must exercise these privileges and rights if he would be a true member of the fraternity.

Thus with a tyrant's hand, and as a usurper of the prerogatives of God, Freemasonry deliberately sets aside that law of God, written with his finger upon the tables of stone, by amending its language and abrogating its authority.

In view of these things, we say it as the conviction of our heart that every Masonic temple and every secret order temple that acts upon the principle of corrupting and mutilating the Word of God, is a standing insult to the best and purest manhood and womanhood of our land.

THE SECRET SOCIETY.

BY WM. H. RIDGWAY.

They continued steadfastly in the apostles' teaching and fellowship (Acts 2:42). We live in a day of emphasized fellowship. I hear of a new order or society every day or two. Sometimes some of my men join the birds or animals or knights, etc. "What is the object?" I ask. "Brotherhood" or "Fellowship" is the usual reply. It came to me as it comes to most young men, I reckon, to join a secret society. I went to a beloved uncle who was a member of the order I was considering and who was also a member of the Society of Friends. "Uncle, I am thinking of joining the Blanks. What would you advise?" "Why do you want to join the Blanks?" he asked. "Well, the other fellows seem to be joining and I reckon it is the proper thing for a young man to belong to a secret society," was about the only reason I had to give. The idea of "Brotherhood" and "Fellowship" was not so much worked in that day. "Well, Will, if it is membership in a secret society you want, join the Society of Friends. It is the best secret society I know anything about," was the splendid advice. I did not join the Quakers or any other secret society then. But later in life I had the great, good fortune to be asked to connect myself with the greatest order on God's earth, "The Redeemed of the Lord." We have all the good things any other order can offer—and then some. This paper has not pages enough to tell of the sweetness of the Christian fellowship (1 John 1:7).—*Sunday School Times,* Jan. 1, 1916.

UNFRUITFUL WORKS OF SECRECY.

During a recent lodge initiation at Du Bois, Pa., a young man sustained serious injuries, and, shortly after, died at his home at Olanta, Clearfield county. It appears that the initiatory ceremony required the applicant to walk, blindfolded, on a narrow plank, at the end of which he was told to jump off into a blanket held by members of the order. After that, he was tossed into the air several times. Falling into the blanket, after having been tossed the third time, the applicant struck on his head and broke his neck—dying, as referred to above, a few days later. A coroner's jury rendered a verdict of accidental death, and exonerated the members of the order. To the unbiased mind the initiation appears very much like a case of buffoonery, of which sensible men should be heartily ashamed.—*Gospel Messenger,* Dec. 11, 1915.

A PAGAN ODD-FELLOW.

BY PRES. C. A. BLANCHARD, WHEATON COLLEGE, ILLINOIS.

I cannot remember who it is that says that man is incurably religious. It makes no difference who says it, every thoughtful person knows that it is true. Müller says that language, descent and religion build a nation and that religion is a more important factor in constructing a people than either language or origin.

I suppose if Atheism could ever have succeeded as a national foundation it would have done so in the time of the French revolution. The attempt to banish God from the minds of man had been deliberately and energetically undertaken but it completely failed. The seventh day as a rest day came back to take the place of the tenth day, which they had inaugurated—and a bill was introduced and passed in the States General "rehabilitating God." This is an important fact and ought to be more generally considered than it is.

Over and again when lodge men are told that their order is hostile to Christian faith, the life of the Church and the interests of men, the persons addressed in a sort of innocent astonishment say, "Why all lodges are religious, no man can get into them who is not a believer in God; the Bible lies on the altar in all our lodges. How can anybody say that we are in any way hostile to Christian faith?" I think it is safe to say that most of the persons who talk in this manner are quite sincere. They do not know the difference between professing faith in God and professing faith in Jesus Christ. They do not know the difference between the form of Christianity and the power of an endless life.

Lodges Corrupt the Church.

They are constantly endeavoring to secure as members ministers and members of churches. When these men have been secured they are inoculated with the virus of pagan faith. In multitudes of instances they do not know what it is that affects them at all. They are poisoned and, like other poisoned men, grow delirious. Contrary to the Scriptures, they have fellowship with unbelievers. They are united in close and fraternal association with godless and wicked men. It is a commonplace that godless and wicked men are always acquainted with godless and wicked women. I have known case after case where church members or ministers, becoming lodge people, became thieves or adulterers or infidels of one kind or another, apparently because of their associations. How can it be otherwise. The old proverb said, "evil communications corrupt good manners." Another proverb says, "can a man take fire in his bosom and his clothes not be burned?" It is perfectly natural that ministers and church members joining lodges, associating with wicked people who are in them, going to their dances and feasts, should become corrupted. Notable instances of this kind are in the memory of all. Having corrupted these members of the church in their morals, it is natural that their faith should fall. "Faults in the life breed errors in the brain, And these reciprocally those again."

It is safe to say that no man lives in sin without an attempt to justify himself, so that when men become corrupted in their lives, they become errorists in their religious faith—Universalists, Unitarians or infidels of one sort or another. I do not use the word infidel here in an unkindly way; I simply mean people who do not believe the Bible. Of course, no person who believes the Bible could believe either in Universalism or Unitarianism, for Jesus himself said that men were in danger of hell fire and the demons knew that he was God. They recognized Him as their Master. They cried out at his approach. A Unitarian minister once said to me, with great apparent astonishment, "You speak as if you did not think a Unitarian was a Christian." I replied, "I cannot see why any Unitarian should wish to be considered a Christian. Certainly no Unitarian believes what all Christians have for hundreds of years been supposed to believe."

Why should a lodge man wish to be considered a Christian? Of course, if he receives a salary for professing to be a Christian, that might be an object, but the lodge is in every essential particular so hostile to the teachings of Jesus so regardless of his example, that I cannot for the life of me see why a man who wishes to be identified with the lodge should also wish to be considered a Christian man. Our secretary has just given

me a sermon about Odd-Fellowship. In this sermon there is a deliberate attempt to justify some of the peculiar evils of secret associations. For example, the writer says that "Conspiracy and intrigue always operate secretly." Now in order to antagonize this secret conspiracy and intrigue, he says that government must resort to secrecy as "it requires one extreme to meet another."

Privacy and Secrecy.

I have for many years been trying to get people to understand the difference between these things, but it seems impossible to get the information before the people who ought to receive it. Every lodge swears its members to conceal from all persons not connected with the lodge the things said and done in it. What government ever administers an oath of this kind to anybody? Neither the oath of an executive, of a judicial officer or a military commander contains anything of this kind. The executive swears to execute the laws, the judge swears to interpret them, the military man swears to obey the orders of his superiors. Of course, in times of battle there are secret movements, but they are none of them conducted after the manner of the lodges. They are adapted to the need of the present moment, and that need having passed, the secrecy is thrown aside. The initiation of a Freemason, an Odd-Fellow, or a Knight of Pythias is concealed as far as possible from all except members of the organization. The plans of Grant and Sherman for their campaigns are published at government expense, placed in public libraries, distributed among foreign nations, proclaimed from the housetops. How can any man say that the sort of secrecy which is used in military campaigns is a justification for the sort of secrecy which is used by lodges?

Do Lodge Men War on Their Neighbors?

It is very unfortunate that this illustration should be so often chosen, for it seems to indicate that the lodge men are in a state of war with other members of society. I suppose, in fact, this is true, but it is not the pretence. No lodge is constituted with the avowed purpose of making war on other members of society. That the lodges do make war on other members of society is perhaps well known to all who have studied the facts of the case, but I believe it would be denied almost universally by lodge men and their friends. They would feel highly grieved if they were charged publicly. Yet when they come to justify their orders they say secrecy is a necessary part of pursuing counterfeiters, mail robbers, thieves and murderers, and therefore we lodge men must have secrets.

This same writer says "governments have secret service, so armies and navies, societies and institutions have, and it (secrecy) permeates all life. The judiciary, the relation that exists between lawyer and client, between physician and patient, between priest and penitent, between man and wife, are legitimate instances of the right of secrecy." In none of these cases are there permanent secrets so long as these relations do not involve shame and crime, in all other instances there is privacy but no secrecy. When, however, shame or crime come in, no person publically tells it to the world without reason.

Complaining of Their Own Work.

Lodges having corrupted in morals and faith many of the ministers and members of churches, these ministers and members of churches having dishonored their profession, the lodges turn about and use the fact that certain members and ministers of churches are not good to defend their own orders. They say that a number of their men are bad men, but "so it is in the churches." I suppose any man who has ever talked with many lodge men has heard this saying a hundred times. There are many differences, however. A Christian who is a wicked man is a liar and a hypocrite, for he professes to be a good man. The lodge man who is a wicked man, provided he does not sin against lodge men, does not lie and is not a hypocrite, for he does not profess to be a Christian. He professes to be a lodge man; he does not profess to be true to God, to Jesus Christ and the Church, and it is entirely possible for him to commit every crime that can be named against outsiders without violating his lodge obligations. In other words, the Church requires a universal morality; the Lodge requires a partial morality. The Devil himself could take an oath of fidelity to a clan or clique and keep it and be a Devil still.

Making Christ a Liar.

This Odd-Fellow preacher who is trying to encourage men in their lodge membership goes forward to blaspheme our Lord Jesus Christ. He does not do it on his own authority, but he does it nevertheless. He says "Tradition says that Christ was a member of the order of Essenes," and indicates that when the woman was brought to Him to be judged because of her adultery, when Jesus stooped and wrote upon the sand, while the accusers of the woman were trying to get judgment against her, he was making signs of the order to which he and the woman's accusers belonged. He says "whether this tradition is true or not, we do not know," but so far as his writing produces any impression at all, it produces an impression that this was true and that Jesus Christ was a member of this secret society. He then proceeds to say that Paul condemned the *wicked secret societies* of his day. He does, but Paul does not indicate that there were any *good secret societies* to which Christians should belong. Our ministerial lodge men say that hundreds of secret orders, both good and bad, flourished, but Paul says nothing of this kind, and Jesus says nothing of this kind. As to his own conduct, Jesus said that he said nothing in secret, that he always taught openly to the world, and if this minister lodge man seeks to produce the impression that Jesus Christ was a secret society member, he simply tries to prove that He was a liar. I do not suppose he would want to say this himself, but there is not the slightest possibility of doubt that this is true.

After a discussion of this kind, our writer goes forward to speak of the mystic numbers in the Holy Writ, such as seven, twelve and forty, but says that he will take up the triad or the number three, as a triple link suggestion. He speaks of the three denials of Peter, three crowings of the cock, the fact that Jesus took three of his disciples apart to pray; the fact that he prayed three times before his crucifixion; that there were three orders in the Jewish theocratic government; that he was tried three times; that three servants of the high priests, two maids and one man, accused Peter; that our Lord was maltreated in three different ways; that he was mocked thrice; that three nails were probably used to fix our Savior on the cross, two in his hands and one in his feet; that three were crucified at the time, the Lord and two thieves; that there were three superscriptions over Him—one in Greek, one in Latin and one in Hebrew; that there were three vessels placed by the cross, one containing vinegar mixed with gall, another wine mixed with myrrh, one wine; that he gave three manifestations of his humanity on the cross—his thirst, his cry of agony and the blood which flowed from his body, etc., etc. What in the world have these threes to do with a man making up a society consisting of three degrees, twelve degrees, fifteen degrees, thirty-three degrees, or any number of degrees? It will be observed that these threes which this lodge preacher discusses were very largely threes of wicked and murderous men, they were the people that denied, betrayed and crucified our Lord. If all these threes were associated with Lodgeism, if they were acts of good and honest men, while there would be no peculiar inference to be drawn, it would be an interesting fact, but to mix up good, bad and indifferent, the acts of God in nature, the acts of good men in their service of God, the acts of vile men in their idolatries, and the acts of Jesus Christ in his crucifixion, that all these should be mixed together and be a justification for secret orders is a most strange thing. I think there is no explanation of this except that when men become pagans they are not only corrupted as to their desires and wills, they are also destroyed as to their intellects. In other words, it becomes impossible for them to think clearly and strongly on any subject. I have oftentimes seen proofs of this. I do not know that I ever saw one which seemed more conclusive than this sermon which I have been glancing through. It covers nearly three columns in a paper. It is safe to say that the ordinary lodge man reading it will think it to be a remarkable production, and yet there is not a single sentence in it from beginning to end which even tends to show that Christian men in our time and in a land like this have any right whatever in a secret lodge. It is a pitiful thing that any man who has

obtained access to a pulpit and is called a preacher of the gospel of our Lord and Savior Jesus Christ should lend himself to such an effort blind to the eyes of men, and it is perhaps even more pitiful that being willing to do this, his intellectual faculties should be so confused that he cannot think clearly on a single proposition that he takes up.

The fact is that Jesus Christ spoke openly to the world; he taught his disciples to do this; his disciples have done this so far as they were Christians, they are doing it now. There will be no secret societies inside of the Christian church. The moment secrecy enters the church it will cease to be Christian. Why, then, should not the Lord's people do as the Lord did, do as Paul did, do as the Holy Spirit tells them to? Come out from their midst, have no fellowship with them, and reprove them? Of course, men may refuse to obey God, but men cannot refuse to come to judgment, and by and by God will bring them there, lodge men and all. Pray for the blind leaders of the blind who are tumbling into the ditch with those who follow them.

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THE BATAVIA TRAGEDY.

(Continued.)

BY CHARLES FRANCIS ADAMS.

The ends of justice were defeated, but the labors of those indefatigable persons who had striven day and night to promote them were not altogether thrown away. The materials were collected to show the world the chain of connection woven by the Masonic obligations between the subordinate lodges of western New York and the higher authorities in the East. The popular attention was turned to every Masonic movement—not solely in the state in which had been the cause of offense, but in all of the neighboring states. Extraordinary powers to pursue the investigation to its source were demanded of various legislative bodies, and the treatment of these applications elicited the fact that Freemasonry exercised a power almost as great in the deliberative assemblies as in the executive council chamber, or in the jury-box of the courts. The opposition to Masonry became gradually more and more intensely political, and in the process took up an aspect of extreme and illiberal vindictiveness toward all who ventured to stay its progress. The other parties were compelled to bend to the force of the blast that was sweeping over them. The revelation made by Morgan, in the book which cost him his life, though at first called an imposture, proved on examination to be strictly true. But they embraced only the first three degrees of Masonry. Other persons, disgusted and indignant at the proceedings of their adhering brethren after the fate of Morgan was known to them, voluntarily came forward and supplied all the remaining forms used in America, and many of those which had been adopted in Europe. A considerable number openly and voluntarily seceded from the order. A meeting of such persons held at Le Roy ended, as has been already stated, in a

formal renunciation by them of all their obligations. Here and there in other states the example was followed by a few. There were more who silently seceded, having made up their minds never again to visit a lodge. Yet in spite of all this, in spite of the earnest exhortation addressed to his brethren by Colonel W. L. Stone, in a book written by him to prevail upon them to dissolve the lodges and chapters and to abandon Masonry altogether, it must be admitted that the great majority of the society remained equally unmoved by denunciation, flattery, or prayer.

Remain Sullenly Dumb.

Some had the assurance publicly to deny the truth of all the allegations made against Masonry, and further to affirm that they had never taken obligations as Masons not compatible with their duties as citizens. Others—and the most important of these was Edward Livingston, then uniting with the possession of one of the chief posts of responsibility in the general government, that of the highest dignity in the Masonic hierarchy, made vacant by the death of Clinton—deemed it the part of wisdom to remain sullenly dumb, abstaining from all controversy, and suffering the excitement against Masons to blow over and spend itself in vain. In this spirit Mr. Livingston proceeded to deliver what he called an Address to the General Grand Royal Arch Chapter of the United States, upon the occasion of his installation as general grand high priest. He recommended that all attacks made upon the order to which they belonged should be met with dignified silence—as if dignified silence were not equally a resource for the most atrocious criminal and for the most unspotted citizen. The charge as against Mr. Livingston was surely worthy of some little consideration when connected with the evidence already laid before the public to sustain it. It was neither more nor less than this, that he, being secretary of state of the United States, one of the confidential advisers of the president, and moreover the reputed author of a strong proclamation issued by the chief magistrate against those in danger of falling into treasonable practices by their connection with South Carolina nullification, was yet himself under secret obligations which required him to conceal the evidence of all the offenses denounced in that state paper, provided only that it should be communicated to him under the seal of Masonic confidence. Not to answer such a charge as this implied a doubt of the ability to do so satisfactorily. If Masonry was free from all the objections raised by its opponents, what more effective steps to establish its innocence than a simple statement of the truth? If it was a valuable institution, worthy of preservation, surely the effort to sustain it against injurious calumnies was worth making. Could it be supposed that the unanimous testimony to the alleged character of the oaths, brought by hundreds of respectable persons who had taken them, but who now renounce them, was to be discredited by the merely negative action of adhering Masons, however individually respectable, or however exalted in position? Considering the precise nature of the difficulties by which they were surrounded, it is clear that no defense could have been assumed by them, in its character more nugatory. It manifested only the consciousness of wrong, combined with a dogged resolution never to admit nor to retract it.

The address of Mr. Livingston, such as it was, proved the inciting cause of the publication of a series of letters directed by Mr. Adams to him. In these papers the argument against the Masonic obligation as the root of all the crimes committed in the case of Morgan was pushed with a force which carried conviction to the minds of many persons at the time, and which seems even at this day scarcely to admit of reply. Mr. Livingston himself made no attempt at rejoinder. This was the part of discretion, for had he done so, there is little reason to doubt that Mr. Adams would have fulfilled his promise when he said to him, "Had you ventured to assume the defense of the Masonic oaths, obligations, and penalties; had you *presumed* to commit your name to the assertion that they can by any possibility be reconciled to the laws of morality, of Christianity, or of the land, I should have deemed it my duty to reply, and to have completed the demonstration before God and man that they *can not*."

(To be continued.)

Editorial.

LODGES BURNED.

Readers of our Southern correspondence have long been aware that negroes in great numbers are misled by secret societies. More recently, readers of daily newspapers have found startling news of similar kind; for the white overseer of a Georgia plantation having been murdered, a posse was formed which is reported to have killed a number of negroes, finding on the person of one of them a lodge book with evidence that the lodge had delegated a father and his two sons to assassinate the overseer. This alleged discovery is assigned as the reason for burning several lodges, one of which was occupied by Odd-Fellows and one by Freemasons. Leaving out the part taken by white people, this news would harmonize on the side of the colored people with some that we have published earlier.

PROTESTANT JESUITISM.

"Christianity has been disgraced by this protestant jesuitism," declares a leading protestant denominational organ. "No explanation can be made that will be acceptable to those who believe in sincerity and common honesty. The ——— of Pennsylvania should see to it that the order of 'Stonemen' is disbanded, and ——— and ——— should be taught that the 'sacraments' of the Church of Christ are not to be degraded into the rites and ceremonies of a lodge or secret order."

The "Stoneman Club" is a secret society without an oath of secrecy, and initiates members into three degrees. A card of membership is necessary for admission to any meeting. "Pastors, deacons, elders, or even sextons, could not attend these gatherings unless they held a Stoneman Club card of membership," even though the particular gatherings thus referred to were "held in Baptist, Methodist, Presbyterian, and other churches. In these meetings the catechism for degrees was taught under degree masters. When the men began their preparation for the second degree, some became a little suspicious of the doctrine which they were being taught." It is obvious that the Stoneman Club aims to conduct a wide propaganda, and readers of this magazine should be alert to expose its character when it appears in their vicinity.

EDUCATIONAL PERPLEXITIES.

Just to emphasize their modest claim of superiority, or to promote the cause represented by yellow flags and blue birds, or for some more occult reason than lies within the ken of any one who is only a man, sorority women excelled in scholarship the other women of the University of Wisconsin, when at the same time fraternity men took the dust of the other men. Besides this, the sororities were a tenth legion in a victorious army, because college women made an average higher than college men taken as a whole body of students without reference to societies. Herein is one more problem to keep the wide world guessing about that University of Wisconsin. Another state university, that of California, is meddling with its fraternities. The trustees have passed a resolution prohibiting the future construction of fraternity houses costing more than twenty-five thousand dollars. What will be the use of going to college if this sort of thing keeps on?

LODGE PLAYGROUNDS.

"Playgrounds for fraternal orders are becoming quite the fad," says the *Texas Freemason.*

It will not be an uncommon sight, ere long, we suppose, to see back lots given over to the gambols of the venerable guardians and self-styled protectors of the little red school house. It will surely be a merry sight to see the Worshipful Master taking his afternoon exercise astride a rocking horse or shining the seat of his trousers on the "slide." If the Worshipful Master can navigate successfully without his silk hat falling off he will have to be an adept at the sport.

Over on one side we may expect to see a company of Master Masons on the teeter and the merry-go-round, wearing their little white aprons. Perhaps one or two will be clothed only in their nether garments, one foot shod and one foot bare, a cable-tow around the neck, and in other ways lending "atmosphere" to

the sport. In a corner will be found a "leading minister" or two kneeling on their prayer mats and facing Mecca.

And then, of course, there will be Odd-Fellows playing leap frog over the coffin containing a skeleton; Knights of Pythias playing tag; Knights of Columbus playing drop the handkerchief; Red Men playing "Injun"; and Woodmen having just heaps of sport scaring the life out of each other with the "buzz-saw."

The *Texas Freemason* says that the Mystic Shrine, Knight Templars and 32° Masons set the pace with playgrounds and were "followed by the Mystic Order of Veiled Prophets for Master Masons, and the Order of Rameses for the Royal Arch Mason. The Knights of Pythias have their playground order, as have the Knights of Columbus. The adage, 'All work and no play, made Jack a dull boy,' seemed to have taken pretty strong hold of fraternity men."

This is a fine move! Count on us to aid, with suggestions at least, in this noble work.

Our friends in Pennsylvania will do well to write and if possible secure the services of Rev. Adam Murrman, Allentown, Pa., care General Delivery. The readers of the CYNOSURE will remember some interesting reports in our magazine from Mr. Murrman when he was our agent in Nebraska. He is a very able preacher—there are but few his equal. Rev. R. A. Torrey, D. D., the well-known Evangelist, at the present time Dean of the Bible Institute of Los Angeles, Cal., says: "I have known Mr. Murrman for many years. I had the privilege of training him for the ministry. He was one of the most gifted students that we ever had at the Bible Institute in Chicago. He has an unusual knowledge of the Word of God and very great power in the presentation of the truth he knows."

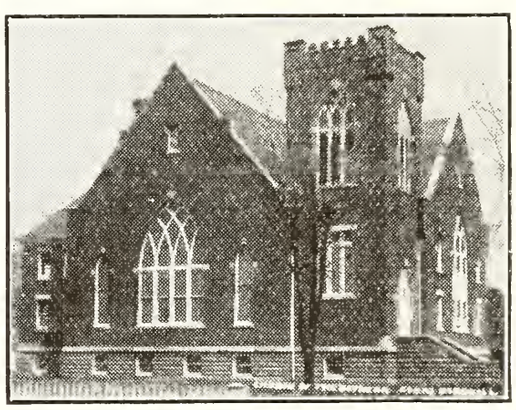
It is a pleasure to announce that Prof. Moses Clemens is ready to give addresses on the lodge question as opportunity offers. Friends throughout the country, and especially in Indiana, will find him a well informed speaker. Address him at Ubee, Ind.

News of Our Work.

OUR ANNUAL CONVENTION.

The invitation which the National Christian Association received from the Church of the Brethren to hold the next annual convention in their church at Cerro Gordo, Piatt County, Illinois, has been accepted and at the board meeting on January 3d, a committee consisting of Rev. D. S. Warner, Rev. Thomas C. McKnight and Secretary W. I. Phillips, was appointed on program and with power as to any arrangements which it might be necessary to make.

The committee is at work on the program and will announce exact date, which will probably be the 1st and 2d of June.



CHURCH OF THE BRETHREN, CERRO GORDO.

Cerro Gordo, Ill., is about 150 miles south of Chicago, on the Wabash Railroad, east of Springfield, and near Decatur, with which it is connected by an electric road.

It is not too early to plan to attend and to pray that it may be a blessing to the people of Cerro Gordo as well as to the country at large. Write Secretary W. I. Phillips, 850 West Madison street, Chicago, Ill., for information and for ways in which you may be helpful to the Convention.

WASHINGTON ASSOCIATION PRAYERMEETINGS.

Cheered by the presence of comrades in the ministry at a recent prayermeeting held on the 6th of last December in the Y. M. C. A. rooms in Seattle, President T. M. Slater, of the Reformed Presbyterian Church of the city, proposed the adoption of a constitution and by-laws

for the state organization. He distributed to the five brethren bundles of booklets relating to fraternities, for freshmen in classes in the University of Washington, and appointed an agent to represent the CHRISTIAN CYNOSURE. The meeting closed in a spirit of fervent prayer. Rev. Mr. Slater will conduct a lecture bureau for publicity along anti-lodge lines during the next few months. Other meetings of the State Association have been held and work outlined. Since the convention in June money has been raised and expended in the interest of the state work, including the collections received at that time. Though a hard field to till, the outlook is more encouraging than last year. Some ringing testimonies were heard at the state convention; some later reports have come in respecting men leaving the lodge, and advertisements have been inserted in city dailies offering to send free literature, to which there has been some response. The co-operation of new men is a source of encouragement. The officers are much elated over the interest shown by local ministers.

J. K. ODELL, Secretary.

Edmonds, Wash.

President Slater issued a call for a meeting of the members and friends of this organization on January 10th, to consider the proposed constitution. Reports of various committees and plans for the active prosecution of this work were discussed. The most vitally important purpose of the meeting was to have fellowship in prayer on behalf of this important but neglected aspect of the Master's work.

Money is needed to cover necessary expenses and to put literature into the hands of those who will read it. The Association aims each year to reach the freshman class of the University of Washington with the truth on this subject, and for one cent a boy or girl may be saved from lodge life. There is great need for those who will go out as colporteurs and lecturers. All who know the truth should bear their witness. What aid do the friends in Washington have to offer?

OFFICE NOTES.

We learn from a recent number of *The Christian Statesman* that during the year just closed our National Reform friends have had much to say about the Utah Mormons, but nothing about the Pittsburgh or Pennsylvania Masons. Have the Mormons suddenly become more dangerous to civil liberty than the Masons? A conference held in Portland, Oregon, some three years ago, on secret societies, had the active opposition of their secretary, Mr. McGraw. We believe that but few of the National Reform leaders would endorse Mr. McGraw's course.

From Our Mail.

We are constantly having interesting correspondence—no more so than usual, but some recent letters and answers, we trust, will be of value to the CYNOSURE readers.

From a letter dated Jan. 17th: "I must tell you how much your publications have meant to me during the past two weeks especially. These have been wonderfully used of God in keeping one of Christ's precious ones from becoming ensnared in the blasphemous system."

Another writes under the date of Jan. 13, 1916: "Through your letter, Mr. ——— was led to see the evils of the lodges and give them up. Let me thank you again, and especially for your letter of advice in the matter."

The friend referred to in the last paragraph was said to be a Christian, and I had said to our correspondent: "The thing that will do your friend the most good is the Bible. In the first place Christ's example, if followed, will keep one out of every secret society. In the second place no Christian has a right to surrender his judgment to any set of men; and yet the only way that one can get into any secret order is to take the word of others. If he asks the lodge to permit him to look over the obligations and the initiatory services that he may see whether or not they are in harmony with the absolute fealty that he owes to Jesus Christ, he will be refused permission and told "you must trust in us." If a man wants to join the church he can have all the facts before he joins, and

then, in the light of the revelation of God's will and the guidance of the Holy Spirit, he may know exactly what he ought to do. That is the Christian way.

"The home is another divine institution and ordained of God. No man gets married, if he is a Christian, with his eyes shut and blindfolded; but knows exactly beforehand, what he is doing and the obligation which he is to take. He and his wife are no longer twain, but one, and have a perfect right to know what each other knows and does. When a man joins a secret society he breaks his obligation to his wife, because he cannot tell her the things that she has a perfect right to know."

Ministers and Lodge Rituals.

A Presbyterian pastor in one of the Western states returned the exposure of Scotch Rite Masonry on the ground that Masons whom he knew and whose word he believed, declared that the so-called exposure was false. He wrote: "I do not believe all Masons will lie in order to defend their institution. I know some whose word I will take as quickly as the word of any set of men who are not Masons—for on all other matters they have proved themselves very reliable."

I replied to this pastor, in substance, that we did not send out books allowing examination. We did not have the confidence in the word of lodge men about their secret work that he did; that we handed the Scotch Rite exposure which he returned to a Christian man who called at our office—a man who became a Christian about two years ago, and has not since attended the lodge. He had taken all the degrees of the American Rite—thirteen—and all of the Scotch Rite up to and including the thirty-second. He was also a member of the Mystic Shrine. He examined the Scotch Rite exposures and said they were substantially correct. He explained some minor changes which had been made, for the very purpose, he said, that adhering members might be able to say, when shown the ritual, "That is a fake ritual," or words to that effect. He instanced the change of the word "clock" to the word "time" in the opening ceremonies of the Scotch Rite.

I also called my correspondents attention to the fact that some of the ministers who had been freed by renouncing their Masonic obligations, when asked why they had lied about their Masonic oaths when in conversation with some of our agents, they have replied: "I either had to lie or break my Masonic obligation, and it seemed to me a less sin to lie than to break the oath with its severe penalties."

I also wrote him that there are eminent Christian men now living here in Chicago, as well as other places, who testify to the substantial correctness of the exposures of the forty or more degrees of Masonry practiced in this country, so that even a wayfaring man may not err concerning them. How perfectly simple must be the man who will accept, without reservation, the word of an adhering Mason, as to the secret work which he is sworn to "conceal and never reveal."

Binding Power of Obligations.

Few persons realize the power for evil over the conscience in lodge membership. A member of our Board of Directors was called to organize a church of his denomination in a little town south of Chicago. The people interested had already erected the church building. He found that several men who had contributed to the erection of the building and wished to become members of the church, were members of the Modern Woodmen of America. He asked, before proceeding with the dedication of the church for one night to discuss the question of the relation of the Modern Woodmen of America to the church. This was granted, and the dedicatory exercises postponed. Several times during his discussion of this lodge he quoted from the ritual purchased at our office, and first one and then another of these lodge men stood up at different times and denied that what he had quoted was a part of their ritual. When he had finished his discission he invited reliable men onto the platform and giving to one the ritual from which he had quoted and to the other the official ritual of the Order from which the first had been printed, and these men read the matters quoted and found that the speaker had given the quotations exactly as they were in

the official ritual of the Modern Woodmen of America. The church then wisely refused to receive these men into fellowship. Since that time these men have confessed their sin, have renounced their lodges, and united with the church.

THE CYNOSURE FREE.

We have an agreement with Rev. G. A. Pegram by which he pays for the CYNOSURE to the reading room of every college where it will be welcomed and kept on file for the use of the students during the current month. Will not the readers of the CYNOSURE see to it that the information is given to the institutions of learning in their vicinity and a proper report made to us?

CALIFORNIA COLPORTEUR WORK.

I recently sent some seventeen letters containing antisecrecy literature to one of the larger cities in the state of Washington. I sent them to the district attorney, chief of police, police judge, the mayor, and various men and women who are devotees of the lodge.

Recently on an out-of-town canvassing trip I scattered the good seed. While waiting for my train at the depot a big husky policeman came sauntering by and glanced at my key emblem upon the lapel of my coat, which, by the way, very closely resembles the Masonic emblem, a compass and square; it is composed of a Yale key blank with an imitation eye in the top, a pair of open shears, point down; the blades of the shears are crossed with a half-open jackknife with a letter G in the center. Masons mistake it many times for an insignia of their clan, but it is my own particular design, and reads, "I grind scissors, knives, and make keys." But I am getting away from an account of that corpulent policeman who stopped near me and gave a Masonic sign, to which I made no reply; he soon came close up and scrutinized my emblem, and then asked me, "What does that letter 'G' denote?" I said "Grind." He smiled and looked incredulous, and gave me another sign, to which I did not reply. He then said, "I thought perhaps it stood for 'Geometry,' but I see it doesn't." I said, "Was it because I did not answer your sign?" "Yes," he said. Well, our argument started right there. He was an Odd-Fellow as well as a Mason, and his emblem showed him to have reached the fourteenth Masonic degree. I showed him a leaflet on Odd-Fellowship, and also the Blue Lodge oaths of Freemasonry, and read aloud their declaration as to the despotism of the Masonic government. He got vociferously loud and declared the exposure a fraud, and that the publisher should be trounced. I pointed out to him and to the gathering audience that the exposures must be correct if he wished the publishers "trounced," but if the exposures were not correct, then there was nothing for a lodge man to get excited about—at which statement some of our listeners smiled, while others shifted uneasily and kept grim faces. My audience was composed of gathering passengers, one railroad policeman (a quiet but much interested listener), hotel runners and colored porters. My police opponent denied that any of the secret work could ever be obtained, and said that the lodge complied with Christianity, the laws of our country, etc. I would like very much to have handed around antisecrecy tracts to the audience, but I surmised that it might be very gratifying to my big police brother to find me distributing such literature without the permit of the Masonic chief of police; it would likely have resulted in his confiscating all of my precious literature, of which I had a goodly supply. But before I left my police opponent I memorized his number, and will from that obtain his name, and will keep him in touch hereafter by mail with antisecrecy facts.

I next canvassed the small town of Valona. I left tracts in many of the stores. Next I visited the town of Crockett; I left tracts and Carradine sermons in the Y. M. C. A. reading room and upon the desk. I left some in the town hall and hotel reading room and the room I occupied. I supplied the waiting passengers at the depot with tracts to read. In Port Costa I flooded the town with antisecret sermons and tracts upon lodge evils; I did the same in the town of Benicia, and did not overlook the Masonic temple there. I went from there to Martinez by ferryboat

and left a sermon and tracts upon the officer's desk and supplied the passengers with something to read upon lodge evils. I did not leave much literature in Martinez, because I have to return there again soon.

I have also visited the towns of Bay Point, Concord, Pittsburg and Antioch. In each town I have left many tracts and a word for Christ. At the town of Pittsburg I met a Tartar. He seemed to be one who would sacrifice anything for his Masonic lodge. I showed him the work of three degrees of Freemasonry. He denied that the work could possibly be gotten, and maintained that not one word of the exposure was true—that the secret work could not possibly be discovered. This man seemed particularly anxious to measure strength with me and wanted me to go out into the street and fight him. I succeeded in dissuading him from this, but his threat served to strengthen a suspicion which I have had for some time, and to corroborate a statement which a Mason made to me some time ago, that there was talk of personal violence being done to me. I have for some time been partially convinced that there was a plan among the Masons and Odd-Fellows to beat me up. One I. O. O. F. street car conductor talked of giving me the beating treatment if I did not desist from my chosen work of secret society exposures; but if the Lord is satisfied with my work for Him and His people. He will surely take care of me. Until I am convinced that I am in disfavor with my Lord I shall continue in the Lord's work.

CHAS. G. BRITTON.

Oakland, California.

REPORT OF FIELD AGENT.

MEAD A. KELSEY.

Work in Kansas.

Immediately following my last report I went to Emporia, Kansas, where I spoke at the Friends' Quarterly Meeting, and my testimony against the lodge was well received. In fact the audience and ministers were very sympathetic. From there I went to Topeka, where I had engaged to speak two nights, beginning on Sunday, in the Reformed Presbyterian church (Covenanters), Rev. C. A. Dodds, pastor. The meetings, while they were well advertised, were not as well attended as we had hoped. Still, an audience of possibly 75 made it worth while, and these showed a deep interest as well as appreciation. It means much for a small church, in the midst of many large ones, all of which are lax toward, if not positively committed to, the lodges, to stand true to their testimony; and this is what the Reformed Presbyterian church is doing, not only in Topeka but in every place. To these, and to the faithful in Christ Jesus in every place, it may well be said, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom," for truth must and will come to its own some glad day.

From Topeka I went to Denison for an engagement with the Reformed Presbyterian church of that place, Rev. Elmer Russell, pastor. Here, because of its more central location, the meeting was held in the United Presbyterian church. The United Presbyterians are well known as a testifying body, but there is need for them to watch vigilantly against the subtle foe of secretism. This meeting at Denison was good and the pastors wide-awake upon the lodge subject, as, in fact, the Covenanter ministers are in every place.

While waiting for a train at a junction point I decided to call on the Protestant ministers of the place, all of whom, as it proved, were lodge men. One of them, a high Mason and deeply devoted to the false faith, boasted to me of what Masonry had done for an unfortunate member in that place. As the story ran, this man, after years of industry and saving had been robbed and ruined by his only son, who had turned out a rascal. This so preyed upon the father's mind that both mind and bodily health gave way. At this point the lodge stepped in and provided for the man and his wife for many months, and besides kept up the premium on $3,000 insurance which the man carried, and which came to his wife at his death. And when the event mentioned came, the lodge took care of all the funeral expenses. Surely, the minister thought, this good deed proved the worthiness of the lodge! However, I was not satisfied, and the next day, meeting a lady from that town, I asked

her if she knew the unfortunate man. "Oh, yes," she replied, "they were neighbors of mine." "Tell me one thing, please," I said; "were they Christians?" "No," said she, "but they were good neighbors." Much more was said, but that one bit of information was the key that unlocked the whole situation. The man had trusted his soul and his all to the Masonic lodge instead of to Jesus Christ. The boy, robbed of the nurture of a Christian home, turned out the legitimate fruit of the system in which his father had trusted, and in turn robbed his father! This is not an ingenious process of reasoning but the plain truth, and in the light of this it is easy to see that the lodge not only *owed* the man all that it did for him, but a debt beyond this infinitely greater than they ever could pay. So that which the minister advanced in praise of his lodge was really its shame. When will lodge preachers turn from this folly?

On my homeward way I spent one pleasant day with the friends of the National Christian Association at Marissa, Illinois, and especially enjoyed my visit with Mrs. Jane Matthews, wife of the late Hugh Matthews. This aged mother is greatly interested in our reform and every other good work. I hope later to return to Marissa for a meeting. The next day, Dec. 24, found me at the CYNOSURE office in Chicago, in conference with Secretary Phillips, and Christmas morning I looked in on my own beloved family at Richmond, Ind., thankful to the Heavenly Father who had kept and blessed me in this service for him.

During the holidays I made one short trip to fill an engagement at Westfield, Ind., for an address on the lodge at a Midwinter Bible Institute held under the auspices of the Bible Training School at that place. The meeting was held in the Friends' meeting-house and added one more to those special opportunities for which I am thankful.

Michigan Campaign.

After some days spent at home in writing and caring for my correspondence I left for a trip in Michigan, my native state, and this day, Jan. 18th, finds me at Muskegon, where I have placed myself chiefly at the services of the Christian Reformed churches. On Sabbath morning last I was at Bethany church, Rev. John Dolfin, pastor, where by pre-arrangement I spoke to a combined class of thirty men and older boys in the Sunday school. Such an opportunity as this may be worth as much, in actual benefit, as some apparently larger opportunities. Then that evening, on invitation of Rev. H. J. Mulder and his consistory, I occupied the pulpit of the Second Christian Reformed church. This afforded a rare opportunity, and a fine audience, which the pastor estimated at 300, greeted me. That God was with us in power I think was generally felt, and the audience listened with unabated interest for more than an hour. One custom of this excellent people, which I did not understand before, is for the members of the consistory, if they approve of the sermon, to shake hands with the speaker at the close of the service, of if they disapprove of any part to withold the token. It was but natural then, when I learned of this, that I recalled with satisfaction that all of the consistory had given me a cordial handshake. The truth is that the Christian Reformed church and the National Christian Association stand upon exactly the same platform respecting the lodge, and the churches of this connection are faithful everywhere in keeping their testimony alive.

My first stop on this trip was at Kalamazoo, where I met with the same cordial reception that I have here, and was accorded a hearing at a union service in the Third Christian Reformed church, Rev. D. R. Drukker, pastor. The interest and readiness to co-operate on the part of the Christian Reformed ministers I find the same everywhere, and I wish here to record my appreciation. I have meetings in prospect at Holland, Zeeland, Grand Haven and Fremont, and hope for services also in Grand Rapids and at other points before this tour is completed. I would not close without recording the fact that I have found the ministers of the Reformed churches here in warm sympathy with our work and earnestly desirous of helping their members out of the pitfall of the lodge. These men have announced my meetings and have shown a readi-

ness to do what they could to help on the good work. This I have also appreciated. There are more friends of the cause than we are sometimes wont to think. In conclusion I want to ask for the prayers of all who pray, not only for myself in this service, but upon the cause, for certain it is that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

Olathe, Kans., Dec. 15, 1915.

The local weekly papers were issued before I heard that Field Agent Kelsey was coming to Olathe, so I had no chance to announce his work through them. Mr. Kelsey arrived shortly before noon on December 9th and went to work with a will. He put out a thousand dodgers announcing his lecture to be given in the evening. About forty people came, a number of them men who were strangers to me. Mr. Kelsey gave a good lecture, which I trust will be fruitful in results. There would have been a larger audience had the meeting been announced earlier. We are hoping he may come back again. I gave Mr. Kelsey my subscription for the CYNOSURE and hope to keep informed of the work you are doing, and will be glad to help in any way I can.

(REV.) WALTER C. MCCLURKIN.

Muskegon, Mich., Jan. 18, 1916.

Last Sunday evening Rev. Mead A. Kelsey gave a stirring lecture on the lodge problem in the Second Christian Reformed church. Mr. Kelsey emphasized especially lodge secrecy and the religious character of the institution.

Although it was a very stormy night, more than 250, mostly young people, came out to hear him. Some lodge members were present also.

Such a lecture as Mr. Kelsey gave is indeed a good means to open the eyes of our young people to the evils of the lodge and to prevent them from joining these institutions of Satan.

May God bless the good work of the National Christian Association.

(Rev.) H. J. MULDER.

EASTERN SECRETARY'S REPORT.

REV. W. B. STODDARD.

It seemed wise to hold the Pennsylvania State Convention this year in York County, and the Church of the Brethren at Hanover have kindly invited us to use their edifice. I have not communicated with the State President regarding the date, but that most favored seems to be the 6th and 7th of March. Friends may expect the call of President Burton to appear in the March CYNOSURE. It is hoped many will arrange to enjoy and help in this meeting.

The holiday season passed pleasantly and all too quickly with the writer. A lecture was given during holiday week at Oakton, Va. A good-sized audience of young men and women were permitted to view the so-called mysteries of Freemasonry. From the interest manifested I judge that none of those present will be caught in that snare. They are now in a position to give intelligent reasons for their disapproval of the lodge system.

I am now at Lancaster, Pa., at work in this rich agricultural district. Its fertility has been much increased by the thrifty farmers who own it. The successful farmer, I find, has little time or disposition to join a secret society. There are, however, many of the prodigal sons and daughters scattering what the frugal parents have gathered. The foolish who join the Owls, Eagles, Moose, or some other secret society, are not few. The desire to be something we are not is all but universal. The white man joins the "Improved Order of Red Men," while the red man longs to be a white man. The owl is especially noted for stupidty and blindness; he lives on rats, mice and refuse food; yet some would become owls! This of course is due to the low plane upon which many live. Were Christ all and in all, one would have no such desire. A minister of ordinary understanding, in York, Pa., and pastor of a church in a denomination which used to exclude lodge men from its membership, remarked to the writer: "No one can build up a church in this city and oppose secret societies." Within three blocks of this man's church there is a prosperous, growing church, with three times his member-

ship, that has no known member of a secret society in its fellowship. Where there is a will there is a way. Of course no pastor wishing to avoid the antisecrecy cross will build an antisecrecy church.

As usual at this season many revival meetings are in progress in the churches. It has been my privilege to attend such meetings in the Church of the Brethren, York, Pa., conducted by Elder J. Kurtz Miller, and in the Mennonite church of Lancaster, conducted by Rev. Mr. Bressler. Both of these brethren are masters in their line. Much profit comes to those who wait on their ministry.

Our brethren at Hanover were not acquainted with the work and methods of the National Christian Association. There are many traveling strangers professing good objects, who desire to present them to the churches, but who are not desirable, and my application for a hearing was granted by a bare majority vote, but when the nature and object of our work was explained they offered us their church by an overwhelming majority. We believe God will bless this meeting, as he has others. All true lovers of Christ will be glad to help in giving gospel light to the many Owls, Moose and such like, found in Hanover.

It has been some ten years since I last spoke in the Menges Mills, Pa., Mennonite Church. The attendance was good and the CYNOSURE subscription list there was more than doubled. I was splendidly entertained in the homes of our good friends, Rev. H. H. Loose and Mr. John F. Hershey. At York, Pa., I received added support to our work. Pastor Walker assured me that the fine hall in connection with St. John's Evangelical Lutheran Church would be at our disposal should it seem best to bring our convention to that city. Elders Bowser, Long and others, of the Church of the Brethren, also gave me encouragement. I found that a general meeting for the Church of the Brethren in Christ, of this district, was to gather at their mission church in this city last week, and I made it a point to attend. A thought-provoking program relating to various church activities had been carefully arranged. The antilodge message which I brought was welcome. Bishop C. N. Hostetter assured me of a kindly reception should I visit the country church where the Sabbath services were to be held. I found, on walking a mile from Mountville, a plain, neat church and about one hundred people gathered there. After a live testimony meeting, your representative was introduced and his mission made known. For over an hour I had their undivided attention, and at the close there were expressions of approval and thanksgiving.

A revival meeting at Washingtonboro was in progress in the M. E. church when I got there. Brother Drum, the pastor, was glad I came. My theme was "Necessary preparation for life." One who has eyes should be prepared to see the evils that would destroy him. The lodge was one of the evils that I pointed out. Brother Drum said he used to belong to the lodge but does not any more. If his congregation will follow his good example it will be a great blessing to them.

I almost overlooked the good meeting in the home of Brother Strine, at Mount Washington, York County, Pa. Brother A. M. Funk, of the Radical United Brethren Church, took me to this place and introduced me to about one hundred people, several of whom had been recently converted. They listened well to my sermon, but I judge were more interested when, at its close, Brother Funk spoke of the desire to erect a new church. From the expressions given I think there will soon be a new antisecrecy church added to those found in York County. The subject of Brother Funk's address at the state meeting is to be, "Are Secret Societies Dangerous?" Should any wish to buy a brick in his new church I feel sure he will have no objection. Many souls have been converted under his ministry and they need a place to worship. To-night I speak, God willing, in the hall at Lampeter, Pa.

REPORT OF SOUTHERN AGENT.

REV. F. J. DAVIDSON.

Since my last letter I have had some sad experiences, but thank God for much to rejoice in. We are now entering upon another new year, with its many difficulties and new problems to

be solved. We can do all things through Christ which strengtheneth us.

I attended the Fourth District Baptist Association in Plaquemine and was permitted to speak freely of my work and to seek CYNOSURE subscribers. I secured a number of renewals and also new subscriptions. This is one of the largest associations in the state, with 25,000 members and about 400 ministers and delegates. They are maintaining the Baton Rouge College as a denominational institution. The majority of the ministers in this association are antisecretists, but most of the lay members are lodge men. Very few of the ministers dare to openly oppose the lodge for fear of persecution. I found, after conferring with the leaders, that it was impracticable to get an antisecret resolution adopted. I therefore contented myself with private conferences, securing CYNOSURE readers, distributing tracts, and delivering several short addresses.

I have preached and delivered addresses at Syrenne Baptist church and other churches, where I was cordially received. I also delivered an address at Progressive church, White Castle, on Emancipation Day, January 1st. The conditions are deplorable throughout this section of country. Work is scarce, wages small, and all necessaries high, but for all that the secret lodges are flourishing; new ones are springing up, and the churches are suffering. Many of the churches are dead, both spiritually and financially, and men and women are living in boastful and open rebellion against God's Word. Some of the worst characters in the communities are leaders both in lodges and churches, deceiving and being deceived, thus preparing themselves and their followers for the final consummation.

The enemies of truth and righteousness are still busy sowing seeds of discord; misrepresenting me and doing many annoying things, but, praise God, I am trusting in His promises. Pray for me in this perilous hour. The hard times and dull business have caused one of the White Castle saloons to close, but there are five others in operation, and six or seven different secret societies, which are sufficient to famish the churches, debauch the homes and rob the children of an education.

One lodge has suspended all medicine, doctor and sick relief for a period of three months. No matter how seriously ill a member may be, there is no benefit allowed. The reader may compare this lodge charity with the Christian charity. Jesus said, "Every plant which my heavenly Father hath not planted shall be rooted up," and it is plain that God has not planted the secret lodge, which has done and still is doing so much to dethrone Christ and enthrone Satan. It is now flourishing like a green bay tree by the rivers of water, but if the faithful of the Lord will follow the advice given by President Blanchard in the January CYNOSURE, and fast and pray over the matter, God will hasten the uprooting of the unprofitable plants and overthrow the mighty satanic secret lodge system.

"LIZZIE WOODS' LETTER."

Argenta, Ark., Jan. 4, 1916.

Dear CYNOSURE:

I am staying at home now, for I am not very well. I was in meetings at Memphis for fifteen days and distributed tracts among the great congregation. Many are giving up the secret work of the Devil. They are beginning to see that their way is not God's way.

I was talking to a lady from Redland, Okla., who was at the Memphis meeting. She told me that the colored people out in Oklahoma had now gotten up a secret labor union among themselves "to make men take care of their families." I asked her how they could make men do that if they did not want to. She said, "They require a man to work for the wages they set; and if he cuts under their price they will kill him. He must work at the price they set or not work at all." I said to her, I am sorry that my people who are educated will go to those who are unlearned and get them into a thing like that. She said that most of the preachers and professors, and even the doctors, among us have forsaken their professions and gone out to get easy money from their poor, ignorant brethren. I said to her, the example of these preachers is a great stumbling-block. The fathers of our children are in the lodges, and the school teach-

ers and pastors belong to them, so their example is stronger than precepts, and the children are sure to be turned from right to wrong thinking. Jesus said, "Woe unto you . . . for ye neither go in yourselves, neither suffer ye them that are entering to go in" (Matt. 23: 13-15). How can they escape "the damnation of hell?" (Matt. 23:33).

I take courage when I see a few walking in white and looking for a better day. The Holy Spirit is taking the consecrated minister out of the lodge. The men and women still in the snare of the Devil need their Pentecost. The Holy Spirit is a person and he came to earth to give us power to witness (Acts 1:8). He said, in Acts 13:2, "Separate me, Barnabas and Saul for the work whereunto I have called them." The tracts open many eyes. Men are finding that God is bringing all their secret work to light, and that the Holy Ghost is separating men for the work in this day and time. If my people will receive the Word of God and return unto the Lord with all their hearts, then let them put away their strange gods and break up the fallow ground and sow not among thorns.

Dear reader of the CYNOSURE, we down South thank God that the strong are bearing the infirmities of the weak (Rom. 15:1). The Prohibitionists have put whisky out of the state of Arkansas. Thank God for that. It is a blessing to my people, and I think now that the jails and penitentiary will not have as many inmates as in the past. God bless the old church which is warring against all sin, and the few ministers who are standing against all the idolatrous worship of the lodge. And God bless the faithful women who are standing up for Jesus. Go on, our white friends, against whisky and the lodges, and we will do our best, with God's help, to put them out. I am praying that the Lord will raise up strong men in this land. I am weak, but I can pray for all men and for those who are in authority (1 Tim. 2: 1-4). I am praying for the leaders of the nation. If our leading preachers will get right with God that will save the souls of men who are following them. Yours for Him Who said, "I am the way."

LIZZIE ROBERSON.

THE BIBLE ON THE "BEAST."

Order is God's first law. Paul says, "Let everything be done decently and in order." In 1 Sam. 15:22, 23 we find "Obedience is better than sacrifice," and Christ says, "Ye are my friends if ye do whatsoever I command you." (John 15:14.) Christ sent his disciples out to teach them "to observe all things whatsoever I have commanded you." (Matt. 28:20.) Can a man do this and at the same time violate God's written Word? And if he will knowingly and wilfully violate God's commands, has he any right to claim he is a servant of God? In Exodus 20 it is written, "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them nor serve them." Now if a man will run to the lodges and bow down to them and pay dues to them, can he claim obedience to God? In Deut. 7:2 He says to make no covenant with them; and in Matt. 5:34 Jesus says "Swear not at all." How can any one swear and covenant with them to keep their secrets, and still profess obedience to God, who says "Be not unequally yoked together with unbelievers" (2 Cor. 6:14)? In Prov. 6:13 we read that the wicked "winketh with his eyes, he speaketh with his feet (the rapping sign), he teacheth with his fingers" (the grip)—all of which the lodge man does. Isaiah warns us against associations of men and says "ye shall be broken in pieces." (Isa. 8:9-12). He tells us to say, No, to all them whom they shall tell to confederate. In Dan 2:44 it is written of Christ's Kingdom, "it shall break in pieces and consume all these kingdoms."

God says, "Come out of her, my people," and Jesus said, "He that is of God heareth God's words." (John 8:47.) Wherefore "awake thou that sleepest, and arise from the dead, and Christ will give thee light" (Eph. 5:14.) "Look up, and lift up your heads; for your redemption draweth nigh." (Luke 21: 28.) "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life" (v. 34).

ELDER G. B. CROCKETT.

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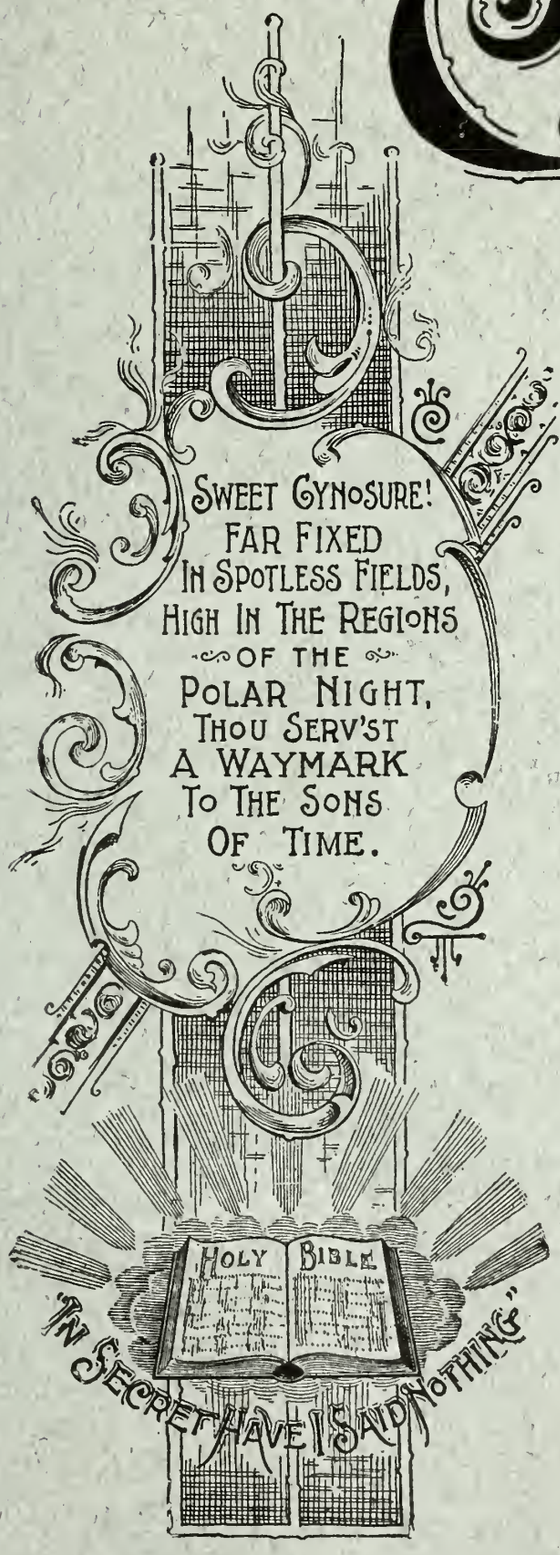

The True Reformer

He stood upon the world's broad threshold; wide
The din of battle and the slaughter rose;
He saw God standing upon the weaker side,
That sank in seeming loss before its foes;
Many there were who made haste and sold
Unto the cunning enemy their swords;
He scorned their gifts of fame, and power and gold,
And underneath their soft and flowery words
Heard the cold serpent hiss; therefore he went
And joined him to the weaker part,
Fanatic named, and fool, yet well content
So he could be the nearer to God's heart
And feel its solemn pulses sending blood
Through all the wide-spread veins of endless good.

—Lowell.

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Rev. F. J. Davidson, P. O. Box 223, White Castle, La.

Prof. Moses H. Clemens, Box 96, Ubee, Ind.

Rev. C. G. Fait, Ellendale, N. D.

Rev. Philemon Beck, Grafton, Calif.

Eld. G. B. Crockett, Dermott, Ark.

Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XLVIII CHICAGO, MARCH, 1916. Number 11

THE FIRST HYMN TO CHRIST.

[The hymn here translated from the Greek of Clement of Alexandria, by Edward P. Weston, is claimed to be earlier than the time of Clement, in whose writings it is recorded. Many modern hymns to Christ are richer in the graces of sacred melody; but there is much in this to interest the readers, as the earliest hymn of praise to the Divine Redeemer known to the Christian world. The translation is as nearly literal as the exigencies of English verse allow.]

Christ! of tender lambs the Leader,
Shelter of each nestling bird,
Of our young the Guide and Pleader,
Let our song to thee be heard;
While sweet praises each voice raises
To the everlasting Word.

King of saints, the all-prevailing
Message of the Father's grace,
Lord of wisdom, grief-assailing
Savior of our mortal race;
Shepherd Jesus, guide and lead us
To thy heavenly pasture-place.

Fisher in the sea of mortals,
Whom thy grace alone can save,
Luring us from death's dark portals,
Luring from the hostile wave;
With thy life so sweet and tender,
Save thy saints, O Christ, we crave.

Lead, O King, to life eternal,
In the footsteps thou hast trod,
In the heavenly way supernal,
Strength of those who worship God;
Fount of mercy, virtue's Author,
Lead us with thy staff and rod.

For thy lowly life of teaching,
Find thou here thy blest reward,
While the children, heavenward reaching,
Sing the praises of their Lord;
Children tender, their Defender
Praising in divine accord!

—Sel.

THE KNIGHTS OF HONOR.

A New Grave in the Fraternal Insurance Cemetery.

The *Paterson Morning Call* of October 1, 1915, speaks editorially of the insolvency of the Knights of Honor as follows:

"Increase after increase in assessment came, and as they fell the heaviest on the old members, there grew an impression that it was all aimed at the old men, to get them frozen out. . . . The whole business has collapsed by the appointment of a receiver to wind up the order. This comes hard on the members, of whom there are many living in Paterson and whose families will be left destitute. This is also bad news for the members of other fraternal insurance orders who imagine themselves safe, but the *others are destined to go the same way sooner or later.*"

A. O. U. W. MUST SHOW RIGHT TO BANKRUPTCY.

United States District Judge Dooling yesterday directed the trustees of the bankrupt Grand Lodge of California, Ancient Order United Workmen, to appear in court to show cause why the decree adjudging the order bankrupt should not be set aside.

George F. Owens, attorney for Pauline Stanton, assignee of the claim of the estate of Anton Lane, for $1,460, filed a petition asking for the hearing for the vacating of the adjudication.

The grand lodge was adjudged bankrupt December 8, following the filing of a petition in voluntary bankruptcy by Grand Master Workman W. J. Petersen of Oakland and the other officers. Liabilities were scheduled at nearly a million dollars.

Attorney Owens states in his petition that the A. O. U. W. is an insurance organization, and cannot proceed under the Federal bankruptcy act of 1898 to wind up its affairs. According to his interpretation of the law, banks and insurance companies cannot make use of its provisions.—*Oakland Tribune*, Jan. 18, 1916.

TO TAX FRATERNAL PROPERTY.

Ohio Tax Commission Uncovers Millions in Lodge Property.

The state tax commission has started an investigation which it is expected will result in placing property to the total valuation of several millions of dollars throughout the state on the tax duplicate.

The property in question is that of fraternal and secret organizations. In some of the counties this property is on the tax duplicate, and the regular taxes are being paid, but in many others, and in most of the large cities of the state, this property has never been listed, and for years no taxes have been paid.

Homes of various lodges throughout the state, and buildings owned by these fraternal organizations amount to millions of dollars. In Columbus the Elks' home, the Masonic temple and other places are not listed for taxation purposes and the same is true in many other cities of the state.

The investigation, which has been started by the state commission, shows that less than half of these fraternal homes and lodge rooms are on the tax duplicates throughout the state, while the balance have never been listed. Just what action the commission will take when the investigation is completed is not stated, but it is known that an effort will be made through the courts or otherwise to have all this property listed.—*Columbus Evening Dispatch,* Oct. 2, 1915.

Columbus, Oct. 6.—Lodges and fraternal orders, recently ordered to return their real and personal property for taxation the same as private and business interests, this year will escape effects of the ruling, as Attorney General Turner's ruling to the effect lodge property is not exempt came too late to be enforced by county taxers in making up this year's duplicate.

In Franklin county practically no taxes are paid on the new $500,000 Masonic temple, perhaps the largest structure of the kind, used solely for lodge purposes, in the United States.

But in no county is all the real estate owned by lodges exempted, taxers say. In forty-three counties no personal property is exempted and in thirty-three counties all personal property owned by lodges is exempted. —*Journal-Herald*, Delaware, O., Oct. 8, 1915.

ODD-FELLOWS DODGE TAXES.

Claim All Income Devoted to Charity.

Poughkeepsie Lodge, of Poughkeepsie, was on November 6th granted an order in special term of the supreme court there directing the chamberlain of the city of Poughkeepsie to strike from the assessment levied against the property of the lodge.

This order is similar to the one granted by Justice Morschauser one year ago. The decision of the court in that instance was appealed by the corporation counsel of the city, but the appeal has never been called for argument. When that appeal is argued and decided, if the city is sustained in levying an assessment against the property, an appeal will be taken from the present order.

The lodge asked exemption for its property on the ground that it is a charitable organization and that all its income is devoted to charitable purposes. This contention was upheld last year, but despite the decision in the supreme court, the city assessor this year levied the same assessment. The lodge, by Ralph F. Butts and John Hackett, its attorneys, protested to the board of review against this renewal of assessment, but secured only a reduction to $23,000. On a writ of certiorar, the case was taken before the supreme court justice and the order was issued exempting the lodge from the assessment.—*I. O. O. F. Lodge Record,* Dec., 1915.

BOY WOUNDED IN "FRAT" JOKE.

Is Mistaken for a Burglar and Shot.

Hamilton, O., Feb. 11.—Forest Rogers, a freshman at Oxford college, is in the hospital here in a serious condition with a broken jaw and a paralyzed tongue and throat as a result of a joke perpetrated on him by members of the fraternity into which he was to have been initiated.

Last night was "joke" night for the fraternity members and they sent Rogers to Newbath, Ind., five miles from Oxford, to get a package which had been left under the porch of a store. Arrangements had been made with a storekeeper there and a brick had been wrapped up and placed under the porch.

Rogers, however, selected the wrong store and in his search he awakened a bulldog, whose bark brought the owner, J. C. Hunt, to the scene. Hunt had been robbed on two occasions recently and thinking Rogers was a burglar fired at him. Rogers was shot in the chin, but managed to walk back to the college, where he dropped from exhaustion and loss of blood.—*Chicago Daily News,* Feb. 11, 1916.

EAGLE BOY SCOUTS.

That the Eagles are extending their civic activities in many directions is more and more in evidence. Newspaper reports show that the Aeries are prominent in Fourth of July, Labor Day, and Columbus Day celebrations, as well as in work of local improvement and the relief of the needy. Now comes the announcement of the formation of Eagle Boy Scout companies. Many youngsters from the families of Eagles have, in the past, belonged to these patriotic, health-giving bands; but the first company composed exclusively of the children of Eagles has been organized only recently in Philadelphia. St. Paul Eagles are following the example of their brothers in the Quaker City, and members of the Order in other places are contemplating the organization of Eagle Boy Scout companies.—*Eagle Magazine*, January, 1916.

RELEASE FROM SINFUL VOWS.

BY REV. C. S. STERLING.

Some of us who have been opposed on principle to secret societies have yet been sympathetic with those who have become bound by the vows connected with initiation therein, to the extent even of excusing them for adhering to pledges thus solemnly contracted. We have demanded very strong proof of the alleged morality of violating a voluntarily assumed obligation, realizing, as we do, that honor and integrity lie at the very foundation of Christian character.

We believe, however, that if the Holy Spirit testifies on any subject, that is the end of all controversy. I call attention to His counsel on this subject, as recorded in Numbers, chapter thirty, beginning with the third verse:

"If a woman also vow a vow unto the Lord, and bind herself by a bond, being in her father's house in her youth; . . . if her father *disallow* her in the day that he heareth, *not any* of her vows, or of her bonds wherewith she hath bound her soul, *shall stand.*"

Doubtless we will all grant that if it is the privilege of an earthly parent to annul an obligation voluntarily assumed by a child our Heavenly Father's privilege in the same case is beyond question. If therefore a child of God, who has taken all-inclusive vows to his Lord, discovers that a particular obligation entered into with a human individual or organization is directly forbidden by his Heavenly Father, he may and must conclude that it is annulled and that he is absolutely freed from it, whatever consequences ensue for him from offended and exasperated associates.

Verses six and eight read as follows: "If she had at all a husband, when she vowed, or uttered aught out of her lips wherewith she bound her soul; if her *husband disallowed her* on the day that he heard it, then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of NONE EFFECT."

Then there is added in this eighth verse, as also in the above verse—where the father disallows the vow—"the Lord shall forgive her." Our Lord Jesus is represented in Scripture as the Husband, whose Bride the Church is. We, therefore, who acknowledge Him in this relationship, must consent to be governed by His will in all things, when once that will is made clear to us individually—even to the extent of breaking with all human authorities. And we have here, in this passage, particular warrant for considering ourselves released absolutely from formally assumed obligations, when it is assuredly discovered that those obligations are sinful in His sight. And for our encouragement it is explicitly added that all guilt is canceled. "The Lord shall forgive." Of course, we cannot expect godless—that is, Christless—men to forgive us.

Remember, beloved, this testimony is from the same Sovereign who declares concerning the essential qualifications for entering the Heavenly City, that the received one must be such an one as "sweareth to his *own hurt* and *changeth not.*" We may never violate a vow for personal, selfish reasons—for no consideration may we do so, except alone the clearly revealed will of God. And our conviction of this will of God must be reached through the exercise of our own mind and conscience, not from the *ipse dixit* of the National Christian Association, or our pastor or any seceder from a secret order, although quite possibly such may be used of the Holy Spirit to show us his testimony in such a way that we now are clearly convinced of God's will.

Until one is "fully persuaded in his own mind" as to the wrongfulness of

secret society vows, let him remember that God has commanded (see the same thirtieth chapter of Numbers): "If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth." The same is commanded concerning a woman, when neither father nor husband disallows the vow.

Wait then, brother or sister, until you are convinced that your Lord and God forbids secret society vows, before you break such vows, if already formed. Yet, *do not postpone finding out* what God teaches in this matter, for by so doing you bind on yourself the guilt which you ought to be discovering and shaking off.

In my judgment a *blind* pledge to secrecy is a sin *per se*: and every secret society requires that of its candidates. No individual has a right to ignore his personal accountability to God, by agreeing beforehand to conceal matters concerning which it is impossible for him to know, while still in the dark, whether or not the concealing of those matters will be approved by *his own conscience*.

It is valueless, it is also presumptuous, for any other individual or any company of people to declare to the candidate "these vows will not interfere with your conscience." How can any other being but God be sure what my conscience or yours will say to us? The assumption is contrary to the fundamental conception of personal conscience and individual accountability—a "law unto ourselves." The very fact, however, that several secret societies presume to assure the candidate that the vows which he is about to assume will not interfere with his conscience, FORBIDS ALL CLAIM on their part to hold him to his vows of secrecy, when once he has discovered that their assurances, however sincere, were mistaken.

These organizations run a great risk, as well as commit a sin (however thoughtlessly) when, through their acting official, they assure the candidate concerning the future testimony of his individual conscience. As a matter of fact, thousands of individual consciences have acted contrary to these assurances, and their owners, when courageous enough have exposed the secrets they had guiltily engaged to conceal. Others, alas, under a strange bondage to Satan, believing the "Supreme Being" was holding them to the pledge they had made in his name; failing to discover, because unfamiliar with his revealed Word, how obnoxious to him were the vows they had assumed, how he had disowned the use of his name in these vows and repudiated his alleged part in them—some such have gone the length of keeping guilty silence even when crimes were planned and promoted under this veil of pledged secrecy. Although the practices of some secret orders are doubtless far removed from any acts of a criminal character, and loyalty to the laws of the State is emphasized in the oral teachings —though not always consistently with the obligation of first loyalty to the Order—yet the *principle of pledged secrecy to unknown things* is endorsed by the individual who joins *any* secret order, and thereby these individuals become responsible for the conduct of the brother who, taking the same dangerous risk they have taken, finds himself less fortunate than they, in that he, opening his eyes inside the order, finds himself among lawbreakers—pledged and bound, as he believes, to conceal their guilty deliberations and determinations, as being part of "the transactions" of the order, all of which he has agreed to conceal.

"Come out, and be ye separate!"

"What communion hath light with darkness?"

"*If* we *walk in the light,* as he is in the light, we have fellowship one with another [we with Him], and the blood of Jesus Christ his Son cleanseth us from all sin!"

LABOR ASKING FOR MORE.

There is developing a situation which looks like one of very grave concern for the industrial world. The railroad employes connected with all the operating departments are uniting in asking for shorter hours before overtime wages will be paid and for other changes in present scales which will involve paying higher wages. If the demands were granted it is represented that they would involve increased outlay amounting to eight or more millions of dollars annually. The officers of the roads are quoted as declaring that the granting of the demands is impossible. Those who speak for the employes represent their program for larger wages and other concessions as one of great moderation and reasonableness.

Members of another great labor organization have formulated a schedule of demands which, like those of the railroad organizations, embody improved working conditions, higher wages and shorter hours. The organization under which this program is to be advanced is the United Mine Workers of America. There are two divisions, the bituminous workers and the anthracite. The existing contract between anthracite miners and operators has been in operation for nearly three years. It will expire in April next. The joint conference to consider the proposed new scale will soon meet. The chief points at issue are as follows: The miners want a two-year agreement to begin and end at the same time as the agreement of the bituminous miners. This the operators oppose on the ground that it lacks stability; that the bituminous miners have lost more than 81,000,000 working days (enough to build the Panama Canal) in twelve years from walkouts during the biyearly negotiations, and that it threatens the peace of the miners, operators and general public. The miners want a 20 per cent increase in pay. The operators quote the anthracite coal strike commission as authority for saying that the average pay of anthracite miners has increased from $560 a year in 1901 to $762.30 in 1914, an increase of 36 per cent. The miners want an eight-hour maximum day. This, the operators say, would reduce the capacity of the mines and increase the dangers of a coal shortage. The miners want a complete recognition of the United Mine Workers of America. The operators say they do not discriminate between union and non-union men now and that the rights of organized labor are fully protected by the open shop principle. It may well be hoped that a basis of agreement may be found.—*The United Presbyterian,* Feb. 10, 1916.

TROUBLE BREWING IN THE W. O. W.

BY B. M. HOLT.

A seceder from Freemasonry and other lodges.

A perusal of the *Sovereign Visitor,* a Woodmen of the World periodical published at Omaha, Nebraska, would lead one to think that perfect peace and harmony prevails throughout Woodcraft. But the January, 1916, issue of the *Woodman Journal* of Dallas, Texas, shows that the situation is very different.

I quote from this most remarkable document, inasmuch as it is written by a Woodman in good standing and is printed in a Woodman magazine. The headings are ours:

The Raise in Rates.

In July, 1915, at St. Paul, the W. O. W. increased the rates on virtually every member of the order, the increase on the young men being comparatively small; on the old men the increase was nearly 100 per cent. This is the second raise made by the Woodmen since 1900. When the raise was made in 1901 the administrative officers at Omaha promised us, the policy holders, that there would never be another raise. The present sovereign commander repeated this promise since becoming head of the order. Notwithstanding these promises another increase was had in 1915. In the same ratio we are due to get another raise within the next six years, and one wherein the raise in per cent. will be even greater than the raise of 1915. Sovereigns, where will it end, and what will be the result?

In Old Age a Law Suit Instead of Protection.

For an answer one might consider what happened to some other fraternal societies. The supreme ruling of the Fraternal Mystic Circle raised its rates in 1895, 1901, 1903 and 1908. The first raises were comparatively light, but the last raise required its old members to pay more than $25 monthly on the same policies on which the members paid only about $3 when they entered. The result was that this order lost thousands of its members, and no doubt thousands of prospective members were kept from joining by the fear that they would suffer the same fate when they became old. The old members in this instance had for years looked to their policies to protect their families, only to wake up in their old age, when they could not get insurance elsewhere, to the dreadful fact that their insurance had suddenly been taken from them, and about all the comfort they had in old age

was that they possessed a law suit. Study the records of other fraternal societies—Knights of Honor, Legion of Honor, United Workmen, etc. You will find that numerous orders of this kind when they began to increase rates began to lose members and became involved in numerous law suits, and finally in many cases went into the hands of receivers.

Increasing Rates Sub Rosa.

Not only is this great order under the present administration following directly in the steps of the other orders, but we have in effect been given two raises in one! First, the rates were directly increased. Second, they now become due the first of the year for the entire year, subject to being paid in twelve installments, instead of becoming due the first of each month. So that if a member dies in January all the premiums for that year have to be paid or they are deducted from the amount paid the beneficiary. Just another scheme for increasing the rates and thereby lessening the face value of the policy.

And all this when the order has the enormous amount of $26,000,000 in good assets.

It is well worth the while of every Woodman to study these facts and find out for himself whether or not his family is protected. This is especially true for two reasons: First, the sovereign officers have already repudiated some of their contracts—the 20-year policies—and are now fighting same in courts. Second, the sovereign commander now announces publicly that they have the right to increase their rates again if they think such necessary.

But the sovereign commander claims that the increased rate is not being collected. Well, they are doing the same thing as collecting it—that is, they are charging it up against the policy. In other words, they are making the face value of the policy less every month. The increased rate is not to save the old men, but to keep the members of the order generally ignorant of the fact that the rates have been increased!

Increase of Salaries and Expenses.

Consider another fact! For several years prior to 1913 the expenses at Omaha ranged about $250,000 to $300,000 yearly. In 1913 $1,000,000 in round numbers were added to this amount, or expenses were increased by four times in one year, and are still growing rapidly! With both increased rates and increased expenses eating on our policy, how long will it last?

It is our belief that when all these and many similar facts are brought before the Woodmen generally they will not be tardy in taking some action to adjust these matters. And this educational campaign should be aided by every sovereign.

A Loyal Woodman.

It would seem as if the above article hardly needs comment. Texas furnishes fully one-fourth of the total membership of Woodcraft and when we stop to consider that the *Woodman Journal* is read by practically 300,000 "Choppers," it shows what a vitally important matter it is when an article like the above finds its way into a lodge insurance periodical and is upheld and lauded.

Official figures show that the expenses of the W. O. W. officers (grand officers only), amount to $492.00 per hour, or, $3,936.00 per day! This means that the combined salaries of 4,000 Woodmen at $500.00 year would only be enough to support the grand (?) officers! Yet it is a common thing for fraternal insurance agents to denounce the salaries and expenses of "old line" officials. One is as bad as the other. Those interested in antilodge work will be interested in the January and February numbers of the *Woodman Journal* of Dallas, Texas. It costs only fifty cents a year. The February issue contains important law suit proceedings pertaining to the craft. The W. O. W. candidate takes several oaths, and "swears" in the name of God, that he will pay all demands made upon him "for the payment of expense," so it is an easy matter to understand why the lodge member can do nothing but pay and keep still.

W. O. W. REPUDIATES CONTRACTS.

Sovereign Commander Accused of "Despotic Imperialism."

This is one society which practices "fraternity." (*Sovereign Visitor*, January, 1916, page 14, signed W. A. Fraser.) And in other places our sovereign commander says the Woodmen of the World is a democratic order. Yet recently, when a camp of sovereigns, our fraternal brothers, lifted a voice against the increase in rates, which they had a perfect right to do, Sovereign Commander Fraser instantly revoked the charter of that lodge (Bonham, Texas). We do not discuss his authority to revoke their charter, but it is our

opinion that he had no such authority. Nevertheless, the action strikes us as being most unfraternal and undemocratic. On the contrary, it smacks of the most despotic imperialism. The czar of Russia would not dare attempt such an autocratic thing. It is an attempt to silence a righteous cause founded on principle by a personal attack. The two never go together. And we do not think it will have the effect desired in this case. It is a blustering attempt to intimidate the members of this great order and prevent them from exercising the God-given right of free speech.

We welcome the *Sovereign Visitor*. Our criticism of it is it is too much of a one-man paper. It should be open for all the members.

If the sovereign officers win their suit against Judge Seay, now being tried in the district court of Dallas county (it is our opinion that W. O. W. will lose), we predict it will be the greatest loss and the most detrimental blow ever suffered by the order. For it will cause thousands of members to lose all confidence in the contracts and promises of the order. Moreover, there is not a tinge of "fraternalism" in the repudiation of those contracts by the sovereign officers.—*Woodman Journal*, January, 1916.

The resolutions adopted November 8, 1915, by the Bonham, Texas, Camp No. 14, W. O. W., which were the cause of that camp losing its charter, are as follows:

"Bonham, Texas, Nov. 8, 1915.

"To the Officers and Members of Bonham Camp No. 14, W. O. W.:

"We, your committee appointed to draw up resolutions protesting against the amendments to our constitution and laws passed by the last Sovereign Camp at its regular convention in July, 1915, changing the rates to be charged all members who joined the society prior to September 1, 1901, and also requiring all members to pay up for a full year, although they may die before the expiration of the year, beg leave to submit the following report:

"Whereas, Said amendments were not proposed in writing through the head camps, but were proposed by the sovereign officers or members of the committee on legislation; and

"Whereas, The members of the various camps throughout the jurisdiction had no voice in the matter and no opportunity was ever given them to say whether or not these amendments should be made to our constitution and laws; and

"Whereas, These old rates were accepted and believed by all sovereign officers and all the members of the various camps to be just and equitable, and there appears at this time no valid or good reason why said changes should be made; and

"Whereas, It has been advertised to the world prior to the changes made in said rates that no readjustment of rates would be made by the Sovereign Camp; and

"Whereas, The W. O. W. order has always been solvent, and so represented by its sovereign officers, and all other officers of the camps, and by the membership of the order throughout the United States and other places where the order is established; and

"Whereas, Said order has flourished and accumulated millions of dollars for the protection of its members; and

"Whereas, It appears that said changes ought to be submitted to all the camps of the order and an opportunity given each one to discuss the matter fully before any action is taken on them;

"Now, Therefore, Be It Resolved by Bonham Camp No. 14, That the action of said sovereign officers and those who enacted said amendments be condemned as unwise, unjust and in violation of the contracts made prior to September 1, 1901.

"Be It Further Resolved, That the Sovereign Camp be requested to call a meeting of the sovereign delegates and rescind their action in this matter and submit the proposition of amendments aforesaid to the various camps and let them recommend or reject the same and instruct their delegates to the next head camp convention what to do.

"Be It Further Resolved, That we indorse the action of Sovereign R. E. Tarpley, district deputy of Bonham, Texas, in giving due notice to all concerned in this matter and in obtaining protests against said amendments, which have been forwarded to Sovereign Fraser.

"Be It Further Resolved, That we do not believe that any Sovereign should be kept in the dark, by false representations or silence, of matters pertaining to his rights under his certificate.

"Be It Further Resolved, That we do not believe it is right to pay one-tenth installments in advance, and if there are twenty, who have already been paid, then they should return two or three payments, as this Order is only twenty-five years old last June and a member 52 years of age would have to belong eighteen years before he could draw one installment, and if ten amendments have been paid, then the Order has paid in advance or it is twenty-eight years of age instead of twenty-five.

"Be It Further Resolved, That we believe in equal rights to all, and we believe that all those who joined before September 1, 1901, are entitled to have their certificates paid in full without being compelled to pay any additional amount; they have borne the heat and burden of the day, it is through them the Order has obtained its present standing, and they are now, or soon will be, entitled to their pay.

"Be It Further Resolved, That we do not indorse any method of conducting the business of the Order that does not keep within the bounds of truth, and does not give each member an opportunity to be heard on all questions, and the right to think and act for himself.

"Be It Further Resolved, That we do not believe in squeezing out the old members, when it is now too late for them to obtain other insurance, in order to increase the valuation of their certificates.

"Be It Further Resolved, That it is not right to cut off the head of any Sovereign because he does not endorse the action of the officers of the Sovereign Camp in all things, and because he differs with them in regard to the amendments.

"Be It Further Resolved, That in the payment of the assessments under the amendments there is no way to check up the officers of the Camps and the Sovereign Camp, and in our opinion opens up a field for graft, if there should be any officer or officers inclined to practice graft.

R. C. BRAGG, H. G. EVANS, E. S. MCALESTER, COMMITTEE.

Adopted as read, by Bonham Camp No. 14, Bonham, Texas, November 9, 1915, in called session, and ordered placed upon minutes of said Camp.

"Attest: ARTHUR P. STEPHENS, Clerk. E. S. MCALESTER, C. C."

The answer of Sovereign Commander Fraser to the above resolutions was to revoke the charter of that lodge, instantly. There is democracy for you! It is rather "completely despotic" as is Grand Lodge Masonry (Mackey's "Masonic Lexicon," page 183), and we hazzard the guess that Mr. Fraser, S. C., has learned his lesson in Masonry as did the founder of the W. O. W., Mr. J. C. Root.

MODERN WOODMEN INSURANCE.

Net Assets Far Under Legal Reserve.

The Modern Woodmen of America have been in business thirty-two years and still have a moderate death rate. The average age of the members passed 40 in 1912. On Jan. 1, 1915, it was 42.54. The association had $1,477,584,500 of insurance in force on Jan. 1, 1915, an increase of $20,000,000 compared with Jan. 1, 1914, but a decrease as compared with Jan. 1, 1913. On Jan. 1, 1912, the amount in force was $1,863,194,000. The order has net assets of over $14,000,000, but this amount is far less than legal reserves on its policies. The cost of insurance may increase as the average age of members advances.—"Investor's Guide," *Chicago Tribune*, Jan. 6, 1916.

KU-KLUX-KLAN IN BELGIUM.

The German authorities in Belgium, according to an official, are showing great concern over the increasing activities of a Belgian secret organization, which in its operations greatly resembles the Ku-Klux-Klan, which came into existence in the southern United States after the civil war.—*Chicago Daily News*, Feb. 2, 1916.

NEGROES LODGE-RIDDEN.

Bishop Chapelle Assails Fraternities.

The second day's session of the A. M. E. Conference was opened with the usual services. Bishop W. D. Chapelle addressed the conference. Referring to secret organizations among negroes of the state he said: "The negroes of this state are lodge-ridden. There are more secret societies than there are among the negroes of any other state. They are becoming to be unreasonably unbearable. A few sharp negroes are getting rich by hoodwinking the weak and ignorant. The leaders are even now making the members buy the tombstones to put at the head of the graves of the dead and these leaders go to the homes of widows carrying a few dollars with a big display. They even take their traveling expenses out of the little $40 or more. That is nothing but stealing. I don't know why you want to join so many secret societies. Owls and bats, thieves, etc., do their work in the night. If what you have is good, why do you want to keep it a secret? But I will tell you the man or set of men who filch money out of the ignorant, their children, and their children's children will pay the penalty. But Shorter College, Philander Smith College and the Arkansas Baptist College are going to educate the negro above those things, and we are going to have a better people."—*The Arkansas Democrat*, Nov. 12, 1915.

UNIONS PICKET A CHURCH.

The news dispatches tell of an undesirable experience which a Presbyterian church in Kansas City is having. It is building a "social center" addition to its plant. The contractor was importuned by union spokesmen to employ none but union men on the work. He refused to discriminate in the manner suggested. Accordingly the church itself was "picketed," and the pickets advised all who passed by that "this church is unfair to union labor." One of the queer features of the demonstration was the presence of a man who is described as a Methodist preacher. Perhaps he was a "local" preacher since he served for one of the labor organizations participating. It is an undesirable experience for any church to have, and one which there should have been some way of escaping.—*United Presbyterian.*

WHO CARES?

BY REV. J. R. MILLIN, KNOXVILLE, TENNESSEE.

Twenty centuries ago, Jesus was wounded in the house of his friends and He is wounded in the house of his friend to-day. Few seem to care. "His own people received Him not." So then. So now. Who seems to care? "There was no room for the infant Jesus at the inn." Many now can gush with sentiment at the pathos of it. But there is no room anywhere now for Jesus, the King. Few seem to care. Satan smiles.

The nations severally take over with eagerness the by-products of Jesus' teaching, but they all shut out Jesus, the King. His rule, don't you know, "would not fit the spirit of the times." The cities severally shut Him out, preferring the underworld with its tinsel to Jesus with his righteous government. Who cares? Oh! yes, there are some "that sigh and that cry over all the abominations of the city." (Ezek. 9:4.)

Business, politics, society—Jesus is *persona non grata* with every one of these. His presence would be an embarrassment. Few seem to care.

"But the churches," you say, "they care." Remember Laodicea. That church shut Jesus out. (Rev. 3:20.) Where is it now? And where are "the seven"? Many churches, like Laodicea, practically shut Jesus out now, because, in general, they make entangling alliances with the world, and because, in particular, they dally and compromise with the secret lodge system. Hear it. The secret lodge system, cunningly devised and worked by Satan, is an aggressive and effective antichristian system. Freemasonry, *et al.*, with all the outfit and pretense of religions, shuts out the Lord Jesus Christ by law. His name, "the name which is above every name," *must not* be mentioned, in lodge "worship"! Why? Because "The Name" would offend the Jews, *et al.* As lodgemen, the Christian and the Jew are "brethren." In the lodge, people of all religions "kneel at the same shrine." See, a "preacher of the gospel" grasps the right hand of a Jew across Cain's woodless altar, and in effect says, to God, as Cain did: "You will take this offering or nothing!"

Jesus declares, "I am the way and the truth and the life; no one cometh to the Father except through me." (John 14:6.) Freemasonry snorts at that. Masonic church members laugh at it. And the churches? They are half-and-half. "How long," cries the prophet, "go ye limping between the two sides?" Jehovah and Baal—which? But the churches are deaf as well as dumb.

Some of the smaller churches have a testimony against the secret lodge system. But, one way and another, Baal, the lodge "god," is stifling the voices of these churches. In a recent number of CYNOSURE the United Presbyterian Church, my church, is listed in the honor roll of churches that bar out Freemasonry. That is right. The U. P. Church in its creed puts these lodges under ban. And what U. P. with the red blood of the fathers in his veins is not proud of his church because of that heroic credal utterance?

A friendly writer in the February number of the CYNOSURE, however, gives us this significant admonition: "But there is need for the United Presbyterians to watch diligently against the subtle foe of secretism." Well said. But the admonition, it is to be feared, comes too late. In these later years, our church, like the larger churches, has compromised with the lodge, and accordingly, like Lot, has well-nigh lost the power of testimony, and that too at a time when testimony is most needed. Seldom or never, especially in our great centers, is there a voice heard against the lodge. Our church, as a church, is nearly silent on the subject, though our credal statement still stands with full authority. Our "leaders" now distinguish between "our historic doctrines," and "our accepted doctrines." Hear! Hear! But the ordination vows of our preachers and elders remain the same. Like many city officials, they are their own judges as to what laws shall be enforced!

Our church, heroic in "the sixties," has largely lost its heroic note. Our earlier church leaders were real religious leaders, willing to endure hardness for a righteous cause; our present leaders, many of them, are church politicians or after-banquet talkers who can tell the

other fellows how to do it. "And as they ministered unto the Lord and"—feasted, at a dollar a plate, there was no interruption, as happened in (Acts 13:2). None was expected. Oh, yes, there are yet "seven thousand," and seven times "seven thousand" United Presbyterians that have not bowed the knee to Baal. And through these, let us hope, the U. P. Church may yet "come back." Why not? "Bring the regiment up to the colors!" Many of "the boys" are still in the trenches.

Satan would surely find the churches more interesting these days if they were not such easy game. Why should he care how many people "join the church," if they join the lodge too? The lodge man in many ways derives the spiritual comfort through the lodge that the church professes to give. Satan laughs. The churches of to-day are made luke warm by lodge dope. They are gagged and cowed before the secret empire of Baalism. Few seem to care. Even Billy Sunday with all his reputed courage does not attack the lodge, for he knows well that if he should tell the truth about Freemasonry, that archpersecutor of our times, would trail him with its curses and persecutions, and attempt to defeat him everywhere. And let it be remembered that Freemasons as such are not bound by the Ten Commandments. Freemasonry has no ears for Sinai.

The lodge has a stranglehold on the churches of our time. The "Shriners" flaunt the crescent in our streets, as if they were Turks celebrating the Armenian massacres! Americans wearing the fez! "Preachers of the Cross" wearing the fez mounted with the crescent! All this is the normal outcome of the lodge system. Who cares? Few seem to care.

Let us thank the Lord for the Covenanter Church and the Christian Reformed Church, and a few others, that still have the grace and the grit, to spurn the unclean hand, the unclean advances, and the unclean altar, of Baal. Some faithful voices will not be silenced. (Isaiah 58:1, and Galations 1:6.) Hear it!

A congregation should have as many evangelists as it has members.—Kirkpatrick.

THE MAN OF SIN.

BY PRESIDENT CHARLES A. BLANCHARD, WHEATON COLLEGE, ILLINOIS.

All students of prophecy know that in the end time of the present age there will come to world power, for a short time, a dark and terrible ruler who is variously denominated "the man of sin," "the lawless one" and "the Antichrist." "The man of sin" indicates his moral character; "the lawless one" signifies his relation to all law, human and divine; "the Antichrist" shows that he is definitely opposed to the Saviour of the world. This opposition may be signified by a smooth tongue, a hypocritical rivalry or by open blasphemy.

The Holy Spirit, by John, said many years ago that the people of God had heard that Antichrist was coming and proceeded to say that even now there were many antichrists. (1 John 2:18 and 4:1-3.) If this statement was true nearly two thousand years ago, there is no reason to doubt that it is equally descriptive of our own time. In fact, we should naturally expect it to be more so for the age ripens as years advance. I think most careful students of the Word of God and the progress of the world, agree that this is the case and that antichrists were never so numerous as they are to-day.

The fathers, many of them, looked upon Romanism as the antichrist, "the lawless one," "the man of sin," and, in certain respects that system, with its long and dark history, seems to fill out the description that the Bible gives of this terrible being; the titles of the pope, the titles of cardinals, bishops and archbishops; the claim to universal power; the bloody story of the dark ages, all these look in the direction above indicated.

On the other hand, certain characteristics of this ruler of the evil world, in the last days, are not found in the Romish church. That organization has never denied that Jesus has come in the flesh. On the contrary they declare it as strenuously as we, yet the denial that Jesus Christ has come in the flesh is one of the leading characteristics of Antichrist (1 John 4:3).

Careless readers of the Word of God become confused and lay it aside because

the truths which it contains require thought and study. There is no one scripture which is in itself all truth, but all scripture, properly related, does contain all truth and therefore we should "search the scriptures." The Scriptures are not like a primer which a careless child may study, but they contain in themselves a revelation of the infinite God in his relations to a universe which is not infinite, to be sure, but which is practically sure to persons limited as are we.

Lodgism the Antichrist of Our Time.

I do not mean to say that there are no other antichrists. There are many now, as in the days of the Apostles. I emphasize the word "the." Thus read I have no doubt that this title is literally true. I have no doubt that lodgism is "the" antichrist of our time.

Thoughtful people who love Jesus Christ and his word are greatly disturbed at the Unitarian tendencies which are found in most of our churches. They are not only disturbed by this tendency, they are puzzled by it. They do not understand how it has come to be. Like asphyxiating gases, which modern warfare develops in vast volumes and frees at a time when the wind will carry them down upon a foe, so this denial of all that the Bible teaches concerning the person of Jesus Christ seems to sweep around the world. If these distressed and perplexed persons would carefully study the social and religious influences which are operating all about them, they would be less confused than they are.

Lodges claim, in our country at the present time, something like eleven millions of men and women as members. We need not dispute about the exact number. No one knows exactly how many there are and if one did know today, the numbers would be changed tomorrow, for there is a satanic energy about the efforts which lodgemen put forth to increase their number, and as there is always "a remnant according to the election of grace," so disgusted members of these orders are leaving daily. The result is that the membership is never constant, even for an hour, but varies perpetually from the causes indicated above.

No matter whether the number be eleven millions or ten or twelve, there are certainly millions of men and women organized in these secret synagogues of Satan, usually educated and trained for the reception of the great chief of all anti-Christian forces when he assumes his earthly throne. With eleven millions, more or less, of men and women in lodges—almost all of which deny the deity of the Lord Jesus Christ, almost all of which ignore him—it is not strange that this baleful administrator of infidelity should seriously affect the religious teachers of our time.

I hold in my hand a booklet, apparently printed by the American Union Lodge, in Marietta, Ohio. It was preached before that lodge on Lord's Day, June 27, 1915, by Rev. E. A. Coil, pastor of the Unitarian Church of that city. The text is taken from 1 Corinthians 14:18, "If the trumpet give an uncertain sound, who shall prepare himself to battle?" The preacher says that he purposes in this sermon to speak "of the religious genius of Masonry and of the relation of the church and the lodge." He then proceeded to say that as to this day's genius and relation there is a good deal of confusion; that the trumpet is not giving a clear and convincing sound; that many hesitate as to the proper course to pursue and fall into certain inconsistencies, and then he says: "This perversion of thought and error has been a good deal intensified because of the fact that the church itself is now in transit from old positions, long maintained, to new ones not in all cases clearly defined."

After thus stating the purpose of his address and the need for it originating in the confusion of thought which is characteristic of our time, he speaks of the importance of religion. He says: "Religion is the greatest fact of history. It is as universal as are the overbrooding Spirit of God on the one hand and man's endeavors on the other to discern the cause and reason for his being, his relations, duties and destination. No matter in what form it develops, religion lies at the very base of all individual and social endeavor and constitutes a source of perpetual inspiration to whatever is

achieved." He then declares the religious character of Freemasonry. He does this in words of the ritual, but because one needs to remember, and there is danger of forgetting, I quote him once more, "But while Masonry is a religious institution, in that it is reverentially theistic, insisting upon recognition of the great Master of the universe, to whom all will ultimately have to give an account, opening and closing its lodges with prayer, it is not a dogmatic institution." He then says that it recognizes all religions as equally worthy of respect and says that "It cheerfully recognizes as the book of the law in any lodge, that volume which by the religion of the country is believed to contain the revealed will of the Grand Architect of the universe."

He dwells quite at length on this thought and specifies directly the various heathen religions which he declares are all of them worthy of universal respect. He mentions the great religious leaders, Jesus with the rest. "Masonry," he says, "has respect for a noble life, no matter whether the man living it calls himself a Brahmin, Buddhist, Confucian, Christian, Jew or by any other distinguishing religious name." He goes on to say that "Masonry grants to a man the right to get his inspiration to a noble life from Moses, Buddha, Confucius, Krishna, Jesus or any other one or more of the great religious masters," and he says that if in this man who calls himself Brahmin, Confucian, Buddhist, Christian or Jew, and who receives his inspiration from Moses, Buddha, Confucius, Krishna, Jesus or any one of the other great masters, if in him are developed those qualities which make him a good man and a good citizen, no matter how he comes to this condition, "Masonry gladly welcomes him into the imperfect lodge here below, helps him, receives help from him and assures him that at the close of life on the earth, he will, if found worthy, be admitted into that all perfect, glorious and celestial lodge above where the Supreme Architect of the universe and the Father of all mankind presides."

This is the direct teaching of the entire sermon. Dogmas are rejected. A noble life is what Masonry is seeking to secure. Of course, being a Unitarian clergyman, he is not inconsistent here. The marvel is that Methodists, Congregationalists, Baptists, Presbyterians and other men who profess to believe in Jesus Christ as Saviour, are in the same organization, are listening to the same teaching and in many instances are actually giving them out as if they believed them to be true.

I was, not a great many years ago, attending a lodge funeral in a little city in the northern portion of this state. Some lodges have in them men of high type as men, but I have never in my life seen an organization which was composed so exclusively of men with sodden and hopeless countenances as those who stood around that grave. Almost the only man there who had a decent face was the Methodist minister who stood at the head of the grave and read the chaplain's portion of the ritual. The man who was being buried was reported to me as a man of most frightful, immoral life, yet the minister read his part of the ritual in which he taught for substance that the dead man had gone straight to glory.

Joining him as he was leaving the burial ground, I asked him whether he thought that man whom he had buried was a good man. He said, "No, indeed; far from it. He was a very wicked man." I said, "I received the impression from your remarks that you thought he was a good man and had gone to heaven." He said, "Oh, that was the ritual. You know, we have to read the ritual."

This was not the end of our conversation, but it is all that I care to repeat of it at this time. What a startling thing that in that little town, where there was hardly one man who would pray in a prayer meeting, this preacher should be standing in the presence of a number of godless and wicked people and virtually assuring them that if they belonged to a certain lodge they would go to heaven when they died.

These Men Not Authorities.

When we speak of these things to men who call themselves Christians, they frequently say that these persons who talk in this manner and read these rituals over wicked people when they are dead do not speak by authority, that they are

merely individuals and that the order as an order does not teach that men can be saved by works, independent of Jesus Christ, but it is obvious that they are mistaken. This poor minister who stood by that grave, encouraging dissolute and wretched men to continue living in sin, with the hope of going to heaven later, read as he said, the ritual. He said he had to read the ritual. The ritual is the thing which they wished read and it is the ritual, not some ignorant and misguided and overzealous lodgeman, which says that a base and evil man belonging to a lodge, dying in sin, goes to heaven.

From time to time lodge authorities confirm the teaching of the ritual explicitly. This sermon, for example, which I have in a very imperfect manner set before you, came under the notice of a Masonic publication in the state of Iowa. One of the editors of that publication, I believe the editor in chief, is a certain Mr. Parvin, whose father was for many years a professor in the State University, Grand Secretary of the Grand Lodge and Librarian of the Masonic Library in Cedar Rapids. I do not know how this library ranks at this time, but when I visited it I was told that it was the largest and best lodge library in our country, if not in the world.

Professor Parvin, the father of the present Masonic editor, was a man of genial and pleasant bearing. I was very courteously received by him on the occasion of my visit. He was with all a very intelligent Mason, knowing the history of the order very much better than most of the persons who are connected with it.

His son and successor, the present Grand Secretary, I have not had the pleasure of knowing but he is in a position of responsibility in the Masonic order in the state of Iowa. In an editorial note he gives this sermon practically unstinted praise, declaring that it represents truthfully the character of the Masonic organization. Chase's "Digest of the Masonic Law," one of the most authoritative treatises on Masonic jurisprudence that I have ever read, justifies all the teaching that we have in this sermon. Mackay's "Masonic Jurisprudence" does the same and no intelligent lodge man with whom I have acquaintance objects in any way, less or more, to this teaching that lodges believe and practice the universal religion; that they reject the religion of Jesus Christ; that they believe that men are saved by their own good works and not by the blood of Jesus Christ, and that the purpose of these orders is to teach this religion to all the world.

A Hopeless Confusion.

At the present time we are in a hopeless confusion. Good and evil, believer and infidel, all are mixed up. You can never tell without looking at a minister's watch chain whether he is satisfied to be a minister of Jesus Christ or whether he also serves at some lodge altar. It is one of the pitiful things to see on the bodies of ministers, signs that they have taken the bloody oaths, have gone through with the ridiculous ceremonies, have accepted the unchristian philosophy, have been fed upon the false and nonsensical history of lodges. One wonders, if these men have any intelligence about the organizations at all, that they are willing to advertise their connection with them, but they are and do and young men are being entrapped, ensnared by them on every hand.

The custom used to be, I suppose is still, to accept ministers as members of these organizations without charge, feeling that the stoolpigeon office which they perform is an ample return for the fees which are remitted.

By and by, however, this present mixed state of things must be resolved. The turbid stream of human thought and action will run clear at last. Those who believe in the Bible teaching respecting Jesus Christ will be found on one side. Those who reject this teaching will be found on another side and there will be no man found so blind and foolish as to try to teach the true faith of Jesus Christ and the false faith of the antichrists.

We are taught in the Word of God to pray that this day may be hastened, for the present condition of things is very evil. The false faith leads usually to unworthy life. That it does not do so in every instance is because the faith itself is mixed, oftentimes the prayers of a godly father and mother holding some non-Christian man back from the natural

results of his evil faith, but as I have said above, first or last the end will come and every man will go to his own place.

It is the duty of all who are enlightened from above to see to it that in every possible way those whom he can influence come to be believers in that Lord and Saviour Jesus Christ without whom there never has been, without whom there never will be any possibility of salvation.

FARMERS' EDUCATIONAL AND CO-OPERATIVE UNION OF AMERICA.

[A German tract has come into our hands, which was prepared, we judge, at the instance of the Nebraska District of the Missouri synod. There is no way of determining the name of the member who compiled the report. The translation from the German is by Meta C. W. Schmidt. We take the following extracts.]

This Association which for short we call the Farmers' Union is divided according to states. The Union of Nebraska transacts its interior affairs itself. But besides this it is allied with the National Union of which it is a part. The Nebraska Union sends delegates to the National Union. The decisions of the National Union are binding upon the Nebraska Union unless the National Union itself releases the Nebraska State Union from it. In the first place we must speak of this *National Union* if we wish to understand clearly our relation to the Farmers' Union in Nebraska.

It is self-evident that we are not dealing with persons, but only with the institution itself. We do not touch upon the personal character of the members of this organization. Some of them are good acquaintances, yes, probably even our friends. But that cannot hinder us from mentioning the things in the institution itself which are in opposition to our religious convictions and from giving the reasons why we do not wish to join this Association.

Confederation Justified.

A union is a confederation. The Farmers' Union is a confederation of farmers. They also accept ministers, teachers, doctors and others—but no lawyers, business men, or such like. It nevertheless particularly concerns farmers, both men and women.

Such a union of farmers is in itself not wrong. Doctors, musicians and many other people form associations. Ministers have their conferences. Human beings who have the same sentiments, the same vocation, pursue the same aims, feel themselves attracted to one another, and desire to unite themselves more closely in order to accomplish in union that which they cannot attain alone. Why should not the farmers form a confederation? The Bible is not opposed to it. If people join together they must, however, have an aim in view. Usually they state in their constitution what they really intend to do. Some join together only for cheerful evenings; to have social entertainment. Others would like to have all kinds of political measures adopted, and still others wish to influence humanity in an ennobling and educative manner. Well, now, what do the farmers want in their union? The chief object probably is to make purchases more reasonable. When many farmers join together to make purchases of binding twine, machinery and other things; when they establish warehouses or stores where the members of the union can purchase at cost price; when middlemen are eliminated, then, of course, everything is cheaper and an association which aims to do that is not wrong.

We might, however, have our suspicions concerning it. When we read that the officers of the Association receive good salaries, the president $3,000, and the secretary $1,800, besides traveling expenses; when we realize that, in the first place, the warehouses or stores must also be established, in which much money must be invested, then we might be led to wonder whether the advantage in all particulars is really as great as many people think. We might also wonder whether the institution itself will have permanency. Farmers' elevators, that were erected in different places, have been given up here and there, as all kinds of annoyances arose. A farmers' store in a town will hardly render the other stores unnecessary. If this and that cannot be gotten in the farmers' store, one will be glad that it can be obtained in the other stores. But all such thoughts cannot controvert our

decision that an organization with such an aim is not in itself wrong. When people unite into an association and can buy this or that for $7.43 which otherwise costs $10, we have nothing against it, if everything else is carried on in an orderly manner.

Aims of the Union.

The farmers in their Union have still other aims. They want to secure reasonable, uniform prices for their cattle and farm products; do away with speculating in farm products on the exchange; limit credit and mortgage systems to some extent, and also to more intelligently perform scientific farming. We most likely would support the farmers in each particular.

Still there are many things in the world which are not in themselves wrong, but with which sin is connected, and so we cannot take part in them. Even though the Farmers' Union is not wrong in itself; even though the aims of the Union are not to be condemned, we must nevertheless advise all Christians to stay away. Rather lose a few dollars than your good conscience. The Farmers' Union is a lodge like all others; it has its secrets, an oath-bound promise, a chaplain, it uses the Bible at its funerals; the meetings are opened and closed with prayer. The members of a church ought to examine the matter from this standpoint.

We are now, as before mentioned, not speaking of the Nebraska Union, but of the National Union. This one has a ritual, in which are given the formula for taking in new members and the installation of officers, the songs that are sung and the prayers which are spoken. According to the testimony of the National secretary, the ritual of the Farmers' Union of 1910 is still in use. We extract therefrom the following points to which we object: Childish ceremonies of taking into membership, secrecy, the solemn oath, the brotherhood, its religion and the funeral services.

Ceremonies of Taking Into Membership.

We will start with the most trivial. The candidate for membership is blindfolded before he comes into the lodge hall. That is probably to designate that the farmer enters blind, and now first receives the proper light upon entrance into the Union. He is bound with ropes. That is to illustrate that the farmer lies in the hands of monopolistic oppression, and now upon entrance into the Farmers' Union becomes free of his fetters. A guide is given to the member to be received, while wandering through the hall, and it is impressed upon him that he is to put all his confidence in his guide and upon Him who said: "He who places his confidence in Me, his faith is well founded." Then one tries to coax the candidate away from his guide, who, suspecting nothing, agrees to it. As soon as he has left his guide he receives a blow from behind, so that he falls upon his knees, etc. The blindfolding and binding with ropes are not wrong for children, but are unworthy of a mature Christian. Children blindfold each other, play blind man's buff and other things, and we let them do so. It is much different when a farmer, a doctor, or a minister who is no longer in his childhood does this. "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things." But, as aforesaid, this is the least objection.

Secrecy.

When the Farmers' Union have gathered, a doorkeeper stands at the entrance. When the meeting begins the conductor goes from one to the other and has the password given. Whosoever does not know it must remain standing and will be examined as to whether he is entitled to it or not. Not until it is carefully established that there is no stranger present, is the meeting continued. Every one who is received must solemnly vow that he will not betray the secrets of the Union.

Now we have nothing against the fact that some one keeps this or that secret. Business people do not like to announce where and at what price they make purchases. It concerns no one besides themselves. In court very often publicity is excluded. The evidence presented in a lawsuit may be unfit for every one to hear. It might happen that at our synod meeting a matter in dispute has to be transacted, which we would rather decide among ourselves than to make it public. We are not op-

posed to members of the Farmers' Union keeping this or that matter private.

What kinds of secrets are in this Farmers' Union? In the first place it is that which is given in the ritual. That a member wishes to keep them secret, is easily understood. The taking into membership of the candidates would lose all interest for there would be no fun at all connected with it if the candidate already knew everything that was intended to be done with him. The other thing which they keep secret is the business of the Association.

What we are opposed to is the manner and form in which they keep everything secret, that they even place a man at the door who demands from every one the secret signs, that they pledge themselves to betray nothing to any person whatever, even after one has withdrawn. How would it look if we should do this at our church conference? Would not the whole town be surprised at our actions? Some one says that the secrets in the Farmers' Union are harmless; that there is nothing bad about it. But the Scriptures say, "Abstain from all appearance of evil." "Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark and they say, who seeth us?" etc. Isaiah 29:15. The Scriptures speak as though bad people prowl around in the dark. If people wish to keep something secret in that way, do they not make themselves suspected?

Solemn Oath.

The oath that one has to take for admission reads thus:

"I (repeat name) of my own free will and accord, in the presence of God and these witnesses, do hereby promise that I will not reveal the secrets of this organization to any one not entitled to receive them. I will abide by the constitution, rules and regulations of this or any other local union of which I may become a member, and will support every institution established by this organization, and be loyal thereto, so long as it is consistent with the principles of this order. I promise that I will assist or help any member of this organization applying to me as such, and I deem them as worthy without injury to myself or those dependent on me. I furthermore promise that I will not cheat, wrong or defraud a member out of the value of anything, or allow it to be done if I can prevent it. I furthermore promise that I will not voluntarily speak or write anything that will reflect on the character of any member. I furthermore promise that I will answer and obey all signs and summons when received by me. I furthermore promise that I will not disturb the tranquillity of any home in any manner. I furthermore promise that I will not propose for membership any person whom I know to be unworthy, and not to give the Grand Hailing Sign except when my life is in immediate danger, and will answer the same when it is received by me. To all of these I sincerely promise with a firm and steadfast resolution to keep and perform the same, and should my connection with this organization cease I will consider these promises as binding out of it as within it, binding myself under no less penalty than having my right ear slit, and being ostracised by my fellow members as a traitor to this cause, so help me God."

We might as well avoid a dispute over the question whether this is an oath or a vow, or a solemn promise. The candidate says: "In the presence of God and these witnesses." God is to witness what is spoken here. It is the same as Paul says: "I call upon God as witness for my soul." The close of the promise reads, "So help me God."

We call special attention to three points:

(a) "I * * * do hereby promise that I will not reveal the secrets of this organization to any one not entitled to receive them."

How can we give such a promise in advance? As yet we know nothing of what the secrets are of the organization. Should we give such promises haphazard and in ignorance? We also do not know in advance what circumstances and conditions might possibly come in later life. Maybe occasions will occur when we should be silent instead of speaking. If some one should come to us and demand that we keep everything secret that he should tell us, would it not be the right thing for us to say: "Let me hear first what it is, then I will consider whether I wish to keep it secret forever."

The candidate is told that the secrets of the organization will not conflict with his conscience or with his religious and political views. But the religious views of different human beings are entirely different. How can the president of the organization know what are my religious views about a certain matter?

Some one says the secrets are insignificant and mean nothing. We believe

that is true. Although we do not know everything that occurs in their meetings, we nevertheless take it for granted that they are matters of which one might properly speak with anybody. But then the thought immediately arises: Why require such a solemn promise first? Why first appeal to God as a witness? Is that not an abuse of God's name?

(b) "I * * * do hereby solemnly promise that I will support every institution established by this organization and be loyal thereto so long as it is consistent with the principles of this order."

We would not give such a promise even to our Missouri synod. The congregations reserve the right to themselves to overthrow any decision of the synod if it does not seem fitting.

(c) "I furthermore promise that I will not voluntarily speak or write anything that will reflect upon the character of any member."

One of the deputies referred to this passage and showed what interpretations one might be able to give these words. How would it be if a member of the organization should have permitted himself to become guilty of some wrong? Would a member be allowed to testify against him?

In connection with this we wish to refer to a paragraph in the constitution of the Farmers' Union of 1909: it is provided that all editors of newspapers are eligible to membership, who will take the following obligation: "I ..... solemnly promise that I will not publish adverse criticism of any Farmers' Union, or the officers, or members thereof, but I reserve the right to bring any matter of adverse criticism which I may deem deserving to the attention of the Union, local, county or state, while in executive session, and should the time ever come when I cannot conscientiously keep the foregoing obligation I will quietly withdraw from the Union and remain quiet concerning the workings of the same."

We wish neither to promise anything haphazard and in uncertainty nor to bind ourselves in this way to an organization. We do not propose to become the slaves of men.

(To be continued.)

THE BATAVIA TRAGEDY.

(Continued.)

BY CHARLES FRANCIS ADAMS.

Antimasonry Apparently Victorious.

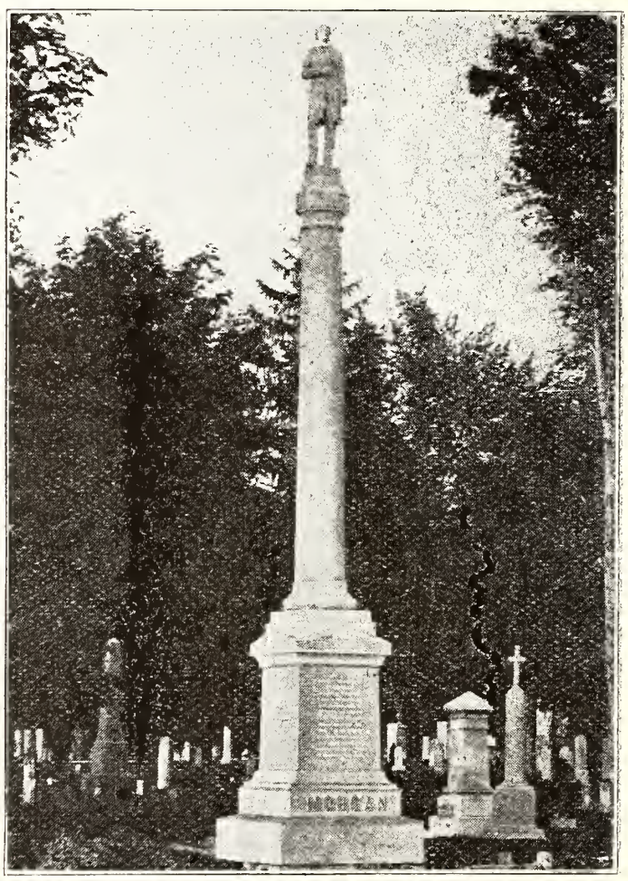
The opportunity for a complete and overwhelming victory was thus denied to Mr. Adams by the tacit secession from the field of Mr. Livingston. Yet the effect of his letters was by no means trifling in many states. The moral power of the opponents of Masonry visibly increased, and with the earnestness of their political hostility to those who practiced its rites. It showed itself in the general election of officers, both in New York and Pennsylvania, and in the nomination of Mr. William Wirt as a candidate at the ensuing election for the presidency of the United States, in opposition to General Jackson, the incumbent, who was found to be a Freemason. Neither was Mr. Adams himself suffered to remain disconnected with the movement of political opinions upon the subject. A large convention of citizens of Massachusetts unanimously called upon him to suffer his name to be used in the canvass for the office of governor, which took place in that state in the year 1833. Reluctant as he was to enter into the arena, and to sacrifice his preference for the position in the House of Representatives of the United States, which he then occupied, the nature of the appeal made to him overcame all his scruples. The election took place. It terminated in the failure to make choice of any person by the requisite constitutional majority. The power of the party which had for a long time held the control of the government of Massachusetts, and with which Mr. Adams had up to this period co-operated, was broken under the effort to maintain Masonry against him. Had he determined to persevere, it is quite uncertain what might have been the consequences to the position of the commonwealth. But it was not his wish to press the matter beyond the point which a sense of duty dictated. No sooner was it ascertained by the return of the votes that a continuance of the contest in the legislature of the state was to be the result of his adherence to his position, than he determined to withdraw his name from the canvass. At the same time that he took this step, he caused to be published an

address to the people of the commonwealth, explaining his views of the connection between Masonry and the politics of the country, and justifying himself from the charges with which he had been most vehemently assailed. With this paper, the close of which is in a strain of eloquence which alone should secure its preservation, Mr. Adams appears to have terminated his public labors in opposition to secret obligations and to Freemasonry. But their effects were soon afterward made visible, by the adoption of laws prohibiting the administration of extra judicial oaths, by the voluntary dissolution of many of the subordinate lodges, and by the tacit secession of a large number of individual members. Indeed, such was the silence preserved for a long time respecting the institution that its existence in Massachusetts might almost have been questioned. The purposes for which the organized opposition had been made seemed so completely answered that the motives for maintaining it were no longer strongly felt. The current of public affairs soon afterward took a new turn. Antimasonry gradually disappeared as an agent to effect changes in the political aspect of the states, and the individuals who had associated themselves in the movement again joined the ordinary party organizations with which they most nearly sympathized.

The Monster Revives.

Thus it happened that Freemasonry, by cowering under the storm, saved itself from the utter prostration which would have followed perseverance in the policy of resistance. Years have passed away, and it again gives symptoms of revivication. A new and kindred institution has suddenly manifested an extraordinary degree of development under the guise of benevolence. What the precise nature of the obligations may be, which bind great numbers of citizens, mostly young, active men, into this connection, has not yet been fully brought to light. The objects are stated to be charity and the rendering of mutual aid. If these are all the purposes of the association, it cannot be otherwise than meritorious. Yet it can scarcely be maintained that any unlimited pledge of secrecy is essential to the successful execution of them. In a republican form of government, the only real and proper fraternity is the system of civil society. To that every member is bound to bow. The obligations which it imposes need no veil of secrecy to cover them. Illustrated by the law of love enjoined by the superior authority of divine command, it marks out with distinctness to each individual the paramount duty of charity, of benevolence, and of mutual aid and support. There can be, therefore, no good excuse for resorting to smaller and narrower spheres for the invidious exercise of such virtues among those who ought to stand upon a perfectly even footing, when the broad and general one better answers to every useful and honorable exertion.

(To be concluded.)



THE MORGAN MONUMENT.

stands in the old cemetery at Batavia, N. Y. It is thirty-eight feet in height, and weighs forty tons. It was erected under the supervision of the National Christian Association, and unveiled at its fourteenth annual convention, in the presence of an immense concourse of people, who gathered to pay a tribute of respect to the heroism of the man whose

courage and devotion to his country it is designed to perpetuate. It is fitting memorial to the martyr whose life was sacrificed by Freemasons when they discovered his intention to publish the secrets of their order. On the four sides of the polished dice are the following inscriptions:

SOUTH SIDE: Sacred to the memory of Wm. Morgan, a native of Virginia, a captain in the war of 1812, a respectable citizen of Batavia, and a martyr to the freedom of writing, printing and speaking the truth. He was abducted from near this spot in the year 1826, by Freemasons, and murdered for revealing the secrets of their order.

EAST SIDE: Erected by volunteer contributions from over 2,000 persons residing in Ontario, Canada, and twenty-six of the United States and Territories.

NORTH SIDE: The court records of Genesee county, and files of the Batavia *Advocate,* kept in the Recorder's office, contain the history of the events that caused the erection of this monument, Sept. 13, 1882.

WEST SIDE: "The bane of our civil institutions is to be found in Masonry, already powerful, and daily becoming more so. . . . I owe to my country an exposure of its dangers."—*Capt. William Morgan.*

A JEWISH ESTIMATE OF MASONRY.

"The Jewish Outlook," published at Denver, Colo., reprinted an essay on "College Fraternities and Jewish Students." See the following:

"Of late years, of course, a veneer of Masonry has spread itself over college fraternities. But it is only a formal veneer. The Masonic order in its origin is Semitic, not Christian, and the upper orders of Masonry in this country which are limited to Christians are not universal, and have been superimposed. A significant difference at first glance is that a man must apply for admission to a Masonic lodge, but cannot apply to a fraternity—he must be asked."

Again reference is made to the origin of Masonry in these words:

"Masonry, as we know it, is not Christian in its original. It is more ancient than man thinks. We call it Semitic, but the Indo-Chinese have it, and the Brahmins have it; long ago the races were one. But the college fraternity of to-day is an outgrowth and a heritage from purely Christian institutions in a Christian civilization, and where there is racial and religious prejudice in a large course it is intensified a thousand fold in a close corporation."

In the last statement of this last excerpt a serious mistake is made. The college fraternity is not an outgrowth of Christian institutions but is an attempt on the part of secret society men to send the roots of the secret empire into every stage and avenue of human life and activity. It is the root of the old bloodless religion of Cain springing up, here under one name, and there under some other name, but there is an essential oneness in the entire brood of secret societies.—*Selected.*

33 NIGHT RIDERS CONFESS.

New Madrid, Mo., Jan. 25.—Thirty-three defendants in the night rider trials here pleaded guilty today, thus bringing the trials to a sudden end.

All thirty-three were sentenced to six months' imprisonment and then immediately were paroled on good behavior.

The sentences of the eighteen whose cases already had been disposed of will stand unless the trial judge should parole them. All received prison sentences. The object of the night riders was to obtain lower land rentals and higher wages.—*Chicago Herald,* Jan. 26, 1916.

SORORITY CHIEF QUITS.

Miss Irene Thurber, from Rossville, Ill., has not attended her classes at the University of Chicago for some days. Gossip on the Midway campus last night was that Miss Thurber had quit the school, after a two hour conference with Dean James R. Angell.

Miss Thurber refused to talk. The university officials are understood to have advised her to keep her story to herself.

It is the old sorority trouble again. Miss Thurber, according to campus reports, has been identified secretly with a national sorority oragnization—one of those not permitted at the university. She was charged specifically with having quietly launched an Alpha Beta Phi chapter on the campus, and particularly with holding a "rushing" party at Del Prado hotel several nights ago.—*Chicago Tribune,* Jan. 27, 1916.

ODD-FELLOW EXPOSURES.

Periodically the order is flooded with exposes purporting to be the ritualistic and secret work of the order. Our membership should remember that Odd-Fellowship is not composed of a ritual and signs but Odd-Fellowship is what the organization does for the relief of distress, the education of the orphan and burial of the dead. If the entire ritual and secret work of the order were published in every daily paper in the country, Odd-Fellowship would go forward without even a jar to its machinery.—*Odd-Fellows Herald,* January, 1916.

Editorial.

HIGH COST OF LOW VALUE.

The *Social Service Review* of Washington, D. C., for November, contained half a page taken from "America in Ferment," by Paul Leland Haworth, from which we take the following extracts relating to a subject not remote from the general contention of our own publications.

The sensational Industrial Workers of the World, who have been much in evidence lately, declare that capital shall have no reward whatsoever, that labor is entitled to all the fruits of industry. This body is an offshoot of the Syndicalist movement in Europe. It was formally organized in Chicago in 1905 and subsequently split into two factions, the more radical having headquarters in the city just named and the more conservative in Detroit. . . . The platform of the Industrial Workers has been defined as "A species of imported anarchy plus a subversion of the most perverted doctrines of Socialism." Its advocates declare that employers and employes have nothing in common, and that warfare between them will grow more bitter until revolution is reached. They demand complete ownership and control of all industries by the workmen themselves; and design to secure this by making all industries so profitless that the present owners will be forced to relinquish them. They oppose conciliation, peace, adjustment, and reforms as mere palliatives designed to postpone the final triumph of the workers. . . . The favorite weapons of the Industrialists are the "irritation strikes" and what is known as "sabotage." . . . Sabotage is the hampering of industry by withdrawal of efficiency, or by secret interference with machines, tools, or product. . . . The method takes a great variety of forms, such as systematic "killing of time" or "soldiering," misdirecting packages, misrouting cars, wrongly mixing chemicals, secretly scratching furniture, and putting emery powder in the bearings of machinery. The Industrialists openly admit that in any case the end justifies the means; and declare that to act is neither "right" nor "wrong," it is only expedient or inexpedient. In a speech before striking waiters in New York, in 1913, Joseph Ettor advised that, in case the waiters were forced to go back to work under unsatisfactory conditions, they should do so with "minds made up that it will be the unsafest proposition in the world for any capitalist to eat food prepared by members of your union." . . . It has been estimated that the I. W. W. has already cost the American people fully $40,000,000. . . . Unless the world is to return to chaos, it is probable that the career of the Industrialists will be shortened.

ACTUAL SALE YET NEW DEMAND.

One of the faults of secret society insurance is the addition of unexpected cost as time goes on. This fault is the more glaring because low cost is the very bait used at first to catch new members. The early rate is rather arbitrarily made so low as to be inadequate for permanent support of such business. After a while, it is displaced almost as arbitrarily by a higher price. Judging from one or two recent editorials in the *Woodmen News,* we infer that the Woodmen of the World, in a recent meeting of the Sovereign Camp, raised the price on old members, and that the organ of the society is now trying to justify this action to its patrons. No doubt the new rate is, in one sense, more justifiable than the one at which they bought their insurance, because more nearly adequate to sustain the business. It is almost a mere matter of course that the earlier price of the insurance probably proved a crumbling support for actual business.

Among apparent attempts to placate and retain any who may be irritated by increased demands, we notice the following: "To be a mutual society it must divide the benefits and burdens equally among the members, each sharing alike. If the members do not contribute enough money to pay death losses, then they must increase their payments. When fraternal orders were first organized, there was very little in the way of experience for their guidance; but now there is a science, which has mapped out certain things, that has been developed by experience and lays down for our guidance the policy we must pursue in order to meet those conditions; and so, with these things to guide us, we can go on in a practically safe way. We know that it is necessary to have certain money laid aside to meet certain conditions which will come up in the future. In all this, however, every member must be treated alike. He must pay his proportion according to his age."

All this must be judged in the light of the recent origin of a society organized in 1891, at which time such necessary conditions, needs, and requirements of insurance were as well known as they are now. The notion that, during the

recent period in which this society has existed, anything set forth in current editorials that we have seen, or anything lately done in the grand lodge of the society to save its credit and prop its machinery, has newly come to the knowledge of insurance organizers and managers, is ridiculous. Elementary arithmetic is not an invention of the twentieth century.

AN ATROCIOUS CIVILIZATION.

The *Masonic Chronicler* of Oct. 23, 1915, after roundly denouncing the Turkish atrocities against the Armenians, says: "A civilization that is powerless before such dastardly deeds is in sore need of Masonic precepts and the staying hand of the Great Architect of the Universe." And yet this "dastardly" outfit is the snake that Masonry has taken unto its bosom. It constitutes their inner (Mystic) shrine. And Allah, the bloody deity who is responsible for the atrocities which the *Chronicler* denounces, is honored and worshiped by high Masons everywhere. It is not Masonic precepts the Turks need—they have enough Masonic lodges there now—they need changed hearts, a change which Masonic precepts are powerless to perform.

LODGE MEN "CONVERTED" IN DROVES.

Woodmen in Every "Event."

Modern Woodmen of America have become so numerous that members of that society are now to be found in almost every event of any importance in the United States. If there is a big railroad accident with many injured, a Modern Woodman is quite apt to be among the number. If a flood sweeps away property in any locality, Modern Woodmen are sure to be found among the losers, and the same is true of cyclones, crop failures, disastrous fires. We are just now in receipt of a copy of the *Morning News* of Danville, Pa., in which appears a two-column article under double-column heads, telling of a great religious revival which is being conducted and in the list of converts who have hit the "sawdust trail" is the paragraph: "The first to enter were the Knights of the Golden Eagle and the Modern Woodmen of America, the members of the two societies marching together and numbering nearly one hundred men. They were loudly applauded when they took the seats reserved for them."—*Modern Woodmen Magazine*, December, 1915.

It may be good advertising and add to the general enthusiasm to have lodges march down and profess salvation in a body, but we do not find anything in the Scriptures to show that God saves men in any such religious roundup. God's Spirit strives with men individually, convicting them of unbelief in Him and individual repentance, confession and turning away from sin, including that of the unfruitful works of darkness, are necessary to salvation.

A HERALD'S ANNOUNCEMENT.

The first article in the *Odd-Fellow Review* for January is copied from *The Talisman*, while its authorship is credited to the grand herald of the grand lodge of Indiana. Although deficient in expression, it may nevertheless be accepted as authoritative so far as statement of characteristics and principles of the order is concerned. In fact, the expressly announced purpose of the author is "to put Odd-Fellowship in its proper light" in an article designed for all, whether members or not. Naming the four branches with their included degrees, he affirms that "All of the degrees are philosophical and theological in their character. The character of the theological philosophy of Odd-Fellowship . . . is not of revealed theology." Revealed theology he defines as "that which is to be learned only through revelation." "Revealed theology," he adds, "is not taught in Odd-Fellowship."

This finally sets at rest the disputed question whether Odd-Fellowship is really "Founded on the Bible." Need there be a more explicit or more authoritatively heralded assurance that it is not founded on the Bible?

RUDELY CHILLED.

There is an editorial article on "Discourtesy to candidates," in the *Odd-Fellow Review* for December, that appeals to an ordinary man's sense of fitness and propriety. In reading the article itself,

or extracts which we make from it, one should keep in mind the claim of being moral, religious, and biblical.

"Ignorant, boorish roughness in degree work," says the editor, "has long ago been all but completely stamped out of our order, though still on rare occasions we find a lodge here and there that tolerates some tendency to rowdyism in degree presentation. . . . It is always as degrading as it is senseless. . . . Before he is voted admission he finds that a committee of the lodge inquires into his standing in his community, and from that also he gathers—and it gives him the right to believe—that he is about to become one of a body of picked men. Picked men, to him, means gentlemen; and if he meets a cowardly brand of rowdyism when he enters, he can not but feel that the lodge has gained his membership through misrepresentation. . . . There are a great many men whose perhaps eager anticipation of the superior associations and unselfish endeavor in fraternity have been rudely chilled by the thoughtless ignorance of degree work. There are a great many more men who . . . are deterred from seeking membership, because of the miserable chattering of the lodge nincompoop who tells 'what we do to 'em in degree work.'"

ABNER BRANSON.

Abner Branson was born April 28, 1841, in Harrison county, Ohio, and died at Oskaloosa, Iowa, Jan. 8, 1916, in his seventy-fifth year.

He was for many years an earnest and helpful friend of the National Christian Association. He was also for many years treasurer of the Iowa State Association. Our acquaintance with Brother Branson began when he was living in New Sharon, Iowa. A state convention had been called to meet in the Friends' church of his city. The night before the convention was to have its first session Mr. Branson was notified of the opposition of certain members, who had persuaded the janitor to refuse to open the church. Mr. Branson spent all night riding through the country, visiting the members of the church and getting their signatures to a petition requiring the church to be opened, and he was successful. The opposition based its action on the ground that they were to begin a series of revival meetings that week, under the leadership of Howard Brown, and to hold an antisecrecy convention would be a great handicap. Mr. Brown was seen, and he said that if the truth, as represented by the Iowa State Christian Association opposed to secret societies, would hinder the revival, it ought to be hindered; personally he was in favor of the state convention. That settled it.

Some five years ago Mr. Branson lost his eyesight, but this misfortune did not disturb his peaceful, contented and cheerful disposition, which was especially remarked upon by his many friends and associates. He was a birthright member of the Society of Friends and was converted in his eighteenth year. He was interested in all the various movements of the church, not only in its opposition to secret bodies, but also as to peace and temperance. His mental faculties were clear to the last and for him, trusting in his Saviour, death only opened the door to everlasting life.

Resolutions by Iowa Christian Association.

Whereas, it pleased our Heavenly Father, on Jan. 8, 1916, to remove his servant, Mr. Abner Branson, from the life which is seen and temporal, to that which is unseen and eternal, we, officers of the Iowa Christian Association, wish hereby, to testify to our high appreciation of this life which has been lived among us.

We believe that this brother was a true Christian, of noble type. Although for several years blind, he was ever happy, and cheerfully interested in the work of the Master's kingdom. He was especially active in the cause of the National Christian Association. He was in close touch with the work in his own state. For seventeen years he was the faithful treasurer of the Iowa Christian Association. He was an intelligent and uncompromising opponent of the lodge. Withal, his was ever the kind and Christian spirit which sought to lead men from darkness into the true light.

In his death we feel the loss of a personal friend, and a worthy helper. We shall miss his genial presence in our meetings, and his encouragement in our work. We thank God for his life. He yet lives in the affections of friends, and in holy influence for the cause of righteousness.

The Iowa Christian Association, by Rev. A. M. Malcolm, President; Dr. E. A. Taylor, Secretary; Rev. A. H. Brat, Treasurer.

News of Our Work.

We regret that difficulties pertaining to the program have arisen which compel us to recall the notice of time and place of our Annual Meeting. A full announcement will be made later and all will be notified in plenty of time to plan their attendance.

LODGE PRAYERS.

Question: Several months ago you published an article on secret societies. A friend to whom I gave the magazine is the member of an order whose opening prayer is herewith enclosed. There does not seem to him any harm in being a member of an organization whose prayers honor Jesus Christ.

Answer: We do not think it necessary to print the whole of this prayer whose mention of Jesus Christ is simply at the close in the usual formula, "Through Jesus Christ, our Lord, Amen."

Not being an authority in these matters we sent the letters of our correspondent to Mr. Wm. I. Phillips, Secretary of the National Christian Association, who has been kind enough to reply to it, as follows:

"Prayer in the name of Jesus Christ our Lord does not make it Christian. The Mormons and other non-Christian religious bodies pray in His name. The Mormon prayers of the 'Church of the Latter Day Saints' are not therefore Christian and are not regarded as such. Russellism and Knights Templar Masonry illustrate the same truth, that using the name of Jesus Christ in prayer does not make their prayers pleasing or acceptable to God. Christian praying involves faith in Christ, surrender of our will, and obedience to His will.

"Prayer is worship. Christian worship is the homage which regenerated to their Creator and Redeemer; it does men in fellowship with Christ present not consist in form, but rather in spirit, for 'God is Spirit; and they that worship him must worship him in spirit and in truth' (John 4:24). It follows, then, that unregenerate men cannot worship God acceptably; they may use the forms of worship, but such forms are impious in their mouths. 'The carnal mind is enmity against God; for it is not subject to the law of God; neither indeed can be. So then they that are in the flesh cannot please God' (Rom. 8:7, 8).

"There is no such thing as a Christian lodge. The ruling spirit of a secret society is always worldly. No man is required to be a Christian in order to be a member. The writer was once the chaplain of a lodge; in the printed prayers the name of the Lord Jesus Christ occurred, and though not a Christian, he was an acceptable chaplain of his lodge. His predecessor was also an acceptable chaplain, although a very profane man. The prayers we offered had the form of godliness, but lacked the power thereof. The majority of members in all lodges are unconverted. The spirit of the lodge is manifestly of the world.

"It is always right and wise to unite in worship with those who are professedly Christians. It cannot be right to unite in worship with those engaged in it who are not presumed to be Christians and are not really worshipers of the Lord Jesus Christ. Uniting in prayer with such is rather a sanctioning of their irreverent pretenses. 'He that turneth away his ear from hearing the law, even his prayer is an abomination' (Prob. 28:9).—*Christian Workers' Magazine*, January, 1916.

CONVERSATION WITH AN ODD-FELLOW.

BY FIELD AGENT M. A. KELSEY.

While dining in a Kalamazoo restaurant recently, I had the following conversation with a man who sat opposite me at the table:

Field Agent: Are you a resident of Kalamazoo?

Stranger: No, I came from Saginaw.

Noticing three links on the lapel of his coat, I remarked: "I see you are an Odd-Fellow."

S.: "Yes," and a gleam of satisfaction illumined his face.

F. A.: Do you find it of much benefit in travel?

S.: Yes, it helps in different ways.

F. A.: Are you a church member?

S.: No.

F. A.: I am sorry, but how does it come that you are not a Christian?

S.: Well, I am a good deal as my father was, I guess.

F. A.: Those three links stand for Friendship, Love and Truth, I believe?

S.: Yes.

F. A.: Those are great words.

S.: Yes, they can't be beaten.

F. A.: What is the real meaning of Truth as it is used there?

S.: Well, it signifies that which is true.

F. A.: You believe in the Bible?

S.: Yes.

F. A.: Well, Christ says in the Bible, "I am the way, the *truth* and the life." You have heard that?

S.: Yes.

F. A.: Now, the trouble with Odd-Fellowship is that it talks about truth and leaves out the only truth that is able to save a man. And we find the same trouble with the other words: Odd-Fellowship teaches friendship, but omits the Love of Christ.

S.: But I have an idea that if a man does the best he can—is honest, and does what is right, it can't go wrong with him in the end.

F. A.: A man can't be his own father, can he?

S.: No.

F. A.: Christ said, "Except a man be born from above he cannot see the kingdom of God." It is just as impossible for a man to work himself into the spiritual life by his own works as it is for a man to be his own natural father. I am in earnest about this; I want you to become a Christian, and there is no way except through Jesus Christ. Here is my card. I have written on the back of it, "I am the way, the truth, and the life; no man cometh unto the Father but by me," and I want you every time you think of that last link to remember that the only truth that will save a man is Christ.

F. A. (On the steps outside): We may not meet again.

S.: Yes, we may hereafter.

F. A.: I hope that that may be true.

A warm handshake and these souls that had spoken on life's ocean parted and were soon lost to each other's view; but a prayer followed the stranger though he knew it not.

WASHINGTON STATE FIELD GLEANINGS.

With a new Neostyle duplicating outfit in use for office work and with money coming in, the Washington State Christian Association is putting on new courage, enlarging its borders, and keeping up a spirit of prayer for continued success.

The President, Rev. T. M. Slater, of 1805 Bellevue avenue, Seattle, was convinced that a monthly meeting for earnest prayer, followed by a business meeting, would tell by increased interest in the work of antilodge evangelism. Not only has the work gotten hold of the hearts of state workers, but has caused them to have faith for a state-wide organization, with district associations to be organized and with local branches auxiliary to the district association. There is much talk now of sending our president as delegate to the National Convention in June.

Several times in the past few months the antisecret brethren have met—Reformed Presbyterian, Free Methodist, Lutheran, Baptist and United Presbyterian—in harmony and love and with well-directed zeal for the work.

The University of Washington in Seattle has kindly furnished the workers the names of over nine hundred Freshmen, and two booklets were sent to each: "College Fraternities" and "Fraternities in State Schools." It is hoped that our mission will bear fruit to the glory of God in the deliverance of many from college fraternal yokes. This is our first effort of the kind.

At the last meeting it was reported that about seventy-five duplicate letters were sent out with the immediate result that $5.50 in cash was received and some new faces were at the prayer meetings. This helped to a decision to extend the work to all testifying churches in the vicinity of Seattle; holding the prayer services and addresses in every available church during midweek. Heretofore the meetings were held in the Seattle Y. M. C. A. building in the afternoons.

The Freemont Church of the Brethren, Seattle, agreed to permit President Slater and the writer to hold a service on the night of February 20th, and it

was a success. Money was raised; interest created and the work deepened. The President gave a half hour talk on "Putting Secrecy Under Debate." The Secretary-Treasurer gave a running account of finances needed and the outlook for county organizations throughout the State. Though no committee was named by the "Brethren," yet they gave encouragement that in the near future active work would begin; that they would attend the central meetings and make subscriptions for the work.

The "Silver Medal Contest" idea was launched during the talk by the secretary in which it was shown that in W. C. T. U. contests interest is aroused, large attendance secured and much publicity for temperance work is the direct outcome. Likewise, it was maintained that if Silver, Gold, Grand Gold, Diamond and Grand Diamond contests are organized and suitable literature compiled, it would be of decided benefit to the extension of the Association's interests. It has been arranged to conduct publicity work in twenty-four papers of testifying churches circulating in the State.

J. K. ODELL,
Secretary-Treasurer.

Edmonds, Washington.

PENNSYLVANIA CONVENTION.

The friends of the antisecrecy cause are asked to meet at Hanover, Pennsylvania, March 6th and 7th, 1916, for the Annual Convention of the Pennsylvania Christian association. We will meet in the Church of the Brethren on the evening of March 6th, when Rev. Adam Murrman of Allentown, Pa., will deliver the opening address. Other able speakers will favor us on the following day.

If any of the friends of righteousness cannot be present a line of encouragement from them will be appreciated.

(REV.) J. W. BURTON, President.

2611 South 2nd Street, Chambersburg, Pa.

The Pennsylvania State Convention of the National Christian Association meets in the Church of the Brethren at Hanover, Pa., on March 6th and 7th. The address of welcome will be given by Rev. B. C. Whitmore, and the response by the State President, Rev. J. W. Burton, of Chambersburg. Rev. Adam Murrman, of Allentown, will address the convention on, "A Threefold Indictment of Secret Orders." Other addresses will be given as follows: "The Manifestation of the Antichrist," Elder Enos Hess, Grantham; "Lodge Titles," Rev. G. P. Seibel, Lancaster; "The Bible and the Lodge," John S. White, Highspire; "Are Secret Societies Dangerous?" Rev. A. M. Funk, Manchester; "Masonic Initiation," chart talk, Rev. W. B. Stoddard; "Slime Pits in the Vale of Siddim," Prof. R. W. Schlosser, Elizabethtown College; "Conclusion of the Whole Matter," Rev. W. B. Stoddard.

A more extended account of the Convention will be given in the April number of the CYNOSURE.

Elder G. B. Crockett, Dermott, Arkansas, is one of our volunteer lecturers. Any one in his district desiring a lecture on the lodge question will do well to correspond with him.

A holder for tracts has been placed in the Reformed Presbyterian Chapel of Patterson Heights, Pennsylvania, by Mr. J. Boyd Tweed, who secured for this work a good supply of our N. C. A. tracts.

EASTERN SECRETARY'S REPORT.

REV. W. B. STODDARD.

The month has passed all too quickly for me to accomplish all the work I desired to do. A strong program, however, has been prepared and prospects favor a successful Pennsylvania State Convention, soon to be held at Hanover. All friends expecting to attend should send word at once to me at Hanover, so that ample arrangements for entertainment may be made.

After my report of last month I continued my Pennsylvania work in Lancaster county and vicinity. Owing to a misunderstanding, the Lampeter meeting was not largely attended but friends gave assurance of a full house should I speak there again. The attendance at Mechanic's Grove in the tabernacle meeting was diminished by sickness and trying weather conditions. The brother in charge did not think that an antilodge

message would be opportune under the circumstances but he said that he occasionally spoke of the need of separation from the world.

A very pleasant Sabbath was spent in company with Elder Taylor of the Brethren Old Folks Home. In the forenoon we went to Lititz where I was privileged to bring the message to some three hundred or more in the Church of the Brethren there. In the afternoon I was given time to address those who were gathered in the commodious chapel of the Old Folks Home. In the evening I spent an hour or more in a helpful service with the children in the nearby Orphanage. There are many bright boys and a few girls in the Orphange whom Brother Isaac Taylor, of Neffsville, the Elder in charge, wishes to place in Christian homes.

President Reber of the college at Elizabethtown arranged for an extended antilodge talk to his students. This meeting was exceptionally fine. I was very glad to address the large number of young men and women studying there as they are in special danger of being caught in the lodge trap. A Masonic old folk's home is located at Elizabethtown and the leaders of this project have ingratiated themeslves in the minds of some. Their masquerade balls do not mislead Christians well grounded in the faith, but some of the young people have been misled and others are in great danger. Among those who thanked me for my address was a young lady who had been employed in this home. She remarked, "I see you know what you are talking about." One woman who had left this home reported some very unpleasant experiences. I do not think anyone would claim that it is a Christian home. It is a Masonic home with all that that means.

At Grantham I found the Brethren in Christ engaged in a ten days' conference. There was a large gathering showing much interest, and the discussions were profitable. Your representative was introduced and gave words of greeting. Several new readers of the CYNOSURE were secured and a number of requests for lectures was received. Eld. Enos H. Hess, of Grantham, is our state secretary and expects to attend our coming convention.

Returning to my home in Washington, D. C., I heard much talk and saw much being done along the line of what is called "preparedness." We are not as much afraid of sin as we are of foreign enemies. Our nation is more in danger from wickedness within than from foes without. A trip up the Cumberland valley in Maryland and Pennsylvania brought me to the homes of many friends in Hagerstown, Waynesboro, Fayettesville, Chambersburg, Carlisle, Mechanicsburg, Franklintown and Harrisburg, all of whom helped in our work as is their custom.

I spent Sabbath, February 6th, in Chambersburg and spoke in the King Street Radical United Brethren church in the morning and in the Church of the Brethren, Fourth Street, in the evening. The King Street church is doing splendidly under the efficient labors of Rev. J. W. Burton, our state president. We are expecting a good representation from this church to attend the state convention at Hanover. I stopped long enough at Franklintown to give a lecture in the United Brethren church there. The pastor, Rev. Mr. Shoap, was glad for my service at this time as some were considering whether it was best to stay with the lodges or leave them and come into the church. Brother Shoap has been advised to keep quiet regarding the lodge for fear of giving offense. A lodge man who listened to my address commended my presentation of the matter.

Some days were given over to preparations for the convention at Hanover. Brother G. B. Whitmore gave me much kindly assistance. Our Mennonite friends invited me to participate in the meetings being conducted there by Rev. Sanford Landis, of Birdinhand, Pa. Some made the good profession. I was glad to find the reform forces in this section strengthened by several strong young pastors who are out and out for Christ and against the secret lodge.

At Tyrone I was privileged to lead a class meeting in the Free Methodist church. The old friends at Martinsburg rallied to the work in subscriptions to the CYNOSURE, and in attending the meeting in the Mennonite church. I find the

work of the Mennonite Mission at Altoona progressing well under the leadership of Brother Stauffer. I filled an appointment there last evening and helped some in need of antilodge light.

In my next letter I hope to report another successful Pennsylvania State Convention. Let all the friends pray for its success and help in every way they can.

REPORT OF FIELD AGENT.

MEAD A. KELSEY.

To those of like precious faith: I wrote my last letter in the public library at Muskegon, Michigan, and to-day I am writing in the study of the Friends church, Georgetown, Illinois, not far from Danville. Thus the field of operation shifts from month to month.

Immediately following my last report I held meetings in Grand Rapids, Fremont, Zeeland, Holland and Grand Haven, Michigan, stopping on my way home for one meeting at Goshen, Indiana, which was arranged by our good brother, T. H. Brenneman, Secretary-Treasurer of the Indiana Christian Association. It is refreshing to meet men of the rank and file so deeply interested as is Brother Brenneman.

The tour in Michigan, part of which was reported last month, was the most marked in its outward signs of success of any which I have made yet. At Grand Rapids I spoke in Rev. Groen's church to about five hundred, mostly young people, who were good enough to stay after the usual evening service to hear my message. You can readily believe that this audience was a great inspiration. Then on a week-day night in the Sherman Street Christian Reformed church, Rev. Weersing, pastor, I had another fine audience of possibly 250, a large number of whom were young people. The next morning, by courtesy of President Rooks, of Calvin College, I was given the chapel period with the students of that institution; and that which was no less a privilege was an hour in the afternoon with twenty-five men of the school of theology. Grand Rapids has, in all, thirty Holland churches, about equally divided between the Reformed and Christian Reformed people, and these, not to speak of other churches, furnish an opportunity that were it fully employed, would require not less than a month's steady work, and my regret is that I could not give them more time. At Fremont I was on virgin soil so far as the work of our Association is concerned, it chancing that no field worker had ever been there; but nevertheless, the Lord was not without his witnesses, for there were churches and ministers proclaiming faithfully the gospel of light and openness. In one of these churches, the First Christian Reformed, a union service had been arranged for Monday night, at which time an audience of about four hundred greeted me. The pastors of the co-operating churches as in other places, stood by loyally and to them in a large measure is due the success that was achieved. The sale of books here was good, and a fine list of subscriptions to the CYNOSURE was also secured.

My next point was Zeeland where bad weather and another attraction conspired to reduce the audience, but nevertheless, one hundred assembled to hear the address. I was much cheered and encouraged by the co-operating ministers.

At Holland, a meeting was held in the Fourteenth Street Christian Reformed church, the attendance at which was affected by another attraction, as was the meeting at Zeeland, and yet it was quite satisfactory. In the same church on Sunday afternoon, I met a class of thirty young men with whom I discussed the lodge question for a full hour. The expressions of appreciation at the close were many and did my heart good. But probably the meeting of most far-reaching effect which I held in Holland, was with the students of Hope Theological Seminary. This came just after dinner and was attended by practically the entire student body. No company has at any time given me a more attentive hearing, and their interest was further attested by the purchase of the largest number of books sold at any meeting on the trip.

My other point in Michigan was Grand Haven. Here a union meeting was arranged in the First Christian Reformed church which although the weather was severe, commanded an attendance of some two hundred and fifty. The sale of books here was gratifying

and a number were added to the CYNOSURE family. As in other places, very much was due to the pastors. I spoke also on invitation at the meeting of the Ministerial Association, where I met some lodge ministers. One was a Knight of Pythias and an Elk, while another was a Mason and Knight Templar. The latter interested me by defining Knight Templarism as Freemasonry Christianized! The man is to be pitied who does not know that Freemasonry is hopelessly pagan—but then his definition involved an admission as to the nature of Freemasonry which Masons are not always willing to make.

Further report I will defer until next month, only saying that in every place the good hand of our God has been with me.

We have before us in booklet form, the address delivered by Rev. G. H. Hospers, Ontario, New York, to the New York Convention at Rochester in October last. The subject is, "A Revival of Paganism." Those desiring a copy, will please address the author, enclosing five cents in stamps. Some of our readers will remember this able address as published in the February number of the CYNOSURE.

CALIFORNIA LETTER.

Mr. Chas. G. Britton, of Oakland, California, has this to say about a recent experience on a street car: A gentleman said, "Have you any more of that Masonic stuff and will you give me some of it?" I noticed his double eagle watch fob and I gave him Carradine's sermon, the Odd-Fellow secrets and the Blue Lodge oaths. He asked me why I was giving it out, and I answered that I was doing it, first, because I believed it my Christian duty to my fellow men and furthermore, because I believed it to be my duty as a loyal citizen. He advised me to desist, since it would hurt me in a business way. I said that the Masons particularly, had done about all they dared to do to me already, as they had all but broken up my home and my business. He asked me how. I told him that I sued a Mason and that he used the Masonic distress signal in court as well as other signs and even the judge on the bench had used the signs of the order and they had robbed me of all justice. He declared that the sign should never have been used in court and said that he would be willing to be the first to sign a petition for the recall of that judge. I told him that I did not so much blame the judge and the others in that farce of a trial, as I did the system of Freemasonry that upholds their members in their sinful and evil ways. It is the oath which makes the Masons. There is absolutely no quarter shown to cowans in conflict with a brother Mason. I could far easier forgive the man for wronging me, than the lodge, since assistance of their brother Masons was what was promised them when they paid their dues. My Masonic friend tried to impress upon me that these men were evil men but that the lodge system was good, and I had again to call his attention to the fact that it was the obligation that made the Mason and that they were acting in perfect harmony with it. I showed him that Masonry was contrary to both divine and civil laws and that a Mason loyal to Masonry was really an anarchist, so far as our government and laws were concerned. He changed the subject by branding the literature which I had given him as utterly false. I said, "Well, if that is so, why do you get so excited about what it says and advise me to desist in distributing it, since it will hurt me in business?" Then he left me.

"LIZZIE WOODS' LETTER."

Argenta, Ark., Feb. 7th, 1916.

Dear CYNOSURE:

Since my last letter I have been shut in, first by sickness, but the Lord healed my body, and later by the great flood that overflowed this district. We have had the highest water ever known in the Arkansas and White River valleys. All the live stock has been drowned and many white and colored people are marooned in the upper parts of houses and barns that the angry current has left standing. There is great suffering in these flooded districts. The water is falling a little today and there will be much sickness in these bottoms when the water goes down.

I told a brother a few days ago that if men would obey God he would bless them, but they do not love God. They try to have everything done in their way; they try to run the church as they would like it; they accept what suits them in God's Word and cut out what they don't like. Man has put the lodge in the church and when he comes to his senses he finds the church of Christ is a pure and holy institution, but he has become a backslider from God's way. Known unto God are all his works from the beginning of the world. (Acts. 15:18.) He said, "Does God intend to destroy the people with great floods?" I said, No, God is not willing that any should perish. (2nd Peter 3:9), but let us read Psalms 104, and see God's providence. We read the third verse, showing how God laid the chambers in the water and made the clouds His chariot and walked upon the wings of the wind. We read the whole chapter and saw in it what a blessed Father we have. But man has tried to alter God's way about the water, just like he tries to alter the church. He goes down in the river valley and takes the place that God made for the fish, and dams it up and when God gets ready to send the rain, the water overflows his dams and he finds if he would let the river valley alone, there would not be so many lives lost in the sweeping current of the flood. He tried once upon a time to build his way to Heaven (Gen. 11:3-9), but the Lord came down to see the city and the tower which the children of men had built. He saw then how plain it is that men can not get to Heaven in their own way.

The Christian Willing Workers' Union.

Out in Oklahoma, my friend said, he joined a secret order called, "The Christian Willing Workers' Union." I said, What did they have you do? "The big man told us we must all work for the same wages," he said, "we must not work for lower wages than the others got and if we borrowed money and the lender wanted ten per cent, we were not to pay 'old slick' but six per cent." I asked, Who is "old slick?" and he replied that it means the rich men who have money to loan. I asked my friend what would be done about it if he did not pay the interest he had bargained to pay, and he said, "If we did not want to pay the unreasonable interest and it was carried to court he would see to it that we got our rights." I said, What else did you have to do and what was the penalty attached to it? He replied, "We had to take an oath that when one should strike for higher wages, we all would strike." I said, But suppose a man had to keep at his work to make a living for his family, do you think he would have time to strike and walk about with his hands in his pockets while his wife and children starved? He said, "If we would not strike or if we told our secrets, for the first offense our clothing would be stripped off and we would be whipped with a wet rope doubled, and if we said anything about that, we would be whipped with a wet rope doubled four times, and if we told of that, we would be missing and the order would care for our family."

I said to him, Did you not know better than to join a thing like that? He replied, "I did not know any better until my sister came to Red Cloud, Oklahoma, and told me to leave them and to take care of my wife as God had said man should do. I was young and I had joined because I saw all the older men in the church getting into the Christian Willing Workers' Union." I said, Whoever heard of Christian men taking a man and beating him to death and then taking care of his family? He said, "Sister Robertson, I did not see what a fool I was until my sister came and preached the whole truth. The very best Christian people even went into it." I said, How man tries to change God's way! A Christian will find himself stranded on the sand just as soon as he departs from God's way. God is not going to let anyone, even if they are said to be holy men, change one thing in his Word. The Scriptures cannot be broken. (John 10:35.)

The young man said, "A colored man killed a white man and got away and I heard a woman say, 'If he is a Freemason, they will never get him.' I asked her why they would not get him and she said, 'Because the colored and white Masons will help him to get away.'" I said Let the black man depend on his Mason-

ic God and we will see which way he will go. A colored Mason died here the last day of January and the Masons and Odd-Fellows would not bury him until the sixth of February, so that they might have a parade over him. They had a big blue flag and marched to the grave. They even had the little children march. Poor man, he left an insurance policy for his wife, but his soul was lost. He did not care for the church. He loved his wife and left her some money, but the lodge carried him away from his God. He was a whiskey drinker and had ordered a case of whiskey on the very day on which he fell dead. The lodge preachers who preached his funeral sermon said they did not know how he stood with God, but he stood all right with his lodge. This poor man lost his soul to gain the world. I thank God for saving us in this present world.

LIZZIE WOODS ROBERSON.

CORRECTION.

Elder G. B. Crockett, of Dermott, Arkansas, writes that Mrs. Lizzie Woods Roberson was in error in her statement that he was a seceder from the Masons. Brother Crockett says he never has been a Mason, but was a member of the following lodges: Woodmen, Knights of Pythias, Knights of Honor, and Brothers of Love and Charity. Brother Crockett is faithfully preaching the necessity for Christians to separate from the world, but does not care to be credited with more lodge experience than he is entitled to.

REPORT OF SOUTHERN AGENT.

REV. F. J. DAVIDSON.

Unfavorable weather has been quite a hindrance in my work, but thank God I have put in a very profitable month. We have had a taste of a genuine winter away down here in Dixie.

Since my last report I delivered a sermon in Rev. C. E. Randle's church at Seymourville. This young man cordially received me and was glad for the truth which I brought to his large and intelligent congregation. They paid very careful attention to my words and gave evidence of approval. Rev. Mr. Randle was influenced by certain Christian ministers and received the mark of the beast a few years ago, but he is willing to hear the truth and search the Scriptures, which will lead him into the light. He is held in very high esteem by both the white and colored people and can do great good in delivering his people from lodge bondage when once he is thoroughly enlightened as to the sin of the secret societies. The postmaster of Seymourville is a member of Rev. Mr. Randle's church. He is a bright young man, but he is joined to his idol, the lodge, and it seems hard to convince him of its pagan origin and heathen worship. He gets the CYNOSURE, but he said he never reads it. I persuaded him not to let lodge prejudices blind his mind and eyes to the truth of God. He promised that he would read the magazine. I hope he will. If this young man and his pastor will take an open stand for God and His righteousness, lodges in this town will dwindle. The people look up to these young men for counsel.

I preached for Rev. W. L. Ray, Bruceville, La., to a large congregation of earnest listeners. Like Rev. Mr. Randle of Seymourville, Rev. Mr. Ray has the respect and confidence of his community. He has done a great work for his people, both in religious and educational lines. He is a lodge man, but has seen the pernicious and wicked influence of the lodge; that they are spiritually, morally and financially sapping the life out of the people. He heartily endorsed all I said to his people and arranged for me to hold a ministers' and deacons' institute at his church February 24-27, where the pure and unadulterated Word of God will be prayerfully taught.

I preached for Rev. Orange Foster, pastor of St. Joseph's church, Turnerville. The congregation was small, but seemed interested. Rev. Mr. Foster was not present, but his officers received me very cordially. This church is full of lodge people, but they did not manifest any opposition to the truth.

Leaving Turnerville, I preached for Rev. D. W. Williams, of Jefferson City, to a small, but interested congregation. I then went to Plaquemine, where I preached for Rev. J. S. Jones. The audience was large and very appreciative.

Rev. Mr. Jones has a fine congregation, but there are many lodge members in this church. I have planted a few CYNOSURES in each of these churches, which I hope will bear fruit to the glory of God and open the eyes of many to the lodge iniquity.

I have done a great deal of house to house personal work, where I read and discussed the Bible and pointed out the evil of secret societies. The opposition is often severe and unless one has been in personal controversy with secret lodge persecutors, he can hardly conceive the length to which they will often go to oppose an antisecretist.

Educational advantages for negroes in Sherville parish are very limited and inadequate. Salaries are so small that competent teachers are hard to secure. In discussing this subject with a very wealthy white gentleman not long ago, assurances were given that if I could get several responsible negroes together and form a substantial organization, a plot of ground would be donated and some cash for a negro school building and if an industrial department were included, he guaranteed liberal donations from several sources. When I discussed the matter with several negro leaders, however, grave opposition was raised by lodge adherents, on the ground that as I am an antilodgeman, it would never do to allow me any control over an educational institution lest I plant antilodge principles in the minds of the students as I have done in my small congregation. Oh! ye blind leaders of the blind, how can ye escape the damnation of hell?

Oh, brethren, how much we need consecrated, God-fearing missionaries to go from house to house, read the Bible, pray, distribute tracts and point out the wickedness in these sin-cursed secret lodges! Brother Lewis Jackson, of White Castle has been undergoing great persecution ever since his letter appeared in the December CYNOSURE. An attempt has been made to break up the peace and happiness of his home, but thank God, he is standing firm on the Word. His dear old mother was recently called Home to her reward, which is a heavy stroke to him. Pray for him. May God give power to his Word and victory to right over might.

FROM J. L. DAVIS.

I am here in a meeting and have been for nearly three weeks. This is about the hardest place I have ever been in. There is a whisky still on one side of the church and a blind tiger on the other. At night, while I am preaching in the church, there is a big crowd outside drinking and doing nearly all kinds of things.

The Devil's secret orders have got nearly all the people here, but I have the lodges stirred up and some are on the run. Some people have begun to see the evil of the lodges, but some want me to go away and let them alone. Read Luke 4:33-44, and you will see that these people in Kentucky are not the first who wanted to be let alone. But I must go on with the good work of preaching the Word (2 Tim. 4:2-6), and showing men the evil of their way (Ezek. 3:17-18). My duty is all the greater seeing there are so many preachers that are afraid to preach the whole truth.

I am on a preaching trip through the mountains of old Kentucky and hope to remain in this part of the state for about a year, the Lord willing. By spring I hope we will have the good seed sown among the hills, and get many to leave the lodges and come into Christ's church (Eph. 3:21) where they can work for the Lord, and do all things in his name (Col. 3:17), for his name is a "strong tower" (Prov. 18:10). Many say "there is nothing in the Name," but they will find out some day. Of course there is nothing in the name of the Masons, Odd-Fellows, Elks, Owls, and many other such names. They have forgotten the true Name for the wrong one (Jer. 23:27).

J. L. DAVIS, Evangelist.

REPORT OF ELDER G. B. CROCKETT.

Since my last writing I have visited Argenta, Little Rock, Malvern, Pine Bluff, Kedron, Dermott, Dumas, Tamo, Arkansas City, Brinkley, Cotton Plant, Marianna, and Forrest City in Arkansas, and Jones, Louisiana, and have held meetings at each of these places.

We held a tent meeting at Cotton Plant and a thousand people came to hear the Word. One night while speaking

against the lodges I touched on some of the ritualistic work and one fellow back in the crowd raised his voice and said, "Look out, there! You will go too far." I understood the warning, and told him I knew what I was talking about, as I had been the presiding officer and was in a position to know. Then he began to mock and otherwise try to disturb the services. Finally I warned him of the power of God and told him of some who had trifled with God's messengers and had been struck speechless, their jaws being locked together until the saints prayed for them. This quieted him, and after the meeting closed he came up and apologized for his disorderly conduct.

The man in Brinkley, Arkansas, who blustered so about his 45 men and what they would do, is dead. The Lord gave him a year to change as He said, and then removed him out of the way. The man who drew a gun on me at Saulsberg and forbade me the place has sold out and gone and we can now preach there. The Lord is pulling them down. He has said they shall come down. (Dan. 2:44).

Your tract, "Knights of Pythias" has recently come into my hand. While I was in Brinkley I met a young man who repeatedly wanted to know if you had "anything on the Pythians," saying that if you had he was going to see about it and have you put out of business. I am going to send him this tract and let him see what he can do.

Dear CYNOSURE Folks:

The reading of the CYNOSURE for one year has served to open my eyes to the fact that, without having my attention called to the real nature of Fremasonry, I was growing indifferent to its evil influence and passively assenting to its invasion of the church fellowship. A monthly reminder of duty in this regard has helped to stiffen my spinal column and cause me to take an inventory of my moral assets.

While conscious all along that Freemasonry is absolutely unchristian in character and that I wanted nothing to do with it still I was not working very hard to convince others of the fact nor exerting myself in the least to neutralize its influence. Meeting Freemasons in the church weekly and communing with them at the Lord's table naturally begets silence for the sake of peace and harmony (?) but when one stops to consider the real meaning of Christian fellowship he is made to feel ashamed of his tolerance and willingness to encourage, humbug, sham, pretense, hypocrisy and idolatry. How any man can fraternize with the lodge and claim to consistently follow the Master who never led the way into a lodge—having expressly declared "In secret I have said nothing; I ever spake openly"—puzzles me as often as I give it thought. My conviction is that the Church of Christ will be driven to deny fellowship to Freemasons or suffer itself to become simply a dry nurse of cold formalities. "The Spirit and the Bride say come," but the Bride divorced from the Spirit, although clad in beautiful garments, ceases to charm.

I. J. GRAY.

Lawrence, Kansas, Feb. 9, 1916.

A Tennessee physician writes: "I would not take dollars for what I have learned about lodgism in the year that I have been a reader of the CYNOSURE. This town, a small one, has a flourishing Masonic lodge, and they certainly try to dominate everything here. I am the only one who, at the cost of loss of business, will dare openly to oppose the lodge in its doings."

Rev. C. N. Pond, Secretary of Extension Committee, Ohio Conference of Charities and Correction, of Oberlin, Ohio, subscribes for the CHRISTIAN CYNOSURE for the years 1916 and 1917, and says: "The definite fight against Masonry and Odd-Fellowship and the lodge in all forms I have never taken up, but every time I open the CYNOSURE I feel toned up with reference to maintaining a perfectly open-eyed, open-hearted and openly managed system of things in life."

New Alexandria, Pa., Feb. 2, 1916.

We are not troubled much with secret orders in our part of the country, but I am in deep sympathy with the cause you represent, and so support it.

JAS. B. PATTERSON.

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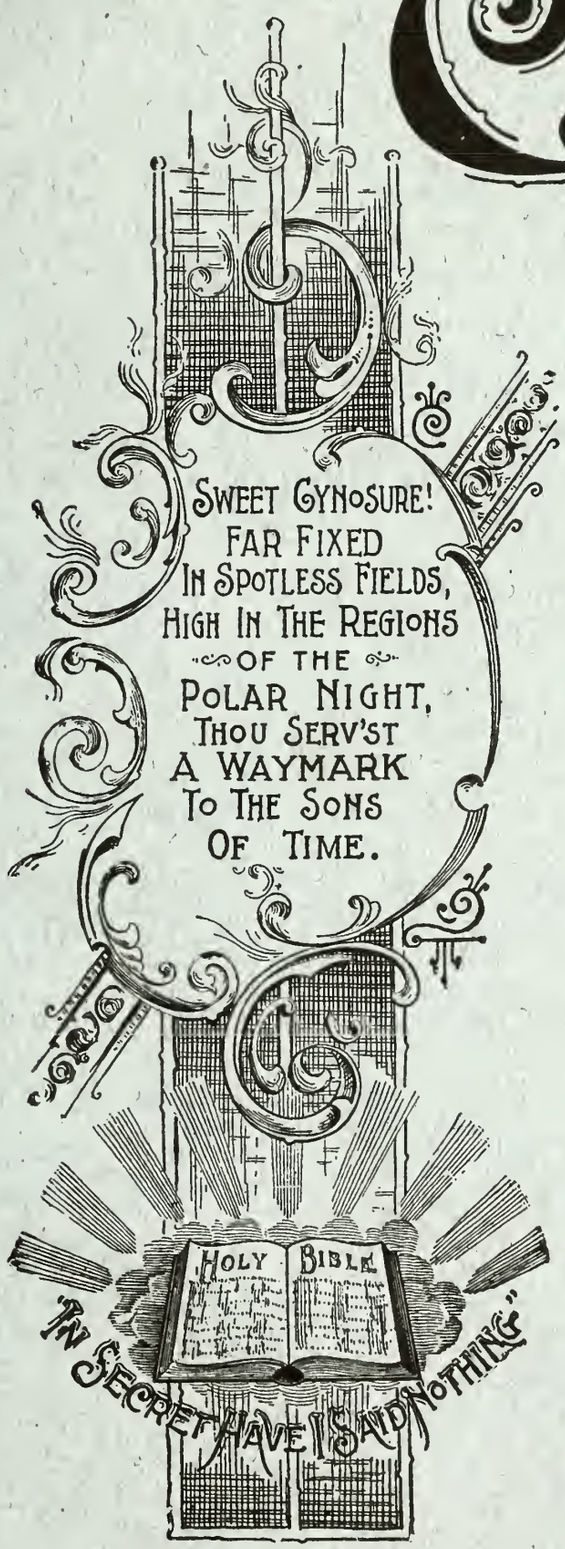

Long the Way

Sometimes my path has been so dark
That I have lost my way,
And in my loneliness and fear
I could not even pray.
And then, dear Lord, I've raised my eyes
And seen above the star-lit skies.

Sometimes the way has looked so steep
I've stopped and held my breath,
And in an agony of grief
I've almost prayed for death.
And then, dear Lord, Thy tender grace
Hath led me to a safer place.

Sometimes the road has been so rough,
My feet so tired and sore,
That I have cried out in my pain,
"I cannot travel more."
And then, dear Lord, I've come to Thee
And rested there on bended knee.

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A Word to Bible Students

I do sincerely hope to be instrumental under God in saving some young men, and especially students in the Christian ministry, from entanglements with what I consider to be a great delusion, to plead with them to separate themselves from the whole system [the secret lodge] as I would plead with them about any other moral or spiritual counterfeits of which I speak. I plead with them to separate themselves from it because it is contrary to the Word of God; because it is dishonoring to Jesus Christ; because it is hurtful to the truest interests of the soul; because it has the stamp of the dragon upon it.

As my friend, the late A. J. Gordon of Boston, said: "We become unavoidably and insensibly assimilated to that which most completely absorbs our time and attention." One cannot be constantly mixed in secular society without unknowingly losing some of his interest in the divine society of God and of angels, where he belongs by his new birth; he also becomes secularized. Our citizenship is in heaven, my Christian brothers, and we ought to be careful where we are living and refuse to be attracted by any system which is a rival of the blood-bought Church of the Redeemer.—**Rev. J. M. Gray, D. D., Dean of the Moody Bible Institute.**

Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XLVIII CHICAGO, APRIL, 1916. Number 12

I. W. W. AGITATORS STIR MEXICANS

Incite U. S. Invasion.

Washington, D. C., March 20.—(Special.)—The war department this afternoon received a disturbing report from Gen. Funston telling of Mexican I. W. W. agitators in Nogales, Mexico, making incendiary speeches and endeavoring to stir up the Mexicans to invade the United States and help out Villa.—*Chicago Tribune,* March 21, 1916.

OWL'S PRESIDENT INDICTED.

Accused of Libeling Vice-Pres. Marshall.

John W. Talbot, supreme president of the Order of Owls, and conspicuous for years in fraternal organizations, was named in a warrant accusing him of uttering a libel against Thomas R. Marshall, vice president of the United States, and officers of the Loyal Order of Moose.

Indictments charging conspiracy and criminal libel were returned against Talbot and Thomas J. McCabe. The charges are based on the distribution of circulars in which high officers of the Loyal Order of Moose are referred to as "grafters and thieves."

It is said McCabe formerly was an employe of the Mooseheart training school maintained by the Moose lodge for the education of orphans.

The following statement, under McCabe's name, is the basis of the indictments:

"I put this publication over my own name. It is not an attack on the members of the Moose who work hard and are robbed by fraternal promoters. I place the facts in this paper before my brother Moose, hoping that it will arouse them to the enormity of the crimes being committed against them and in their names—Kickoff, Davis, Brandon, Lentz, Jones, Tom Marshall, and all the rest of the grafters who have been living at your expense."—*Chicago Tribune,* March 18, 1916.

FORGOT TO PAY DUES.

Apartments Torpedoed with Stink Bombs.

William Elder didn't pay his dues in a janitor's organization to which he belongs, and home was an easy place to be away from last night for residents of the apartments at 6048-50 South Park avenue. A cousin band of the Black Hand torpedoed the apartment with a "stink bomb" of particularly atrocious and searching odor. It was said to be a reminder to Mr. Elder.—*Chicago Tribune,* February 23, 1916.

URGE STRIKE OF PUPILS.

Labor Federation to Curb School Board.

A strike of school children was suggested yesterday at a meeting of the Chicago Federation of Labor as a means of forcing the Board of Education to recognize the labor organization. Taking their children out of the schools in an effort to bring the education board to time was discussed by members who were indignant at what they termed the "contemptuous, dictatorial" treatment by the board when that body recently tabled two of the federation's requests to be heard in connection with the injunction filed against the Teacher's Federation. The executive board of the Federation of Labor was instructed to go the limit on any action it might think proper to insure consideration from the school board.—*Chicago Herald,* March 20, 1916.

FRATS CONDEMNED.

High school fraternities were condemned at the closing sessions of the Religious Education Association at the Congress Hotel, Chicago. School fraternities were attacked by Jesse B. Davis, principal of the Central High School, Grand Rapids, Mich.

"The best cure for the high school fraternity is the substitution of something better," he said. "In Grand Rapids the fraternities in some instances are headquarters for corrupting practices. We changed one fraternity into a goodfellowship club and others into other open organizations supervised by the faculty."—*Chicago Tribune,* March 2, 1916.

HAVE WOODMEN BEEN GRAFTING?

Modern Woodmen Warned Against Extracting Commissions From Widows and Orphans.

The *Modern Woodman Magazine* for February, 1916, referring to an article on "Widows' Investments," by Head Consul Talbot, says:

It may not be out of place to state that no part of the benefits paid to the beneficiaries under a Modern Woodmen certificate can be attached or taken by the creditors of the deceased neighbor for the payment of his debts. This fund is a sacred fund, held by the Modern Woodmen for the loved ones of the deceased neighbor whom he has designated, and no member or officer in this Society has any right in law or in morals to receive a commission or a compensation out of the

fund paid the widow and beneficiaries under the certificate. Sometimes it may be necessary for the widow to pay a notary or some neighbor a nominal fee for services in connection with the completion of the death proofs, but aside from this no payment of any kind is necessary or legal from the beneficiary to an officer of the local camp if this Society who, in the performance of his duty, aids in the delivery of the benefit order of the Modern Woodmen of America to the beneficiaries.

UNION LEADER SHOT.

Marcus Looney, business agent for the Chicago Excavating, Grading and Asphalt Teamsters' Union, Local 731, was shot in the right side of the head in a mysterious gun fight in the offices of the union and is believed to be mortally wounded.

Detective Sergeant Edward Goggin, one of the first on the scene, said he believed Looney was shot in a gun fight with some of his labor enemies. He said the position of two pools of blood indicated another man had been shot and that he believed the other wounded man had been taken away by friends.

When Gogging called on Looney in St. Luke's Hospital the wounded man became abusive and told the policeman, with much profanity, that it was none of his business who fired the shot.

About twelve years ago Looney was sentenced to five years in the penitentiary for his part in a labor killing, when Gus Carlson, a painter, was beaten by labor sluggers. Looney was convicted and served his term. He has been active in union circles since he got out of the penitentiary.

The police say he had many enemies in labor ranks and it is believed the shooting was a result of recent troubles with union men.

Two other business agents are being sought by the police, according to Captain Morgan Collins.—*Chicago Examiner*, February 24, 1916.

$1 PRICE OF MURDER IN NEW YORK

New York, March 7.—After indictments charging attempted murder had been returned today against four men alleged to have been implicated in the shooting of a guard employed by manufacturers affected by the shirtmakers' strike, Assistant District Attorney Dooling declared the prisoners had informed him they had been hired for $100 by the shirtmakers' union "to beat up and kill strike breakers." Richard Harrison, one of the quartet, admitted, according to Mr. Dooling, that he had "agreed to shoot any one desired for a dollar." The others indicted were William Sherwood, William Fisher and Joseph Donjiano.

Sherwood, the police say, asserted that he received $100 in cash, and was promised he would be put on the payroll of the Shirt Makers' Union at $25 a week in return for his services.—*Philadelphia Ledger*, March 8, 1916.

BIRTH OF A NATION.

Film Story of Ku Klux Klan a Falsification of U. S. History.

The "Birth of a Nation" ought not to be entertained in a Pennsylvania city without adverse comment. It necessarily passed the state board of censors, "two males and one female," and, therefore, in the judgment of the board, does not "tend to debase or corrupt morals," though it is not clear why it should be favored with such judgment while the *Police Gazette* is driven from our newsstands. Doubtless the play has merits which overbalance the excess of red fire and noise. Sherman's march to the sea, though too distant to be impressive, compensates in a measure for the omission of a real battle scene with contending forces in regimental array. Instead there were ferocious skirmishes, and there were marching columns of "the Invisible Empire," though in real life the latter moved only in small detachments and by the light of the moon.

The Ulterior Design.

The ulterior design of the author is not heavily cloaked. His plain purpose is to revise the written record of the reconstruction period and to clear the escutcheon of the south from the dark stain of the Ku Klux Klan. It is inopportune. The hands that clasped across the bloody chasm when the war was over were true soldiers in blue and gray. They had fought each other on the open field. No historian has yet championed the masked rebels who, with the side-arms Grant's magnanimity permitted them to retain, created a reign of terror in the south from 1866 to 1871. It is a public affront, wanton and unjustifiable, to now revive its memories. The rank dishonesty which throws great names upon the screen to cover this blotted record ought not to have passed the censor, for does it not "tend to debase and corrupt morals?" Behold, for instance, the name of Albion Tourgee, a Union soldier, driven from his chosen home in the south, whose life and work stand out in bold denial of such fraudulent pretense. And the name of Woodrow Wilson, who as a historian thus pilloried these midnight riders: "They backed their commands when need arose, with violence. Houses were surrounded in the night and burned, and the inmates shot as they fled, as in the dreadful days of border warfare. Men were dragged from their houses and tarred and feathered. Some who defied the vigilant visitors came mysteriously to some sudden death." Said Vice-President Henry Wilson in his "Rise and Fall of the Slave Power": "It was a system of plunder and slaughter whose parallel the modern world has not seen in a time of peace. They undertook with systematic violence to drive from the south law-abiding citizens of the north—many of them patriotic soldiers, scarred with honorable wounds received in the service of the country, who went there in the exercise of their inalienable right to live where they please. With the ferocity

of wild beasts they hunted down Union men who had resisted the pressure of treason and who had hailed the old flag waving at the head of our advancing armies."

Senator Scott of Pennsylvania, speaking to the senate, presented a frightful tabulation of murders and outrages from the several southern states gathered from sworn testimony before a congressional committee. In the state of Louisiana, for instance, more than a thousand murders were committed in a single year.

Falsification of History.

The "Birth of a Nation" is, therefore, a gross falsification of history. Moreover, it vilifies and caricatures the grand old commoner, Thaddeus Stevens, Pennsylvania's great leader in congress, who made plain the path for freedom; he whom the children of this commonwealth ought to revere for the marvelous eloquence with which he won our free school system from a reluctant legislature; the lonely, pathetic, unsurpassed figure in a great era, who, at the close of one of his impassioned speeches, declared that he would be content with this epitaph: "Here lies one who never rose to any eminence, and who only coveted the low ambition to have it said that he had striven to ameliorate the condition of the poor, the lowly, the down-trodden of every race and language and color." Why was Stevens so bitterly hated by the south? President Lincoln had been inclined to extend compensation for the slaves set free. It was Thad. Stevens, and no other, who introduced a bill for that purpose, but every dollar was stricken out of it upon the motion of a loyal southern senator, Henry Winter Davis of Maryland, the brightest star that ever shone in the galaxy of its statesmen. Stevens was offensive in the south because his uplifted hand was the signal for attention in congress at a period when great statesmen occupied seats in that body, but particularly because he insisted that the men of the south who before the war had taken an official oath to support the constitution and afterwards fought to destroy it, should not be immediately restored to the privileges of citizenship, or in his own words, he deprecated haste in restoring men "who had slaughtered half a million of our countrymen until their clothes are dried." He argued that they were not made rebels in a day and could not be made patriots in a day," that they "must be born again." Furthermore, he insisted upon the enfranchisement of the freedom not only as a guaranty for their own protection but also as an assurance of the loyalty of the south to the Union which it had sought to destroy. The measure was an appeal to the sincerity of the south, to the genuineness of its surrender, its professed allegiance to the flag of the Union. It was an entreaty to the white men of the south to lay aside their humiliation, their pride, their resentment, as the incidental sacrifices of the hour, to rise above them, to accept the situation, to come forward as patriots and lead the freedmen out into the light of the duties and privileges with which they had so suddenly become invested. But the white men of the south put aside the opportunity contemptuously, abdicated their natural leadership and proceeded to organize a second, secret, armed rebellion, whose essential purpose was by intimidation to nullify the constitutional amendments.

The Invisible Empire.

The "Invisible Empire" was a revolt from the exasperating nature of this restrictive legislation. Such is the finding of President Wilson. It is a perversion of history to represent that this secret organization was induced by incidents of insolence or insult, or by corrupt state administration. I lived for several years during this period in one of the six states which formed the Confederacy. Such incidents of insolence or insult were not characteristic of the colored race. If they occurred at all, they were as rare then as they are to-day. As to the administration of state governments, they had not passed out of military control at the time when the Ku Klux Klan was formed. But bye and bye the Republican party came into power and the leadership of that party in these states was necessarily devolved upon a few northern soldiers who had taken up their residence in the south, a small number of southern Union men and here and there a Confederate soldier who had accepted the situation. Granted that in a single state there were some excesses, and undoubted instances of maladministration, these at the worst were not to be compared with the capitol scandal at Harrisburg or the repudiation by Mississippi of her public debt before the Civil war. And it should be remembered that the same amateur statesmanship, reviled as "carpet-bag government," because conducted by northern soldiers who remained in the south, gave the free school system to the southern states, revised their constitutions after the best models in the north and enacted many salutary laws which became the foundation for the subsequent material progress of the region. Poor, misguided white brethren of the south! who might have retained the civic leadership in this great crisis, who might have been spared the agonies of reconstruction, who might have kept the confidence of the freedmen and given sympathetic encouragement to representatives of the race like Booker Washington instead of compelling them to look for it first in the north. What a glorious renaissance was beckoning for native leadership!

Suppressed by Law.

The south will not be thankful to Dixon and Griffith for this photo-play. It is true the masked knights ride through the films like heroes of old, performing gallant feats. But that is fiction. In fact and in history they never did a brave, noble, heroic deed, not one. Their masks, their oaths, their secrecy, protected them from prosecution in the courts. It required the enforcement act of 1871, President Grant's proclamation under it and the suspension of the writ of habeas corpus in sixteen counties of South Carolina to compel the disbandment of this order. It is a dark,

grewsome passage in the annals of the south. It should be left so and forgotten.

Finally, as has been noted in the recent comments of Rev. A. A. Reavley, of the Asbury Methodist church, the title of the play conveys a false impression. The nation was not born out of the Civil war. That was simply, as Abraham Lincoln termed it, "A new birth of freedom." The south denied the birthright of the nation, denied that it was born in Philadelphia in 1789 and fought and lost.—R. B. S. in The *Bradford* (Pa.) *Evening Star and Daily Record.*

KU KLUX KLAN WAS HALF MILLION STRONG.

A party of young men at the close of the war met at Pulaski, Tenn., and formed a social organization. They adopted a name, a ritual and a uniform. The last consisted of a white pall worn by the horse and a white covering for the rider, who was topped with a tall, white hat made of cardboard.

By accident, a writer in the Philadelphia *Ledger* says, it was discovered that the weird name and the weird robes of the Ku Klux Klan struck terror to the marrow bones of the ignorant and recently freed negroes.

Then all over the south other and similar societies sprang up, which finally became merged with or known by the general name of Ku Klux Klan. General John B. Gordon of the Confederate army said the societies were for mutual protection.

History proves that this was not the case in hundreds, even thousands, of cases which came into the courts. General Forrest, whose name throughout the north has ever been linked with the Ft. Pillow massacre of negroes, was chosen head of the Ku Klux Klan.

Order Comprised 550,000 Members.

In 1868 a revised constitution was adopted by the Ku Klux Klan. It formed the entire south into the invisible empire. General Forrest was styled grand wizard. Each state was a realm, under a grand dragon. Each county was a dominion, under a grand giant, and the smallest unit was a den, under a grand cyclops.

At one time there were 550,000 members of the various Ku Klux orders. A great many of the members were ex-Confederate soldiers. The thing grew into a mighty political issue.

When Congress Took Action.

By 1870 the outrages in some southern counties had become so bad that congress took action. President Grant asked for special powers to suppress what he termed was a "new insurrection" in the south. Congress speedily passed such an act. There were then in the United States senate as many able men as ever sat together in that body. Edmunds, Conkling, Morton, Thurman, Bayard, Trumbull and Sherman were all legislative giants.

Thurman and Trumbull fought against the act in congress aimed at squelching the Ku Klux on the ground that the United States could not interfere in local government. Eleven years afterward the supreme court sustained these democrats and upset the law put through by a republican majority.

Congress in the meanwhile ordered a probe of the Ku Klux outrages. The majority of the committee brought in a terrific arraignment. Senator John Scott of Pennsylvania was chairman of the committee which had collected evidence for a year.

The democratic minority report admitted that in forty counties of the south there had been violence.

"We do not intend to deny," said the democratic minority, "that bodies of disguised men have in several states of the south been guilty of the most flagrant crimes, crimes which we neither seek to palliate nor excuse."

From 1870 to 1875 some thousands of cases were handled by the attorney general's department, and convictions were numerous. There were many cases of murder. The period of chief violence ranged from 1867 to 1873. Grant's re-election seemed to put a complete damper on the thing.

Victims of the Ku Klux.

The Ku Klux Klan was formed several years before the negro was endowed with the franchise, so that it is not true that the night raiders aimed simply to keep the ex-slaves from voting. That later became a prime object.

White men from the north were victims of the Ku Klux. Preachers who conducted religious services for the negroes and school teachers who helped educate them were also attacked, and in some cases murdered, as shown by the records.

As it finally developed when congress and the president of the United States took official action, the Ku Klux Klan's main object as it concerned the country generally was to terrorize the negro back into a state of complete civic suppression, and to frighten all who endeavored to bring the black race out of that dismal condition.

Terrorizing the Negro.

Any one who thinks this band of outlaws was a heroic body should consult the dozen large volumes of testimony taken by the committee of congress under the lead of our country's ablest lawyers, who couldn't be hoodwinked by shams, lying or hyprocisy.

As a sample or how a Ku Klux Klan member would operate, I cite two cases out of many scores. One of the white-sheeted horsemen stopped at a negro cabin at midnight and asked for a bucket of water. The negro gave it to him.

"He swallowed it at a gulp," related the black man, "saying it was the first drink he had since being killed at Shiloh."

Another negro was visited by a similar apparition. The weird horseman put out his hand, and when the negro took it found it only a skeleton.

Such instances occurred by hundreds, so that the colored folks were completely terrorized.—Chicago *Daily News,* Oct. 16, 1915.

He who never made an enemy, never made much of a friend.

FARMERS' EDUCATIONAL AND CO-OPERATIVE UNION OF AMERICA.

(Concluded)

Brotherhood.

The ritual continually speaks of Brother President, Brother Leader, Brother Chaplain, Brother Secretary. Every one is a brother. What is the reason for this? They are not brethren by birth. There is a brotherhood by creation, for has not one God created us? In that sense all human beings in this world are brothers, and if the Farmers' Union meant that, they would also have to call outsiders brothers, but they do not do that. There is still another brotherhood of which the Scriptures speak. They teach us that God accepted us as his children through faith in Christ Jesus. Christians are born of God; they are born again of water and of the Spirit. That is why they pray to God as "Our Father!" From this it follows that all Christians are brothers and sisters to each other. "One is your Master, even Christ, and all ye are brethren." Of this brotherhood the Scriptures speak when they say: "How good and how pleasant it is for brethren to dwell together in unity." Through the bond of faith, brothers and sisters in Christ Jesus are bound together most intimately. It is this brotherhood of the Scriptures that has been transferred to the lodge. The lodge brotherhood is an imitation, a caricature of true fellowship, and so it comes about that the farmers in their Union all call each other brothers.

At our synod we call each other brothers. We say: "Brother Hilgendorf," "Brother Cholcher," and also "Brother president," "Brother secretary," etc., for the office-holders are always brothers in Christ. Not only Lutherans, Methodists and Catholics belong to this Farmers' Union, but also Christians and non-Christians, church people and non-church people. And in this Union we join in fellowship with the non-Christians. What relation has light with darkness? What share has the believer with the unbeliever? We want to love non-Christians as we are obliged to love all people; we want to have intercourse with them as citizens, show them respect, transact business with them, etc., but they are not our brothers. We do not want any of the non-Christians to have any kind of just complaints against us Christians, and we want every non-Christian to be treated honorably and justly by us, but in no way are they our brothers. Who are my brothers? "Whosoever shall do the will of my Father, which is in heaven, the same is my brother and sister and mother."

Lodges often boast of their brotherhood, but how sad is their real condition, for when the contributions cease then the brotherhood also ceases. Against this view objection has been raised because one sometimes finds the expression in the papers: "Brother farmer," and this does not always mean the brotherhood in faith. The explanation of this lies in the fact that farmers all have the same *profession* and hence, in a sense, are brothers by profession, but in the Farmers' Union not only farmers but also ministers, teachers, journalists and doctors are admitted and therefore the situation in regard to brotherhood in the secret organizations is entirely different. For the lodges the "brotherhood in faith" of the Scriptures is too limited; they therefore wish to establish what they claim is *true* fellowship:

> "The fraternal ritual is a bond which will cement. Its universality is its boast, it knows no state line, it is national; at its altars men of all religions may kneel, to its creed disciples of every faith may subscribe."
>
> A temple where no narrow creed
> Protects the chosen few;
> It holds, alike deserved meed
> The Christian, Turk and Jew.

That is the fellowship of the lodge, and it has been adopted into the Farmers' Union, and is also cherished, since all classes pray jointly and observe religious practices.

Religion.

And worst of all, the Union has included religion in its meeting. The Farmers' Union has a chaplain who opens and closes the meetings with prayer and, in general, cares for the spiritual welfare of the members. Songs with religious contents are sung. The Lord's prayer is said, and the members are dismissed with the benediction.

One might think that it is an advantage for the Union to teach religion. Does the Bible not say: "Whatsoever ye do in word or deed, do all in the name of the

Lord Jesus, giving thanks to God and the Father by him?" And again: "Whether, therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Our entire behavior, our whole life is to be permeated by Christianity. How good it would be if more of the religion of Christ would find expression and permeate everything as salt in our organizations and meetings! As true as the latter may be, united religious practices nevertheless have no place in the lodge hall.

"I do not understand that," thinks one of the members. "Why can we not sing and pray as well in the Farmers' Union meeting as we can in church? What is the difference?" The difference is not the *building* in which we gather—we in the church and the farmers in the lodge hall. It may happen, that we, too, may sometimes have to hold church services in a lodge hall when there is no other place. The difference does not lie in the fact that we come together for church services while the farmers in their meeting come together to *transact business.* One can very properly open business meetings with prayer. When we have business affairs before us in the church meeting we always commence with prayer. The Ladies' Aid and young people's societies also do that. We even open with prayer when the business does not directly concern the kingdom of God. We also pray when we eat and drink.

What is the reason why those in the Farmers' Union should not do that which we do? In the church it is the Christians who are praying with one another and performing religious duties; in the Farmers' Union it is not only people of different faiths, but also Christians and non-Christians, who fellowship together and decide how prayer shall be made and what it shall or shall not be. It is the union of the believers of truth and error, between Christians and non-Christians, which prevents us undertaking joint practices of religion in the lodge hall. Even if, therefore, the prayers should all be of the proper kind; if the religion which is expressed by them should be the true religion, we would nevertheless decide against the Farmers' Union, for where people of different convictions in regard to religion come together, that is not the place for joint prayer. Prayer should be omitted and business only transacted.

The result of Christians and non-Christians attempting to pray together is that much of what is included in a Christian's prayers must be excluded so that other members, with different religious views, will not be offended. The name Jesus does not appear in the prayers which are given in the Farmers' Union ritual. And even if in prayer one uses words common among Christians, it will be found that they are received with entirely different meanings by members in the lodge. In one sense, one can not even pray the Lord's prayer there. Let us try it for instance. The chaplain in the Farmers' Union commences: "Let us pray: 'Our Father'"—stop! What kind of a Father is this? When we Christians pray the Lord's prayer we mean the triune God, Who bears the relation of a father towards us. But if in the lodge an unbeliever who, according to the constitution of the Farmers' Union, believes in a Divine Being, but denies the doctrine of the Trinity, prays "Our Father," what does he mean? Evidently not the triune God, but something else. Let us illustrate it again. Why do we Christians call the triune God our Father? Because Christ has redeemed us and purchased for us the right of children, and through faith we have become children of God, adopted children. Now he is our real Father and we are his real children. The joint prayer of people of different faiths and of non-believers are not made in the same mind and spirit.

One might say that in our church services it may happen that a non-Christian who is present prays the Lord's prayer with us. But here the Christians decide how and in what manner prayer is to be offered, and the unbeliever has no voice in the matter. But in the Farmers' Union the prayers are determined upon by Christians and non-Christians.

The matter becomes still more harmful if in the Farmers' Union the honor and virtue of men are praised, rather than the mercy of God in Christ Jesus who died for us on the cross and provided for us eternal redemption.

Here let us call attention to another point. Inasmuch as the Farmers' Union

has established the office of chaplain, who is to be responsible for the spiritual welfare of the members of the association, and who not only opens and closes the meetings with prayer, but also performs some of the duties of the ministry at funerals, the Union is doing what is the business of the church and not of a society inside or outside the church. God created only *one* office of the ministry and men come to that office by means of an orderly calling through the church. The lodge establishes a new office by choosing a chaplain. This is one of the causes for the churches in this country losing so many male members; a lodge hall is their church and the religious exercises in the lodge are their church services.

While the Farmers' Union has introduced into its meetings a form of religion, viz.: joint religious exercises with believers and non-believers, which we as Christians cannot sanction, it has, on the other hand, cut off the only way in which religious belief, according to our convictions, could be expressed in their meetings, inasmuch as they state in their constitution: "No sectarian—religious or partisan—or political discussion shall be allowed in a Union meeting, and any member guilty thereof shall be expelled after a second offense."

We find that in associations where Christians and non-Christians meet, conversation will sometimes turn to religious matters. Sometimes an opportunity presents itself when a Christian can testify to his faith in Christ. Whosoever introduces a religious discussion in the meetings of the Farmers' Union will be referred to the constitution and it will be made clear to him that he must not talk religion. It is by no means wise for Christians always to be speaking of religion in gatherings with unbelievers. Everything has its time, but we should not be forced to keep silent on occasions when religion is a proper theme of conversation.

Funerals.

When a member of the Union dies, the Farmers' Union conducts the funeral, either after the minister has performed the duties of his office, or alone, if there is no minister. The members of the society sing their funeral songs, for instance, "Death Is Only a Dream." The chaplain reads a chapter out of the Scriptures; reads from the ritual and pronounces hope that the departed is with Him who said: "I am the way, the truth, the resurrection and the life." All this is also said over members of the association who evidently have not lived as Christians. That one should pronounce people who have lived without Christ, blessed, because of their honesty and respectability, is as a stab into the heart of Christianity for with that, Christianity is overthrown and Christ the Savior made unnecessary. And if we wish to become members of the Farmers' Union we will have to join in doing all these things.

Of course it is not wrong to be present at such a funeral. Love may even demand it of us. The departed might be one of our relatives, or our neighbor or a good friend of ours, or it might be some one with whom we have worked in business for many years. But the matter is different if you are a member of the Union. The chaplain who comes forward is your chaplain; that which he speaks and prays, he does in your name; the ritual is your ritual and the chaplain is only the mouthpiece of the members of the organization. You, therefore, may be present at the grave of a member of the organization who is not a Christian; you are responsible for what is done by the Union at the grave. When the chaplain pronounces blessed a person who lived without God's Word and died without repentance, then you, through him, pronounce an unbeliever saved. To keep silent and not protest against this in the meeting of the Farmers' Union is to deny the truth and to participate in the sin.

State and National Unions.

The foregoing are the things with which we find fault in the Farmers' Union. We have only spoken of the "National Union." No great difficulties ought to present themselves in answering the question whether we should join the Nebraska branch of this Association. For some time the Nebraska Union had a ritual in which a part of the objectionable portions had been omitted except the secret signs and the oath, but the constitution of the Farmers' Union says: The ritual adopted by the National Union shall be used in all unions throughout its

jurisdiction. In the year 1914 the National Union conferred permission on the Nebraska and Kentucky Unions to revise their rituals according as the welfare of the Union in these states demanded. Therefore in January, 1915, the Nebraska Union dropped its ritual, that is, it is left to the choice of the local union whether they wish to use it or not. In regard to the password, the constitution of the Nebraska Union says: "The password shall be eliminated at the state convention and in any locality where its use is detrimental to the Union," but making it optional with the members of each local to use it or not. All this was testified anew to us by representatives of the Farmers' Union.

There are then, local unions in Nebraska where one finds nothing of that which has been spoken of here. Nevertheless, we cannot join them. To the question: Is the Farmers' Union in Nebraska still such a union that Christians ought to avoid? The only answer is "Yes." The reason why we warn Christians before entering the Union is the obligation of the Nebraska Union to the National Union. The Nebraska Union sends delegates to the National Union, whose traveling expenses are paid by the National Union. The Nebraska Union cannot drop its ritual without the decision and permission of the National Union. It must subject itself to the decisions of the National Union. Therefore, he who joins a local union in Nebraska becomes connected with the National Union and becomes a Farmers' Union man, a lodge brother just as he who becomes a citizen of Nebraska is a citizen of the United States.

We have been told that, at the National Union convention, the Nebraska Union *protested* against the use of the ritual. But that does not change our position. The assumption can easily be made that the protest did not spring from conscientious scruples, but only because the use of a ritual is a hindrance to the extension of the Farmers' Union in this state. But even if this protest had been made because the ritual offends against the Holy Scriptures, then the objectors, if consistent, would have to withdraw from the Farmers' National Union if their protest is not heeded. The Nebraska district of the Farmers' Union will probably never be able to bring it to pass that the ritual is done away with in all the other twenty districts and that the whole Association throughout the United States does away with the lodge character.

"Be ye not unequally yoked together with unbelievers." Have God before your eyes and in your heart and take heed that you do not willingly enter into sin or go against the will of God.

SCHOOL FRATS QUIT.

Victory for the San Francisco Board of Education in its fight to oust fraternities and sororities from the high schools was assured yesterday when no less than four secret organizations sent committees to the board and surrendered their charters.

A meeting of the "Ivy Club," alleged to be connected with Alpha Sigma, was held yesterday afternoon and the members decided to turn over their constitution to the Board of Education.

The members of the board agreed with the committee from the Ivy Club that it was not a secret organization, but that it was objectionable because its numerous social affairs made it necessary for the high school lads to purchase dress suits and "kept the grammar school girls up late at nights when they should be in bed." These charges were denied by the Ivy members, but they agreed to disband if they were reinstated in their classes.—*San Francisco Examiner,* Dec. 14, 1915.

Pledge Forced Against Frats.

As a precaution against the revival of sororities and fraternities in the public schools of this city, the Board of Education yesterday made it a part of the rules of the board that every high school pupil before enrollment must sign a pledge against becoming a member of these societies. Not only the pupil but the parents and guardians of the pupils also will have to sign a card to this effect.

While the board is not satisfied that all the members of these illegal societies have been rooted out it proposes to forestall excuses that pupils and parents were unaware that membership in these societies is illegal. The resolution passed yesterday is as follows:

"Before any pupil can be enrolled in a San Francisco high school he must sign the following:

> "I do not now belong to nor am I pledged to become a member of any secret fraternity, sorority or club composed wholly or partly of high school students. And I promise that during my entire high school course I will not become a member of nor will I pledge myself to become a member of nor will I be in any way connected with any secret fraternity, sorority or club composed wholly or partly of high school students."

Violation of this pledge means suspension or expulsion.—*San Francisco Examiner,* Dec. 22, 1915.

SUES WOODMEN OF THE WORLD.

Judge Seay Bares Insurance Scandal.

Dallas, Texas, January 13.

To the Times-Herald:

I find myself in a peculiar predicament. I hold a certificate of insurance on my life, issued by the sovereign camp of the Woodmen of the World, issued June 5, 1893, for $2,000, which provides that payment of premiums shall cease at the end of twenty years.

Before my certificate matured, and at the time I made my last payment, I demanded a paid-up certificate. From the time of its maturity I paid monthly, under protest; and, being unable to do anything, I brought suit against the sovereign camp on the 13th day of January, 1914, alleging a breach of the contract and asking for my money back, with interest to this date, which amounts now to about $800. If I fail in this I pray for judgment for a paid-up certificate, and that the money paid since maturity till now be returned to me.

After numerous delays, over continued efforts of mine, the case was at last brought to trial before Hon. Louis M. Dabney, special judge of the fourteenth judicial district, on the 4th of this month, the evidence being completed on the 5th of January, 1916. The judges of all our district courts were disqualified, being themselves Woodmen.

The evidence being all in, the court is now waiting for the stenographer to prepare the record of the evidence, agreements, etc., when brief and argument of counsel will be submitted to the court.

The sovereign camp answers me by saying that not only is my policy (or certificate) of insurance invalid, but as they issued these time or limited-payment policies from 1893 to 1898 (for payments to cease in twenty-five and thirty years), there are now outstanding 34,000 such certificates covering sixty-eight million dollars ($68,000,000) life insurance. They claim that the published by-law under which these 34,000 certificates were issued was not a by-law, and they have the right to make us pay for life instead of twenty, twenty-five or thirty years, as provided in the certificates. If we do not our insurance is forfeited. They further contend that our payments for a term of years will not cover the cost of our insurance. Wonderful lodge! If this be true, then they certainly will make even life members pay the actual cost of insurance by scaling the policy and taking it from the beneficiaries if a man dies before he has paid such actual cost of insurance. But this is my predicament.

After six months' correspondence, meetings, and consultations trying to effect some settlement, I brought suit. Two years have elapsed since then trying to settle or get a trial. Petitions, amended petitions, supplemental petitions, answers, amended answers, prepared, some filed of great length, some withdrawn to be redrafted, agreements as to facts—that is, as to the issuance and nature of the certificates, as to the laws of Nebraska, charters, amended charters, by-laws, amended by-laws, such agreements being drafted, amended, redrafted and filed again, etc. Finally when we got ready for trial I realized, and was told by the sovereign camp officers, that mine was a test case, and they could make no settlement because this case would settle the status of 34,000 members' certificates like mine, involving sixty-eight million dollars ($68,000,000) in insurance. I was confronted by a firm of Dallas lawyers, by the sovereign commander, a lawyer from Little Rock, Ark.; two lawyers from Nebraska and an actuary, all of whom came in on this case. I don't know what this cost, but was informed that the actuary had been paid $700 or $800, and they thought they would have to pay him $50 per day and expenses for his trip here. I would say, at a rough guess, that if they have escaped with an expense of ten thousand dollars ($10,000) to this time in fighting my little $2,000 policy they are lucky. But they say this is a lawsuit of millions against millions. That is true. But what shocked me was that I was the only goat—the only man in the trenches for our side. I alone, with my lawyers, had had the two and one-half years' work and worry. We alone were standing for costs, stenographers' fees and all other expenses. The case is not yet decided. It must be briefed, argued, the brief printed, and, however decided, the case started for the court of civil appeals, and then on to the supreme court. I didn't dream of this when I started—that is, that I, with my little policy of insurance, would carry one end of a handspike, with $68,000,000 as a load, with a big corporation with unlimited thousands of dollars, coming out of nobody's pocket in particular, sauntering along under the other end of the handspike. I frankly admit, when in my loneliness, not even a friend sitting with me, I saw what I was up against. I tried to settle out some way, but was told that this case must go on and be made a test case, and of course it must be. Hence, as matters stand right now, if I win I lose, and if I lose it will mortgage the balance of my life. If I get no help the best I can do is to fight on till I give out, then let the defendants take the case and get what judgment they can without opposition. . . .

Now, would it not be right for the members whose battle I am fighting to help me? If I could reach them I believe they would see that this is their fight as much as mine. But I do not know who they are nor where. I can only reach a few, but would it not be cheap for these members to pay a small amount each, which will be all he will need to expend to cover costs, lawyers' fees, expenses of all kinds, and, what is still better, have their status settled without work, worry or lost time? Anyhow, I am sending out this S. O. S. hoping that some will help me a very little in fighting for our rights, as we understand them. . . .

Since my contract matured I have already paid out, under protest, $75. Multiply these assessments by 34,000 thousand and see what I am trying to take care of.

In conclusion, the sovereign commander claims that we old pioneer members have not paid enough for our insurance. When I joined the organization it had run about two years, and had only 10,000 or 12,000 members. They offered us a cheap and attractive policy in order to save the organization. At the end of five years we had built it so strongly that they ceased to issue limited time payment certificates and had a splendid fraternity. But for us there would be no Woodmen of the World. They have raised our assessments several times, but I have never complained or even grunted at the extra burdens put on us; but now, when our part of the contract is fulfilled, this fraternity, that has grown to a magnificent young giant, should not be allowed to turn on us who saved it when it was a weakling and helpless, and virtually destroy the compact that was made with us. This compact ought to be sacred, and I do not believe the younger or the older members approve of what is being done by the sovereign camp as to the policies.

To the younger sovereigns I will say that if the terms of the sacred agreement made with us can be disregarded; if they are to be treated like European treaties as mere "scraps of paper," so likewise they can do with your "scraps of paper" when you reach the age when you need them the most.

ROBERT V. SEAY.

—*The Dallas* (Texas) *Daily Times-Herald*, Friday, January 14, 1916.

The Moody Bible Institute of Chicago, whose doors will be open all summer down to about the middle of August, is planning special summer work for school teachers, pastors, evangelists and theological students who have long vacations, and also for missionaries on furlough. The instruction will be entirely free and information will be sent on application. An advance course for evangelistic players and singers also is announced, for which a small fee is charged. There are 996 students in the day and evening classes this term, 678 of whom are in residence.

HYPHENATED CHRISTIANS.

Philadelphia, Pa., Feb. 10, 1916.

We are still holding the fort and are practicing "preparedness" and endeavoring to keep a pure church free from "hyphenated" Christians. They could not make a Hebrew-Egyptian of Moses. He was out and out for Jehovah.

(REV.) W. H. LANING.

An idle person is the devil's playfellow.

THE BATAVIA TRAGEDY.

(Concluded.)

BY CHARLES FRANCIS ADAMS.

A Temptation to Conspiracy.

The disadvantages attending the formation of all associations connected by secret obligations, no matter how harmless may be their appearance, are, first, that if they have any effect at all, it is injurious to those who do not choose to join them; secondly, that they substitute a private pledge of a doubtful nature to a few who have no moral right to the preference, for a clear and well-defined and entirely proper one given to the many. In all similar cases, the tendency to introduce objects of exertion in the smaller circle which conflict with those of society at large, and which may sometimes even threaten its safety, is obvious. It is the temptation presented to conspiracy which has made secret associations the objects of denunciation by the monarchs of Europe. The same thing should at all times render them marks for jealousy and distrust in republican states. They threaten the harmony of the community wherever they are. The pledge of political preference which was rapidly becoming engrafted upon the Masonic institution in the United States, at the time of the Morgan excitement, and which had already produced visible results in many of the smaller towns of New York and New England, by unaccountably exalting some individuals to the depression of neighbors equally worthy, furnishes a good illustration of the mode in which social discord of the bitterest description may be made in the end to spring up. In view of the possibility of this hazard, it would seem as if few could be found, when once made sensible of the difficulty, willing deliberately to give occasion to it.

It is confidently believed that in the materials of the present volume ["Letters of Hon. John Quincy Adams"] will be found a solemn warning, conveyed by a voice in the feebleness of age still powerful over the sympathy of American citizens against the formation of secret obligations. As time rolls on its swift career, and as the generation which nursed the infant republic into strength

disappears from the scene, the duty becomes stronger on those who succeed, to heed the counsels which its wisest and most experienced men leave behind them. The arguments of Mr. Adams, although directed against the particular order of Freemasonry, will yet be found susceptible of broader application, and extending themselves over all societies of which the radical error is, that they shun the light of day. The pride of freemen—living under a system of equal laws, with guaranties of the rights of each individual—should be to sustain the junction of innocence with liberty, the union of an open, honest heart with an efficient and liberal hand. Such a state can not co-exist with secret obligations. The person who lies under an engagement which he must not reveal, whatever may betide, can indeed be innocent and energetic, but he will not be perfectly frank nor just to all men alike. Occasions may arise in which his fidelity to his private pledges will come into conflict with his duty to society.

Questions Every Citizen Must Answer.

Who is then to decide for him what he must do? On either side is moral difficulty and mental distress. If he betray his associates, he spots his heart with violated faith. If he desert his country, he fails in a duty of even higher obligation. The alternative is too painful to a conscientious spirit ever knowingly to be hazarded with propriety. That such an alternative is by no means impossible, who can doubt after the cases of Eli Bruce, of De Witt Clinton, and of Edward Livingston, in the Masonic history of the murder of Morgan? Much as he might regret it, what Freemason was there in 1826 who did not perceive at a glance that his pledge to his associates was to conceal the crime and to shelter the criminal; while his duty to state and to heaven, to disclose the guilt and to denounce the author, was written with a sunbeam on his heart? And how many were there, who, instead of judging rightly of the relative importance of the obligations, actually made themselves accessories after the fact, by supplying the means of escape from justice to their unworthy brethren? The damning evidence of this truth must remain in the minds of men as long as Masonry shall endure. It may indeed be that other associations will spring up which may be free from all the grossly objectionable engagements of that institution. But who shall be secure against the intrusion of evil when the portal stands invitingly open to its admission? Who shall be able to protect himself against the designs of his associates to whom he has given a secret control over his will? These are questions which every citizen must answer for himself. It is with the design that he may have at hand the means of acting understandingly, that the present volume is put forth. Young persons, who are especially liable to be carried away by the fascination that always attends mystery, are hereby furnished with an opportunity to weigh the arguments of a powerful remonstrant against any secret steps. May they read, weigh, and deeply ponder the words of wisdom, and may the effect of them be to preserve them in the paths of liberty, of friendship, and of faith, early marked out by their adviser as the guides of his own career, unincumbered by obligations which they fear to disclose, unembarrassed by promises which they know not how conscientiously to perform!

(The End.)

ANNOUNCEMENT.

In the May CYNOSURE will appear a letter by ex-Pres. John Quincy Adams to the *Boston Press* in which he explains the views of his illustrious father, John Adams, and of himself on the subject of Freemasonry.

Hermon, Los Angeles, Cal., Oct. 21, 1915.

We appreciate your kindness in sending the CHRISTIAN CYNOSURE to our library. We receive it each month and put it on file so all the students have the benefit of it. We shall be pleased to have you continue sending it.

J. K. FREELAND, Librarian.
Los Angeles Seminary

Degolia, Pa., Jan. 11, 1916.

The CYNOSURE is indispensable. I would I could do more for the cause. God bless you and all the missionaries.

J. C. YOUNG.

Editorial.

THE NEW MEXICO MODEL.

"We are glad we live outside New Mexico," remarks the editor of a leading religious paper. "The Roman Catholics have succeeded in having a law passed in New Mexico that makes it criminal libel to write, print, or public anything calculated to bring a 'fraternal or religious order into contempt among honorable persons.' This gag rule will not work in a free country. Every organization ought to be willing and anxious to stand on its merits. How fortunate it is, for instance, that the Stonemen Brotherhood of Philadelphia, organized as a kind of anticatholic order and yet inevitably leading its members toward Rome, has been exposed. The Devil will surely hold high carnival when 'religious orders' have legal immunity from criticism."

This editor's strong representation of the case is, of course, one with which we are in full sympathy, but we wonder if he reflected while writing that almost the whole secret brood claims to be composed of "religious orders." A "good enough religion," asserted to be "founded on the Bible," requiring belief in a "Supreme Being," taking oaths and having an appointed officer to read or repeat a prayer, or any order describing itself as at least "fraternal," will easily win a share in the protection from light and truth that the New Mexican law assures. Thus the whole brood hatched in darkness, from Jesuit to Owl, is sheltered under one protecting wing.

HUMAN LEOPARDS.

An English journal, *The Westminster Gazette,* says: "A taste for secret associations is probably as old as any human institution. An interesting volume dealing with one of the secret societies of the west coast of Africa—a murder society in this case—appears under the title, 'Human Leopards,' by F. J. Beatty, with illustrations. The name of this society appears to be derived from the old superstition of the Temnes of Sierra Leone, that a man may by witchcraft change himself into an animal and injure his enemy. In 1854, Ingham states, a man was burned for turning himself into a leopard. Mr. Beatty's book gives an account of the trial of certain 'human leopards' before the special commission courts in 1912."

If Americans, like Africans, burned their secret society "human" animals, what a conflagration there would be!

A STORMY INITIATION.

One of the fiercest storms known in recent winters was raging when a student, just then initiated by the Lambda Chi Alpha society, was sent out from the Massachusetts Agricultural College in Amherst to complete the initiatory ordeal alone. Although Amherst is hardly out of the Connecticut Valley on one side, the Holyoke mountain range is close at hand on the other. Starting at eleven o'clock Saturday night, the boy walked in darkness and storm until he reached an old house six miles away in another town. In the attic of this old house a note had been left for him to find and bring back to the fraternity. But he did not return. Alarm deepened in the minds of fraternity men and college officials when the advancing hours of Sunday brought no word of the missing student. The winter storm had been unmatched for years. In the dense, lonely woods about Mt. Lincoln he might be wandering, chilled and bewildered. During the anxious day searching parties under the general charge of a state police officer shared the same sort of fraternity business by scouring the woods.

Late in the afternoon he was found in a home more than eight miles from Amherst, and the final part of his initiatory immolation ceased to be a secret. Despite the storm, he had made a successful night tramp to the old house, where he made his way to the attic and secured the note. Coming out again, he attempted to return but, losing the sense of direction, headed the wrong way. Deeper and deeper grew the snow. Repeatedly he lay down to rest; then, rising, again toiled on. Strength was failing when a distant light showed the lonely boy where to seek a farmhouse, into which awakened members of the family dragged their exhausted guest.

FUTURE STATE OF ELKS.

The first page of a recent *Odd-Fellow Review* introduced its first article by a prefatory note pronouncing it "splendid and beautiful." The ample introduction included an easily credited assurance that "its spirit and its sentiment applies not alone to the great order for which it was prepared, but equally to all organizations that are bounded by fraternity and comradeship. . . . It is, therefore, worthy of the attention of every Odd-Fellow." We venture to trust that many intelligent, thoughtful and well instructed readers will readily spare comments of our own, when they perceive the animus, the drift, the virtual teaching, of extracts which are chosen for the very purpose of revealing the "spirit and sentiment" so warmly commended in an Elk address by an Odd-Fellow organ. Such readers can hardly fail to notice where the tide drifts, or to judge whither it is liable to convey a lighter class of minds, occupied with dancing and card playing and satisfied with shallow and thoughtless companionship.

"When the summons came to each of these Brothers to cease the activities of life, let us hope he approached the grave like one who wraps the draperies of his couch about him and lies down to pleasant dreams. . . . This great thinking, reasoning, aspiring mind, of which we are each a part—this universal, conscious intellect, born from the womb of unnumbered centuries—this ever growing, ever developing, Creator of new and better ideals—this God, toward which all creation is tending, is with us here to-day and, breathing or not breathing, we are a part of Him. . . . The brothers were not all church members. . . . May it be said of each of our departed Brothers (as I hope it may be said of each of us when we have joined the great caravan that has gone before), 'He loved his fellow men.' Then, in spite of creeds, and dogmas, and doubts, and fears, somehow, we will all feel that it is well with them."

IGNORANCE AND INCAPACITY.

An editorial article in a leading organ of Odd-Fellowship pleads for "Intelligently conducted lodge meetings." Two or three disconnected passages are worth bringing together as indications and illustrations of the "ignorance and incapacity" of which the article complains. Averring that these bad qualities "in the chair of the Noble Grand are responsible for a long list of lodge destroyers," the editor enumerates seven. "We have been present," he adds, "and writhed under the ministrations of Noble Grands who had all seven of the foregoing symptoms and had them bad."

"1st Result.—There are probably between 2,000 and 3,000 lodges in the United States that have gone to the wall for no other reason.

"2nd Result.—Very probably there are a quarter of a million men of intelligence and high character, and whom our Order very greatly needs, who have been members and have simply been driven out by the offensively ignorant atmosphere of their lodge and which they found or thought themselves helpless to improve."

One is reminded of the adage, "The pot called the kettle black." Is it finical to judge that the opposite qualities of intelligence and literary capacity, in the editorial chair, might have saved the article from becoming quite so convincing an illustration of its own statement about talent of the joiner type?

CORRECTION.

[Rev. J. R. Millin sends the following corrections to his article "Who Cares?" which appeared in the March Cynosure.]

The close of the paragraph at the bottom of the first column, page 345, should read: See! A "preacher of the gospel" in the lodge room grasps the red hand of a Jew across Cain's bloodless altar, and in effect says to God as Cain did: "You will take this offering or nothing!"

Also the third sentence in the first paragraph, page 346, should read: The lodge man in many ways denies through the lodge what he professes in the church, that is, he denies the doctrines which he professes to believe.

Grand Rapids, Mich., Nov. 3, 1915.

I prize the monthly visits of the CHRISTIAN CYNOSURE with its fearless, clear-cut views of present day conditions from the premillennial viewpoint. So here's my dollar for another year. God ever guide us all.

(REV.) H. A. DAY.

News of Our Work.

N. C. A. ANNUAL MEETING.

The Annual Meeting of the National Christian Association will be held at 10:30 A. M., Tuesday, June 6th, 1916, in the Reformed Presbyterian church, corner 65th Street and Evans Avenue, Chicago, Illinois.

Besides the election of officers, reports will be given and important business transacted.

DAVID S. WARNER, President.
NORA E. KELLOGG,
Recording Secretary.

CONTRIBUTIONS.

We want to thank our friends who have sent in contributions to the support of our work, and especially to the Christian Reformed churches, which have so generously responded to our appeal for help.

There are many friends who can and ought to support the N. C. A. with annual contributions. We cannot see you all personally and present our case in a heart to heart talk, but will you not take this as a personal appeal to you and remember the work of the National Christian Association not only in your prayers but by some of the money which the Lord has intrusted to your care? Our work will be curtailed or expanded just in proportion as you and the other friends withhold or send in the Lord's money. We are doing a greater work than ever this year; besides the office force we have regularly in the field; Field Agent Kelsey, Secretary Stoddard, Southern Agent Davidson and Mrs. Lizzie Woods Roberson, and many others spend part of their time in the Work.

Our annual needs are for the following:

For the salaries of employes	$ 6,000
For free tract fund	1,000
For the Carpenter building	800
For the sample CYNOSURE fund	1,000
For special state and convention work	1,200
	$10,000

Who will be one of		
10 to give	$100.00	$ 1,000.00
20 to give	50.00	1,000.00
40 to give	25.00	1,000.00
50 to give	20.00	1,000.00
100 to give	15.00	1,500.00
200 to give	10.00	2,000.00
400 to give	5.00	2,000.00
500 to give	1.00	500.00
		$10,000.00

Since our last report the following contributions were received:

A. J. Loudenback, $5.00; T. E. S., 45c; Mrs. M. C. Baker, $1.00; Pres. C. A. Blanchard, $20.00; a friend, $5.00; H. A. Fischer Jr., $5.00; Bert Humphrey, $5.00; Mrs. J. E. Phillips, $5.00; Mrs. M. Kiteley, $1.00; Rev. J. G. Brooks, $1.00; W. I. Phillips, $25.00; Rev. F. D. Frazer, $5.00; Prof. D. A. Straw, $5.00; Sarah E. Davison, $1.00; Mrs. Hedda Worcester, $1.00; Rev. J. P. Barrett, $2.00; R. E. Stephenson, $1.00; Thomas Mulligan, $1.00; College Church, Wheaton, $22.20; Wm. E. Gosnell, $1.00; C. C. Price, $1.00; Nicholas L. Johnson, $10.00; C. C. Enestvedt, $1.00; John Meeter, $1.00; J. A. Peehl, $2.02; Mrs. C. A. Johnson, $1.50; J. H. Adams, 25c.

The following have taken out Sustaining Memberships of $2.00 a year: W. G. Waddle, Dr. D. J. Scholten, John A. Bolt, Rev. L. Trap, F. L. McClelland, Wm. A. Bowen, Prof. Newton Wray, John Holman, G. J. Ennis, Prof. Geo. H. Smith, and C. C. Maderia Jr.

Mrs. Hannah J. Bailey has secured a Life Membership by the payment of $50.00.

Contributions from Christian Reformed Churches were received as follows: Parkersburg, Iowa, $15.00; Byron Center, Michigan, $11.10; Sherman Street, Grand Rapids, Michigan, $7.45; Third Church of Roseland, Chicago, $10.00; Zilla, Washington, $10.00; a Friend, Leland, Idaho, $5.00; First Church, Englewood, Chicago, $14.68; Eastern Avenue, Grand Rapids, Michigan, $17.80; Thackeray Avenue, Cleveland, Ohio, $10.68; Hudsonville, Michigan, $13.74; Beaver Dam, Michigan, $12.37; First Church, Zeland, Michigan, $10.00; Luctor, Kansas, $13.90; Prospect Park, Patterson, N. J., $10.00; Second Church, Kalamazoo, Michigan, $7.51; Bunde, Minn., $13.10; and Lebanon, Iowa, $5.20.

NEBRASKA CONFERENCE PROGRAM

Opera House, Superior, April 6th and 7th, 1916.

Thursday evening, April 6th, the devotional exercises will be conducted by Rev. J. W. Birnley, Ph. D.; Rev. F. E. Allen will give the Words of Welcome and the address of the evening will be given by Field Agent Mead A. Kelsey, his subject being "Underlying Reasons for Our Opposition to Secret Societies."

The Friday morning service will be opened by Rev. B. F. Hester, who will

have charge of the devotional exercises. Rev. Edgar Rothrock will address the Convention on "Christ and the Lodge," and Field Agent Kelsey will deliver an address on "The Value of Co-operation."

Rev. Luther Dillon will conduct the devotional exercises in the afternoon session, after which addresses will be given by Rev. Clarence Weston on "The Bible and the Lodge," and by Rev. F. E. Allen on "The Lodge Member's Responsibility."

The devotional exercises for the evening session will be conducted by Rev. F. C. Holbrook and addresses will be given by Rev. Frank B. Lowry (subject not announced) and by Field Agent Kelsey on "The Conclusion of the Whole Matter."

REPORT OF FIELD AGENT.

REV. MEAD A. KELSEY.

Illinois and Indiana.

I wrote in January from Michigan, in February from Illinois, and now I am at Superior, Nebraska, where we are to hold a Convention April 6th and 7th. Thus I am endeavoring to cover the wide, wide field.

I was just on the eastern edge of Illinois, being invited to attend the Friends Quarterly Meeting at Vermilion Grove. While there I spoke twice on the lodge question and the messages were well received, and by a unanimous rising vote the meeting endorsed the work of the National Christian Association as it had been presented to them. One young husband said afterward that the presentation had saved him from joining the Masons. Much of the success of my effort was due to the pastor, Rev. Gurney Lee, who is a seceding Mason, and a warm friend of the cause.

I also spoke at the Georgetown, Ridgefarm and Hopewell Friends churches, and then went to Bloomingdale, Indiana, for another Friends Quarterly meeting. Here, by arrangement, I also spoke on the lodge question Sabbath night and to a fine audience, many being lodge men. At the close of the service a number of the lodge people, Masons and others, came forward to talk with me, one of them, an Odd-Fellow, leading in the conversation. After admitting that Christ as Savior was barred from Odd-Fellowship, he made the assertion that "If a man lives up to the teachings of Odd-Fellowship he will be a good Christian." Thus in his admission and assertion he confirmed in the presence of his associates what had been the main points of my contention, namely, that their lodges were religious; that they taught the purification of the heart, and held out a hope of heaven to the faithful; and all without any reliance upon Jesus Christ; that it is a system of salvation by works instead of faith in the crucified and risen Lord. Whether the man saw it or not I think that his comrades saw that he had given the whole case away. Rev. George H. Moore, pastor of the church here, is thoroughly with us in this work and rendered valuable service.

From Bloomingdale I went to Bloomington, Indiana, where Rev. J. M. Coleman, pastor of the Reformed Presbyterian church, had arranged a meeting. The night was stormy, but there was a fair audience and a good interest. Rev. Mr. Coleman is president of the Indiana State Association and is deeply interested in the cause. I enjoyed his fellowship.

In Nebraska.

I spent a day at headquarters in Chicago in conference with Secretary Phillips, and then turning westward, with a prayer for keeping and guidance, I found myself before noon the next day at Lincoln, Nebraska, at which place I stopped to see Rev. John L. Marshall, one of God's faithful and fearless witnesses. From there I went to Central City where I spent the Sabbath, preaching for the Friends in the morning. If I can arrange to return there I am promised an opportunity to speak on the lodge. The Friends have a college at this point that interested me much. The small Christian colleges scattered all over our land are collectively a mighty factor in the maintenance of Christian standards and the advancement of truth. Without such schools, the church and society would suffer incalculable loss.

On my way to Superior, I had an interesting experience which illustrates how God time and again has opened the way for service, and, as in this case, proved that my disappointments were for the best. It happened that I was obliged to stay over night in a certain city when I

would have prefered reaching my destination without stop. However, I accepted the inevitable and sought the Y. M. C. A. for lodging. This led to my being invited to luncheon with a company of high school fellows who came on that evening to the "Y" for Bible study, and then I was asked to conduct the devotional exercises after supper. During the latter service some reference was made to travels in Bible Lands, which unexpectedly led to a request for an address on the subject in place of the usual study. This I did, endeavoring to make more real to the young men events in the earthly life of our Lord.

This over, one of the leaders, a man prominently connected with the schools, tarried to talk with me. Presently I turned the conversation to the lodge question, remarking that I noticed by their city directory that they had 37 lodges to 21 Christian organizations, counting all the churches, missions, and the Y. M. C. A. This was a surprise to him and he seemed a little shocked. He was a man of excellent Christian spirit and without lodge experience, but confessed that he had been thinking of joining the Masons. His father was a Mason and one or two brothers, and these had been bringing pressure to bear on him to follow them into the lodge. Then it was that I found my task and with all my God given powers I endeavored to unfold to him the real nature of the lodge system. At a late hour when we parted I had reason to believe that my efforts had not been in vain, and that this man who was influentially connected with the young life of the city, was saved from the snare.

Reflecting, as I sought my rest, upon the hours of service that had been mine in that place, and the fact that I had arrived in town a total stranger—just a lodger for the night—I marveled at the way God had led me in service. This and other experiences of His leading have been a great comfort.

Here at Superior I was heartily welcomed by Rev. F. E. Allen, pastor of the Reformed Presbyterian church, who has been of great help in planning for the Nebraska Conference, arrangements for which are now practically completed.

REPORT OF EASTERN SECRETARY.

REV. W. B. STODDARD.

Our Pennsylvania State Convention proved all that we expected; and a good help to the cause, especially to the friends immediately associated therewith. While a storm that came just prior to the opening kept some away, the attendance and interest grew, and at the close the house was full. There was much joy among the friends that so much needed light had been given. The addresses and discussions that crowded upon each other were of the highest order. Surely there is reason for thanksgiving that God so blesses as we labor together with Him. The financial support was not as great as at other times, the receipts being $40.12 and the expenses $40.90.

Since my last month's report I worked for a time in the Pittsburgh district. Very satisfactory antilodge meetings were held in the Roxbury and Pleasant Hill Churches of the Brethren adjacent to Johnstown, Pa., where good co-operation and helpful interest were found. Some strong testimonies of seceders were given. The grandeur of the snow-covered mountains viewed from these places would have to be seen to be appreciated. No wonder the Psalmist said, "I will lift mine eyes unto the hills." Oh the majesty of the divine creation. It is like the purity of the church when not polluted by the lodge and other evils.

On reaching Pittsburgh it was my good fortune to again address the young people of the Allegheny Reformed Presbyterian church. Here I found strong young men with inquiring minds who will make themselves felt in the world. It is always a privilege to impart to those who are to instruct others. While listening to Dr. Wylie's teaching I thought, "What a pity there were not more having such training at this time of great world need. I spoke to a Thursday evening congregation of at least two hundred and fifty in the Church of the Brethren, York, Pa., which seemed to me to indicate a splendid interest, for attractive meetings near at hand were drawing large numbers. The attendance later at the Hanover convention of a large York delegation showed a growing

interest. Pastor Stump of the Hanover Mennonite church very kindly took me to the Bear country church, where I was given liberty to present my message following a helpful talk by the pastor. In the afternoon I addressed the children of the Mennonite church in Hanover, and gave the exhortation after the sermon by Brother Whitmore in the convention church in the evening. The Hanover church provided more entertainment than was required and did their part well in caring for our meeting.

State President J. W. Burton, at much personal sacrifice, manifests a devotion to the work worthy of imitation, and the presence of Brother J. S. Yankey on the front seat with smiling face, radiant with interest, helped this, as it has many another convention. The coming of Brother Adam Murrman with his sound, logical reasoning, and of Professor R. W. Schlosser with aptness of illustration, and the ability of both gentlemen as public speakers contributed very much to the power of our meeting. Brethren White and Seibel, and, in fact, every one contributed splendidly to a successful convention.

After the Convention was over I went to Hummelstown, where Elder Brehm of the Brethren in Christ's church made me most welcome and took me to a prayer meeting, where about forty had gathered. They kindly gave me such time as I desired, all the Elders present subscribing for the CYNOSURE after this meeting. The next day I gathered subscriptions at Palmyra and Lebanon, Pa., stopping with my old friend C. E. Kreider over night. Brother Landis, Elder for the United Christians of this district, reported conversions during the winter meetings in the churches under his supervision. Elder Light of Zion's Children's church had the CYNOSURE sent to their Lancaster, Pennsylvania, mission. Neither of these churches receive unpenitent lodge sinners.

When I reached New York City I found as many people as ever. But few knew of my coming. The most did not care. The Sabbath spent at Corona, Long Island, N. Y., was a day pleasant to remember. The Lagvilles, Boutons and others gave the usual welcome and invitation to preach. Brother Bouton in his introduction said he had noticed "I was always ready to speak." If there is any sin you can not rebuke or any good thing you can not uphold in this mission I do not know what it is. They call it the "Free Gospel Church"! No wonder it was crowded to the door with an enthusiastic people. In the evening I accepted an invitation to contrast the church and lodge in the Swedish Congregational church. The promise had been to divide the collection to aid our work, but they said the address was so good I should have the whole offering. I do not think there were many present who favored the lodges.

I am writing this at "the Hub," as Boston is called. While the antilodge light here is not all that is needed, it is still shining at 560 Columbus Avenue, the New England headquarters, where books and tracts pertaining to the question may always be obtained. Pastor Loeber of the German Lutheran church, Roxbury Crossing, hopes to arrange for me to address his young people. My next appointment is in the Fourth Christian Reformed church, Paterson, N. J. Other meetings in that section are being arranged. On March 28th I have an appointment in a Norwegian Lutheran church, Brooklyn, N. Y. Thus the days are spent looking for opportunities to spread the light. How blessed it will be when the kingdoms of this world shall have become the kingdoms of our Lord Jesus Christ! No more wars, no more sickness, no more sin, no more lodges. Oh, will that not be glorious!

"LIZZIE WOODS' LETTER."

Argenta, Ark., March 8, 1916.

Dear CYNOSURE:

I am now at home but still in the fight; making house to house visits, thus taking the people one by one. Sometimes a man can be convinced better when dealt with by himself.

I met an Odd-Fellow a few days ago and he told me he wanted to be saved from sin, but could not give up his lodge, for, he said, "There are many people saved and still in the lodge." I said, Yes, they are saved as far as they have knowledge, but you have no cloak for your sin because you know the lodge is wrong. You say yourself that you don't

visit the hall because of the wicked men in your lodge. He said, "I am not in the council of ungodly men; I only pay my dues because I want to leave my wife something at my death." I replied, Brother, you are like the man that said he was not a drunkard. I said, What are you? and he said, "I drink moderately." I said, Brother, your kind of drinkers are the men that keep the saloons up. The old drunken sot can not keep the saloon going because he will not work, but hangs around and begs for drink; but the good hard working men like you keep them going and thousands of young men are ruined on your account. Then I said to my Odd-Fellow friend, You don't go to the hall but you belong to the lodge and your influence helps others to join. While you stay away and don't think the lodge is just what it ought to be, the young men going right in to it saying, "I know it is all right for Mr. Jones is a member," and so you lead men into idol worship. He said, "It is my duty to leave something for my wife when I am gone, and I don't think I will be lost for staying in my lodge." I said, You are lost now from the Word of God for you are yoked up with unbelievers (2 Cor. 6:14). He replied, "Well, I will risk it. Maybe God will have pity on me." I was very sorry for him. He is a good man, but he has found out the lodges are wrong and he is not willing to give them up. I think that some day he will give them up. His wife told me that she had given up all but one and she don't think she will stay in it much longer. Many are giving up the lodge.

Bishop Chapelle's speech was a great help in this place. He denounced the lodge and some man from Scotts, Arkansas, attacked him, but the Bishop soon silenced him. Sister Chandler has been with us. She came to us the 15th of February and told the lodge people about their idol worship. Sister Chandler has been a member of several lodges. I don't know of just what orders she was a member, but I know she is a fearless worker for Jesus. She can give the signs and grips because she has been in the lodges. Sister Chandler did good work among the women here.

LIZZIE ROBERSON.

REPORT OF SOUTHERN AGENT.

REV. F. J. DAVIDSON.

I have put in a busy month despite the dangerous stage of high water in the Mississippi river and the prevailing apprehension of a flood here. Several of the sawmills at Plaquemine and the sawmill at White Castle are closed and numbers of men are thrown out of employment, but patronage of the secret lodges and saloons is not diminishing, but rather is flourishing.

I was privileged to conduct a New Era Ministers Institute with Rev. W. L. Ray at Mount Syrenne Baptist church, Bruceville, La., February 24th to 27th. The attendance was good day and night. Several ministers from Plaquemine, including Revs. Lundy and I. S. Jones, pastors of two of the largest and most influential churches of the city, attended and took an active part in the meeting, and heartily endorsed it. Rev. Mr. Ray and his good people were very enthusiastic over the meeting, and to our pleasant surprise unanimously adopted the following resolution:

"Whereas, Dr. and Mrs. F. J. Davidson have been conducting a New Era Institute in the Mount Syrenne Baptist church at Bruceville, La.; and, whereas, their explanation of the Scriptures and their lectures and method of instruction are both wholesome and helpful to all who have availed themselves of an opportunity to hear them; and, whereas, Dr. Davidson has made the Word of God so plain that 'wayfaring men, though fools, shall not err therein,' and whereas, we have been greatly benefited by the sermons, lectures and instructions given to our people during this meeting; therefore, be it resolved by the Mount Syrenne Baptist church and the citizens of Bruceville assembled in mass meeting, that we cheerfully endorse the work of Dr. F. J. Davidson and his consecrated wife in their endeavor to preach a whole Gospel and condemn all sin and godless institutions, and warn God's people to be a separated people. Resolved further, that we regard Dr. Davidson and the work he is engaged in with favor, and commend him and his work to the confidence and favorable consideration of pastors and churches everywhere."

We did not mince words in teaching

the Word; secret societies, liquor and all forms of iniquity were faithfully preached against. I secured a number of readers to the CYNOSURE which will help them to see the light and do the right. Rev. A. L. Davis has arranged for me to hold an institute at St. Paul church, White Castle, April 6th to 9th, God willing.

I have delivered a number of sermons and lectures and have done considerable personal work from house to house. I have invitations to visit Alton, Covington and Abita Springs, La.; Jackson, Belzoni, Greenwood, Grenada, Coffeeville and Water Valley, Miss., and Eolia, Mo., and hold meetings and deliver lectures, but such assistance as has been assured from these points, will not meet my traveling expenses. Let us pray God for funds and laborers to invade the strongholds of Satan everywhere and set up a standard for Christ.

Aside from propagating the iniquitious secret societies, some of the preachers and churches have introduced a form of gambling in the guise of religion to raise money. They arrange a meeting and invite a number of preachers to preach and lift a collection and the preacher who secures the most money over and above a certain amount, receives a prize. Others have what they call "cake feasts." A number of preachers will preach and lift collections and the preacher receiving the largest collection receives the cake. Several bottles of wine are usually on hand and the cake is cut and all feast on cake and wine and that right in the church. No wonder the Lord Jesus said: "Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves." (Mark 11:17). How can any people prosper who practice such wicked devices under pretense of religion?

I am anchored firmly upon the rock of God's Word and shall continue to contend for the "Faith once delivered to the saints."

Thank Heaven for the CYNOSURE, heaven born and heaven sent. It has been a welcome visitor in my home for over thirty years, and, of course, we are reformers, true blue, and out on the firing line. B. F. Hester.

Field Agent Kelsey expects to spend the month of May in Illinois and if the way opens will hold a Conference in the central portion of the state.

PENNSYLVANIA CONVENTION LETTERS.

Degolia, Pa., Feb. 28, 1916.

If it be true that Masonic philosophy is "all the soul of man requires," the Masonic Christian is a fraud and impostor. If the Bible is true, he is a child of the Devil, "deceiving and being deceived."

But there is the patriotic side of the question; the Lodge versus the U. S. Constitution. They are antagonistic, the one to the other in spite of the fact that *The Menace* would have us believe our Constitution is founded on the principles of Freemasonry. When Masonic covenants are in question, Masonic authority says, "No law of the land can affect it, no anathema of the church can weaken it. It is irrevocable." The U. S. Constitution cries, Treason! The Christian's Bible, backed by the Christian's God, also brands it Treason.

The metropolis of our county, Bradford, with its 14,000 or more inhabitants, boast of Masonic and Odd-Fellow temples. There are also lodges of Elks, Moose, Knights of Columbus, etc. Last year some 2,000 converts to Christ were claimed in a Biederwolf revival there. I have yet to hear of the first secret order man or woman loosed from lodge bondage.

Dr. Biederwolf told his hearers he was not a secret society member and said the lodge would not save any one; but nevertheless he called upon them as Odd-Fellows to walk the sawdust trail: "Come on, Odd-Fellows, many have walked the glorious trail before this." Perhaps he was deceiving himself into thinking that he was declaring the whole counsel of God.

In the city of Bradford is one preacher, Rev. Fred R. McArthur, occupying the Baptist pulpit, who opposes all forms of sin. He believes the lodge is the fence for many a crime. It is refreshing to know that there is a preacher near home who hits hard enough so that the worldly wise professors of Christianity, together with all barkers for unrighteousness spell his name "Knocker."

The Free Methodists, Wesleyans and other reform congregations may, according to their opportunity, hit the lodge and all sin, and hit them hard, but they have not gotten into the public print, hence do not appear "to do their bit" to clean up the town. Rev. Mr. McArthur is in the limelight; may he and his backers be led to great spiritual victory.

J. C. YOUNG.

Philadelphia, Pa., Feb. 17th, 1916.

I am very much interested in the Convention and sincerely wish you success. I am going along with my work at the Y. M. C. A. and think I keep many young men out of the Masons who otherwise would be led into the lodge.

HORACE R. SCHOENHUT.

Freedom, Pa., March 4, 1916.

I found when I came to Freedom that my "fame" had preceded me. The lodge men have given me a wide berth. They are friendly, but distant. I find I am not very popular, although I have been treated quite friendly by the townspeople I have met. Remarkable, how the news spreads when a man is not in favor of Secretism.

I remember how, when I preached in the church here a couple of years ago for the then pastor, a man suddenly got up during the sermon and hastily retired. I am told his hasty exit was caused by my reference to Masonry, for he was a Mason. He and his family left our church forthwith and joined a neighboring church, where he was received with open arms. Not long ago one of my members, a lodge man, was urged to join a neighboring congregation because, said the proselytizer, "your preacher is against secret societies anyway." Is it any wonder that spirituality is at a low ebb and that the meaning of the words "church discipline" is not understood at all by the average church member? Surely, unless the Holy Spirit, the "Conservator of Orthodoxy," keeps the various folds intact, also this must fail; the conscientious undershepherd is "hard put to it" these days to keep his flock together and lead it to higher and better things. The Master's promise in Luke 12:32 is very comforting: "Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom."

(Rev.) A. G. DORNHEIM.

Pittsburgh, Pa., February, 1916.

It is a great pity that the Christian church in general does not speak out in more vigorous terms against the iniquity of all secret societies from the Greek letter fraternities and the secret insurance societies up to the Freemasons and the Jesuits. When I was a child President Charles A. Blanchard came to our home town and gave three lectures on three successive nights, and my attitude towards secret orders was fixed for all time concerning them. Of course my own church taught me the same truth also. The lodge is one of the greatest obstacles to the work of the Spirit in the Church and the growth of the Kingdom that we have to meet.

(Rev.) T. H. ACHESON.

Philadelphia, Pa., Feb. 17, 1916.

I trust the coming Convention may be a great blessing to the people of Hanover; that their eyes may be opened, as Christians, to see the folly, foolishness and danger of being connected with secret organizations and the pernicious effect lodges are having upon the spiritual lives of the young and old converts.

I consider lodges of all kinds enemies of the Gospel of Jesus Christ and that they lead men from the true faith of God.

I will pray that every address may be inspired of the Lord and that God will get to himself a great name and glory through those meetings.

(Rev.) J. W. WESLEY ANKINS.

Letters to the Convention were also received from the following Pennsylvania friends: John S. White, Highspire; Rev. C. R. Ollig, Waynesboro; J. C. Berg and Aaron Loucks, Scottdale; C. F. Kreider, Lebanon; Earl W. Shoap, Franklintown; H. L. Molyneux, Forksville; J. C. Leacock, Scranton; F. W. Ransome, Beaver Falls; Rev. J. C. McFeeters, Philadelphia; Rev. M. C. Manning, Maytown, and from Rev. C. N. Pond, D. D., Oberlin, Ohio, and Mrs. A. E. Stoddard, Boston, Mass.

I am in sympathy with your work and the only way I can help is to pay for the CYNOSURE once a year.

Bessie E. Newell.

Christian Cynosure.

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